

JOSEPH YAHUDA, LL.B.

Hebrew is Greek

PREFACE

by

Professor Saul Levin

*“εὕρομεν ὡς ἐξ ἑνὸς εἶεν γένους
Ἰουδαῖοι καὶ Λακεδαιμόνιοι καὶ
ἐκ τῆς πρὸς Ἀβραμον οἰκειότητος”*

Ἰουδαϊκὴ Ἀρχαιολογία

Published by
Becket Publications
Oxford

1982

JOSEPH YAHUDA, LL.B.

Hebrew is Greek

PREFACE

by

Professor Saul Levin

*“εὐρομεν ὡς ἐξ ἑνὸς εἶεν γένους
Ἰουδαῖοι καὶ Λακεδαιμόνιοι καὶ
ἐκ τῆς πρὸς Ἀβραμον οἰκειότητος”*

Ἰουδαϊκὴ Ἀρχαιολογία

Published by
Becket Publications
Oxford

1982

CONTENTS

Preface	xiii
Prologue	xxv
I. Hebrew and the Hebrews	i
II. <i>Modus Operandi</i>	10
III. The Foundations	18
IV. Phonetics	43
V. Morphology	55
VI. Grammar	75
VII. General Propositions	89
VIII. Verbal Adjectives	102
IX. Proper Nouns	121
X. Initial ι	135
XI. Greek Prepositions	168
XII. The Suffix $-\zeta\omega$	240
XIII. Classified Homologies	257
XIV. Concatenation of Homologies	285
XV. Monographs	295
Mahatma—The Cherubim—Moloch-Worship —Understanding Greek—The New Testament —The Koran	
XVI. Tests of Accuracy	326
XVII. Complete Homologies	355

JOSEPH YAHUDA, LL.B.

Hebrew is Greek

PREFACE

by

Professor Saul Levin

*“εὕρομεν ὡς ἐξ ἑνὸς εἶεν γένους
Ἰουδαῖοι καὶ Λακεδαιμόνιοι καὶ
ἐκ τῆς πρὸς Ἀβραμον οἰκειότητος”*

Ἰουδαϊκὴ Ἀρχαιολογία

Published by
Becket Publications

Oxford

1982

TABLE OF PROPOSITIONS

I.	The Alphabets	19
II.	Vocalization	22
III.	Pronunciation of Hebrew	22
IV.	Interchange of Letters in the Bible	27
V.	Dialectal Changes	37
VI.	Classified Consonants	42
VII.	Similarities	43
VIII.	Dissimilarities	43
IX.	Interchange of Letters peculiar to one Alphabet or to the other	44
X.	Interchange of Letters common to both Alphabets	46
XI.	The Rough and the Smooth Breathings	49
XII.	Double-consonants	51
XIII.	Double-letters	53
XIV.	Aphesis and Apheresis	55
XV.	Syncope	56
XVI.	Apocope	57
XVII.	Letters which drop out	58
XVIII.	Prosthesis	66
XIX.	Terminal Letters	67
XX.	Metathesis	69
XXI.	Suffix and Prefix	69
XXII.	Greek Patterns	73
XXIII.	The Definite Article	75
XXIV.	Same and Opposite Genders	77
XXV.	Different Genders	79
XXVI.	Neuter Gender	79
XXVII.	Common Gender	81
XXVIII.	Nouns in -is	81
XXIX.	The Genitive Homology	82
XXX.	The Construct	82
XXXI.	The Dative Case	83

TABLE OF PROPOSITIONS

I.	The Alphabets	19
II.	Vocalization	22
III.	Pronunciation of Hebrew	22
IV.	Interchange of Letters in the Bible	27
V.	Dialectal Changes	37
VI.	Classified Consonants	42
VII.	Similarities	43
VIII.	Dissimilarities	43
IX.	Interchange of Letters peculiar to one Alphabet or to the other	44
X.	Interchange of Letters common to both Alphabets	46
XI.	The Rough and the Smooth Breathings	49
XII.	Double-consonants	51
XIII.	Double-letters	53
XIV.	Aphesis and Apheresis	55
XV.	Syncope	56
XVI.	Apocope	57
XVII.	Letters which drop out	58
XVIII.	Prosthesis	66
XIX.	Terminal Letters	67
XX.	Metathesis	69
XXI.	Suffix and Prefix	69
XXII.	Greek Patterns	73
XXIII.	The Definite Article	75
XXIV.	Same and Opposite Genders	77
XXV.	Different Genders	79
XXVI.	Neuter Gender	79
XXVII.	Common Gender	81
XXVIII.	Nouns in -is	81
XXIX.	The Genitive Homology	82
XXX.	The Construct	82
XXXI.	The Dative Case	83

xxxii.	The Future	84
xxxiii.	The Aorist	84
xxxiv.	The Middle Voice	85
xxxv.	The Subjunctive Mood	85
xxxvi.	The Optative Mood	86
xxxvii.	Simple and Compound Verbs	87
xxxviii.	Compound Words (Hybrids)	89
xxxix.	Identical and Equivalent Homologues	91
xl.	Complete and Incomplete Homologues	92
xli.	Multihomologies	93
xlII.	Atavisms	94
xlIII.	Arabic Homologues of Greek Words	99
xlIV.	Arabic and Hebrew Homologues of Greek Words	99
xlV.	Arabic Homologues of Hebrew Words	101
xlVI.	Verbal Adjectives	102
xlVII.	Proper Nouns	121
xlVIII.	The Middle Voice 1	135
xlIX.	Greek Prepositions	168
l.	Verbs in -ζω	240
li.	Kindred Homologies	257
liI.	Concatenation	285
liII.	Mahatma	295
liV.	Cherubim	301
liV.	Moloch	304
lvi.	Understanding Greek	313
lvII.	Words in the New Testament	320
lvIII.	Words in the Koran	322
lix.	Tests of Accuracy	332
lx.	Complete Homologies	355
lxi.	Unreliability of Authorities	375
lxII.	General Homologies	428

PREFACE

THE connections between Semitic (or Afro-Asiatic) and Indo-European languages are being investigated more methodically nowadays, but the researchers are still too few and isolated. Every so often I hear of a scholar in Poland or Brazil or Israel who has been studying a certain extensive set of comparative data and working out a theory. Some of these men and women are at a university; others are in a different profession but expert in many languages. There is no learned society or journal for us to share our findings in brief instalments, and thus to profit from mutual criticism and supplementation. But the subject itself is rich, and the individuals attracted to it are impelled to write long monographs; that is the only way to satisfy themselves and to present the sceptical world with a coherent statement of their research. To keep it unpublished, for fear that it may contain errors, would be a disservice all around. Once it is made available, any competent reader can extract for himself all that is profitable to him.

Mr. Joseph Yahuda is in a class apart. He wrote to me from London in 1977, after seeing my book on *The Indo-European and Semitic Languages*; and that opened up a fruitful correspondence, interrupted only by periods of illness. He was my senior by many years and (in the midst of a legal career) the author of several books on subjects of Jewish interest, beginning with *La Palestine revisitée* in 1928 and including the highly relevant *Law and Life according to Hebrew Thought* (published in 1932). His latest book is the outcome of an extended sabbatical, which he has taken from his profession in order to devote himself, fully and vigorously, to a systematic investigation of the vocabulary and grammar of the Hebrew Bible, and its linkage to Greek.

These are facts which I learned gradually as our friendship developed, though we have never had an opportunity to meet. He offered, from the outset, to send me the galley proofs of the present book, which was already in the printer's hands. His cordial manner and my own curiosity would not allow me to

refuse such a preview. It turned out that we often disagreed; but as I read on, I found more and more of truly great value—indeed, some of it astonishingly helpful for problems that had baffled me for years.

To illustrate this I shall make a few observations about particular pages, while commending the book as a whole for careful study by all who have a fair knowledge of Greek and Hebrew or Arabic, the chief languages treated by Mr. Yahuda. Furthermore, those who are expert in Sanskrit, Avestan, Armenian, or Hittite on the Indo-European side, or Akkadian on the Semitic, can from their several perspectives elucidate many of the phenomena noted by Mr. Yahuda. When the recently excavated texts from Ebla are published, they are also bound to have a great bearing on the pre-history of Hebrew.

1. I was most gratified to learn from him (pp. 256, 427, 668, on the homology of קָרָא and χράω) that קָרָא, which occurs nowhere in Biblical Hebrew except for Jonah 3: 2, means specifically an 'oracular or prophetic proclamation'. Indisputable as that is in the context of Jonah's mission to Nineveh, it unblocked for me the relation between the Hebrew root קָרָא and the Greek χρή, χρε(ι)-. Ever since I had discovered that the Homeric expression σε χρή 'you need, you must' has the same structure as a Semitic verb-root with a prefix and stative vocalization—e.g., קָרָא 'you lack, you will lack' (Deut. 8: 9)—I kept trying in vain to establish which Semitic root is cognate to χρή. The meaning of קָרָא 'call' seemed too distant from 'need' or 'must'. Besides, the 'emphatic' quality of the consonant ק corresponds usually to the non-aspirate κ, not to χ [k^h]. This left me with an uncomfortable surmise that there was no Semitic cognate to χρή, and that notwithstanding the impressive correspondence in structure the root itself was unparalleled in any known language apart from Greek.

Now, however, I am satisfied that קָרָא and χρή are indeed cognate, and anchored in the most basic stratum of the Hebrew and Greek vocabulary. The phonetic problem can be eased, if not quite solved, by noting an affinity between the 'emphatic'

¹ See *The Indo-European and Semitic Languages: An Exploration of Structural Similarities Related to Accent, Chiefly in Greek, Sanskrit, and Hebrew* (Albany, 1971), pp. 516-25; cf. pp. 241-57.

¹
καθαρά in Attic (Aristophanes, *Aves* 214, etc.), καθαρή in Ionic (Herodotus 2. 38. 2), but καθαρά in other dialects, actually attested in an inscription of Heraclaea (southern Italy): ΚΡΙΘΑΣ ΚΟΘΑΡΑΣΔΟΚΙΜΑΣ 'pure choice barley' (genitive singular; *Inscriptiones Graecae* 14. 645. 1. 103). The Hebrew form closest to this is טְהֵרָה, the feminine singular form of the stative verb in the perfect tense '(she) is pure' (Lev. 15: 28; also the 'converted perfect' וְטְהֵרָה 'and then she is pure', 12: 7). The term is fundamental in both Greek and Hebrew religion.

²
καθαρ-, καθαρ- has no satisfactory Indo-European etymology, but טְהֵר has Arabic (including Soqotri) and Ethiopic cognates, possibly borrowed from Hebrew after the Biblical period. The correspondence between the consonants [k-t-r] : [ṭ-h-r] is surprising but, upon reflection, very attractive. If we expected the Hebrew counterpart to κ-θ-ρ to be *קְתַר because ק is usually transliterated by κ in the Septuagint and ת by θ, something in the phonology of Hebrew would still block the sequence *קְתַר, which is not found in any Hebrew root; thus the Hebrew (and Aramaic) cognate of قتل 'kill' is קָטַל. The aspiration in θ, however, is maintained in the ה of טְהֵר, and the [t] component of θ turns up at the beginning of the Hebrew root.

The Hebrew vowels {-ו-ā-ō-} are best matched by the -ο-α-ά of Greek dialects outside of Attic and Ionic. For these dialects we lack evidence whether the short ο was pronounced open (which the phoneticians now symbolize by [ɔ] or [ɒ]) or closed (which they symbolize by [o] or [ɔ]). The short ο in Attic and Ionic was evidently the latter; so the Attic and Ionic α in the first syllable of this word is still as close as possible phonologically to the Hebrew [ɔ], a sound intermediate between [a] and [o].¹ The shortness of the ο in καθαρ- is established at least for one dialect, Lesbian, by the meter of Alcaeus (fragment 38[B6]. 23 Lobel-Page). I am not able to relate the Greek dialect variation καθαρ- : καθαρ- to the Hebrew morphological alternation between {-ו-ā-} in the stative perfect and {-α-ā-} in the פִּעֵל ('intensive' or rather causative) imperative and imperfect; e.g. טְהַרְנִי 'purify me' (Ps. 51: 4). Greek has, for example, καθαροῦμεν 'we

¹ The English word *cot* has [ɑ] (in the American pronunciation), *caught* has [ɔ], and *coat* [o].

ק and the glottal stop א on the one hand and possibly between χ and η on the other. From the morphological point of view a stative interpretation of σε χρή fits very well: 'you are called upon'. תִּקְרָא, תִּקְרָא from its form could be stative, but in fact is active: 'you (or she) call(s), will call'. תִּירָא, תִּירָא, however, is stative: 'you are (or she is) afraid, afearred'; for the difference in vocalization between active and stative is neutralized in the imperfect tense of Hebrew verbs that end in א-.

The derived noun קְרִיאָה is of a type that was originally participial: 'something proclaimed'; with the internal vocalization [-iʔ-] it is a passive rather than a stative formation. Occurring in a relatively late text, it typifies a trend away from the stative [-e-] and toward the passive [-iʔ-], which has prevailed enormously in post-Biblical Hebrew. It corresponds not quite so well as *קְרִיאָה to the Greek noun χρε(ι)ώ, which means 'need' often in Homer and 'oracular pronouncement' in the Alexandrian poet Apollonius (*Argonautica* 1. 491). The latter meaning can be safely posited as early as Homer; for he uses χρεός, χρεῖος in both meanings ('oracular pronouncement' in *Od.* 11. 479). Greek has very few feminine nouns in -ώ that are synonyms or near-synonyms of neuter nouns in -ος; but Hebrew has many feminines like שְׂאֵלָה {-šā-}, שְׂאֵלָה {-šā-} (Esther 5: 8) 'something asked for'. At least one of them, שְׂאֵלָה, 'something stolen', corresponds neatly to κλέπος in every detail.¹

The imperative form of the verb קָרָא 'call, proclaim' (to so-and-so) is addressed by God to a prophet in Isaiah 40: 6, 38, Jeremiah 11: 6, Jonah 1: 2, 3: 2, Zechariah 1: 14, 17. The Greek active imperative, *χρᾶ in Ionic or *χρη in Attic, is not attested but can be inferred from the indicative χρᾶ, χρη 'he (or she) pronounces oracularly'; the subject is usually the Pythia, Apollo's prophetess, but it can be any prophet or the prophetic god himself (Herodotus 1. 55. 2, 62. 4, 4. 67. 2, 7. 141. 2, etc.; Sophocles, *Electra* 35). Whereas קָרָא in itself conveys nothing extraordinary about the voice except loudness, the Greek χρᾶ, χρη may have suggested an unearthly tone.

¹ See my article in the *Festschrift for Winfred P. Lehmann* (Amsterdam Studies in the Theory and History of Linguistic Science, series IV, vol. iv, 1977), pp. 317-39.

Offhand we would take the circumflexed \tilde{a} for a contraction of $\acute{a}\epsilon$, the ϵ being a 'thematic' attachment to the end of the root; but the η does not lend itself to this sort of analysis. So אַתָּה is structurally, not just phonetically, very close to the Greek word for 'proclaim' in an oracular setting.¹

2. By comparing הַזֶּה 'this' with the $-\delta\epsilon$ in $\delta\epsilon$, Mr. Yahuda (p. 76) has enabled me to clarify *two* long-standing perplexities: What are the affinities of this ubiquitous Greek particle, which has no evident Indo-European cognates? And why does the striking syntactical parallel of article-noun-article-adjective, so peculiar to Greek among the Indo-European languages and to Hebrew (including Phoenician and Moabite) and Arabic among the Semitic, not extend to article-noun-article-demonstrative? For example, $\text{הַמֶּלֶךְ הַגָּדוֹל}$ 'the great king' matches $\delta\ \beta\alpha\sigma\iota\lambda\epsilon\upsilon\varsigma\ \delta\ \mu\acute{\epsilon}\gamma\alpha\varsigma$ with the article repeated (II Kings 18: 19 = Is. 36: 4), but only Hebrew has the repeated article in הַנָּבִיא

הַנָּבִיא , $\delta\ \pi\acute{\rho}\omicron\phi\eta\tau\eta\varsigma\ \acute{\epsilon}\kappa\epsilon\iota\nu\omicron\varsigma$ 'that prophet' (Deut. 18: 20), הַזֶּה

הַזֶּה , $\delta\ \beta\omicron\upsilon\nu\omicron\varsigma\ \omicron\upsilon\tau\omicron\varsigma$ 'this mound' (Gen. 31: 48 = 46).

But if הַזֶּה were translated $\delta\ \beta\omicron\upsilon\nu\omicron\varsigma\ \delta\epsilon$ (instead of $\omicron\upsilon\tau\omicron\varsigma$), the match—both morphological and syntactical—would become palpable. In one respect $\delta\epsilon$ even behaves more like הַזֶּה than an ordinary adjective such as $\delta\ \mu\acute{\epsilon}\gamma\alpha\varsigma$ behaves like הַגָּדוֹל : the *normal* position of $\delta\epsilon$ is *after the noun* (e.g., Euripides, *Electra* 43, *Phoen.* 920, *Heracles* 849), whereas most attributive adjectives in Greek and the demonstratives $\omicron\upsilon\tau\omicron\varsigma$ and $\acute{\epsilon}\kappa\epsilon\iota\nu\omicron\varsigma$ precede the noun more often than not (except in the Septuagint, where the translators adhered to the order of words in the Hebrew original).

I visualize a pointing gesture to accompany [de] or [ze].² In sound these two syllables are similar, although $-\delta\epsilon$ lacks an

¹ The middle forms of the Greek verb occur much oftener than the active forms, not only to mean 'have someone pronounce an oracle' (cf. לְקַרְאָתְךָ , Num. 24: 1) but more generally 'have recourse to, make use of'.

² See 'The Connective "Particles" of Classical Greek Discourse', *CUNY Forum*, 5-6 (1978-9), 55-7. Both $\delta\epsilon$ and $\omicron\upsilon\tau\omicron\varsigma$ correspond to 'this' in English; but $\delta\epsilon$ points to one being noticed for the first time, $\omicron\upsilon\tau\omicron\varsigma$ to one noticed before.

accent. However, \acute{o} $\delta\epsilon$ exists also, but limited to an initial position; with that accent it cannot follow a noun as \acute{o} $\delta\epsilon$ does.

3. Another problem of Greek syntax, which Mr. Yahuda's book throws unexpected light on, is the rule that a god's name, in prose (and comic verse), will be preceded by the article: \acute{o} $\text{Ze}\acute{\upsilon}\varsigma$, η $\text{D}\eta\mu\eta\tau\eta\rho$. The name of a man or a woman takes the article only when it recurs.¹ The Hellenists of modern times have explained that the article marks the person as already known to the listener or reader, because of a previous mention if the person is human, whereas a god is already known whenever he is mentioned.

Mr. Yahuda in no way undermines this by equating \acute{o} $\text{Ze}\acute{\upsilon}\varsigma$ with אל שדי (pp. 4, 38, 114), which is conventionally translated 'God Almighty'. But he brings out what no one has ever suspected before: that אל 'God' in the Hebrew expression is functioning like the definite article in the Greek. To grasp the syntactical parallel, we need not adopt his phonetic argument that the Hebrew sounds are just a modification of the Greek sounds. It is only necessary to remark (a) that אל is, beyond question, phonetically close to the Arabic article أل , and (b) that אל שדי , without אל , is characteristic of Hebrew poetry like $\text{Ze}\acute{\upsilon}\varsigma$, without \acute{o} , in Greek poetry. עליון 'higher' or 'highest', when referring to God, is also preceded by אל in prose (Gen. 14: 18, 19, 20, 22) but not in poetry (except for Ps. 78: 35).²

So the problem is now to find the meaning originally common to אל and أل . Was it something like 'the famous'? *Ille* in Latin often had that sense—e.g., *magnus ille Alexander* (Cicero, *Pro Archia*, 10 [24])—when it was just beginning its devolution into

¹ Details in B. L. Gildersleeve and C. W. E. Miller, *Syntax of Classical Greek*, ii (New York, 1911), 229-36.

² אל שדי (p. 67), occurring only in Ezek. 13: 11, 13, seems to incorporate the article of another Semitic language. Although in this high-flown prophetic passage it has commonly been taken to mean 'hail', an alternative and probably a better interpretation is 'gypsum' or 'plaster, cement' ($\gamma\acute{\upsilon}\phi\omicron\varsigma$). In Job 28: 18 אֶמֶת וְיָבֵשׁ 'corals and crystal', the element [el-] is absent. See W. Muss-Arnolt, 'On Semitic Words in Greek and Latin', *Transactions of the American Philological Association*, 23 (1892), 70, and earlier scholarship cited by him.

will purify' (Xenophon, *Oeconomicus* 18. 6); but the verb happens not to occur in what little survives of the dialects that show the adjective as καθαρός.

The correspondence of -ά (-ή in Ionic and sometimes in Attic) to the Hebrew feminine suffix {-ָה} remains somewhat problematical in regard to the quality of the vowel (see above, p. xv); but at any rate it recurs: ἀγορά, ἀγορή: אָסֶפֶת 'assembly';

ἀγάπη: אָהֶבֶת 'love'; feminine ethnics such as Αἰγυπτία (-η)

'Egyptian': מוֹאבִּיָּה 'Moabite', etc. The accent on the last

syllable is the most momentous feature of all, because it allows us to throw a flood of light upon the original or principal function and placement of Greek descriptive adjectives. καθαρά,

καθαρά, καθαρή resembles the Hebrew non-terminal form טָהֳרָה much more than the terminal form, which has a different vowel [é] accented in the previous syllable. Only the 'converted perfect'

טָהֳרָה is recorded (Lev. 12: 8); and in general the final position is sparsely recorded for stative verbs. In their function as a predicate—'is pure', 'has become pure'—such verbs are normally followed by a subject rather than preceded. So it was originally (as I infer) in Greek with the adjectives that are most like stative verbs: they served primarily as predicates, followed typically by a noun. In the classical Greek language, although the order of words is remarkably free on the whole, still that collocation is favoured (with the copulative verb ἐστὶ 'is' optional and very often absent); e.g. καθαρὰ ἡ κρίσις 'the decision is pure, untainted' (Aristotle, *Rhetorica* 3. 12. 1414¹³-14; cf. Euripides, *Cyclops* 562; Plato, *Menexenus* 245d, etc.).

The alternation of vowel and accent, depending upon the position of a word in a phrase or sentence, is (in my considered opinion) an archaic characteristic of Hebrew. In particular the shifting of the accent, when the word is initial or non-terminal, to the last syllable—so that it comes on a suffix—gives us an idea of what developed in the prehistory of Greek, and perhaps other Indo-European languages. Such an accent on the last syllable is unstable. In Hebrew it will be displaced if the next word has an accent on the first syllable: מְלֵאָה 'the wine-press is full' (Joel 4: 13; cf. Ps. 26. 10). In Greek the vowel-and-accent pattern of any given word is stable, or stabilized, no

ατδαρα

τααρα

μαρα
γκαι

matter where it happens to be placed in the sentence or how it functions: whether the adjective *κοθαρά* is predicative '(is) pure' or attributive '(a) pure', nothing will displace the accent to **κόθαρά*,¹ nor can there be a terminal form **κοθέρά*. But this accent on the last syllable, to judge from all the ancient evidence, is weak, unlike the firm accent—a raised pitch—on the penultimate or antepenultimate syllable of words such as *δευτέρᾱ* 'second' (feminine), *δεύτερος* (masculine), *τετάρτῃ*, *τέταρτος* 'fourth', and other adjectives that are not primarily descriptive or predicative. The marking of an acute accent on the last syllable, *before a pause*, is a medieval convention, though traceable to the doctrine of the Greek grammarians early in the Christian era; it scarcely counts as evidence of a raised pitch there, rather than a stress. The grave accent, which we find actually written in any other environment (*καθαρά* or *καθαρή*), is somewhat better attested than the acute (*καθαρά*, *καθαρή*); but what sound it stands for is most uncertain.

My accentuation of *κοθαρά* (or *κοθαρά*, for that matter) is conventional, in that our ancient sources give little definite information about accents in the dialects apart from Attic and Ionic. Lesbian alone is amply reported to have had recessive accent in all words—i.e. never on the last syllable. The other dialects, so far as the indications go, agreed on the whole with Attic and Ionic in the accentual part of their phonology, but disagreed on some details. There is *nothing contrary* to my citation of the feminine form of the adjective as *κοθαρά* in the dialect of Heraclea; what we have for certain is *ΚΟΘΑΡΑ*.

The Indo-Europeanists, attempting to reconstruct the order of words in the prehistoric ancestral language, are frustrated by the exceedingly flexible order in classical Greek, which defies any simple formulation. But in view of my inference that the vowel-and-accent pattern of *κοθαρά* illustrates how descriptive adjectives arose out of *stative verbs followed by a subject*, we can reasonably posit a type of sentence in which the predicate came first.

¹ Only if it becomes the name of a person does the accent then recede toward the beginning of the word: *ἀγαρή* 'noble,' *φαῖδρά* 'radiant,' but the princesses *Ἀγαρή* and *Φαῖδρά*. The central function of a name is vocative, for addressing the person; and in Greek (as in Sanskrit) the vocative is associated with an accent of raised pitch on the first syllable, or as close to it as the phonology of the language allows.

7. All this is far from an exhaustive enumeration of what I personally have gained from Mr. Yahuda's long and detailed book. But let it serve, since my part is only to contribute a preface. Each reader can surely find for himself the points throughout the book that are most pertinent to his scholarly interests. I would, however, call attention briefly to a few etymologies that strike me as original, ingenious, and often relevant to a comparison between the Septuagint and the original Hebrew text:¹

(a) ἀνοχή 'stopping, postponement, relief' (p. 78): הַנִּחָה 'remission' (only in Esther 2: 18). αλφ Χα να α α

(b) ἀρά (in Attic), ἀρή (in Homer): אָרָה 'curse' (p. 39). The full vowel [a] remains in the first syllable even when a suffix is added: אִנְיָרָה 'my curse' (Ezek. 17: 19; cf. 17: 16, Gen. 24: 41, Deut. 29: 11, 20). αλφ

(c) δαμάω, δαμάζω 'I tame, I overcome': הַמָּוֶה 'he is overcome' (p. 360). The thematic (so-called ה"ל) verb of Hebrew is most closely paralleled by the Greek thematic noun or adjective ἵπποδαμος 'horse-tamer, horse-taming', whose vocative case ends in -ε. αλφ

(d) δίψα: אֶמְצָא (this noun only in Jer. 2: 25, although the root is frequent) 'thirst' (p. 402). Such a metathesis and modification of consonants would be unusual but credible. αλφ

(e) ἔδνα, ἔεδνα 'bridal gifts' (p. 349): הַתְּנָה 'these are a gift [of love] to me' (Hosea 2: 14; cf. תָּן 'give'). αλφ

(f) εὐλή: תוֹלַעַת 'worm, maggot' (pp. 51, 109). The [t-] would then be a prefix. αλφ

(g) κατὰ (rarely κατὰ in poetry): כִּי 'according to' (Deut. 25: 2, etc.; p. 171). αλφ

(h) κνέφας 'darkness, twilight' (p. 365): כִּנְיָ 'he will be hidden' (Is. 30: 20). This raises the question whether the familiar

¹ Some of them were first proposed to me in handwritten memoranda from Mr. Yahuda, responding to the points that I brought up in my letters. Not everything that figured in our correspondence has found a place in the book (which was virtually finished before our acquaintance began). But in any case I am here including etymologies that are too good to leave unmentioned.

noun כַּנָּף ^{καὶ} 'wing' was originally perceived as a shadow from a large bird in the sky.

(i) φρέαρ (pl. φρέατα, in epic φρεῖατα): כְּאֵר ^{κηέρ} (pl. construct כְּאֵרֹת, Gen. 14: 10) 'a well' (p. 81).

Among the issues of linguistic methodology which this book is bound to raise, an important one concerns the occasional, sporadic, or spontaneous deviants from the normal form—i.e. the normal pronunciation—of a particular word or words. Have such deviants had, in the long run, a major or only a minor role in the gradual transformation of languages? The linguistic profession is far from a consensus. But in the examples I have cited, the relation between the known Greek and Hebrew forms can be explained without a need to posit any highly anomalous change.

I have unbounded admiration for Mr. Yahuda's energy, enthusiasm, and thoroughness. As shown in the foregoing pages, I have profited greatly from scrutinizing his book, and particularly from certain inspired passages. Some of his boldest thoughts are the best; and if we criticize him, we ought in fairness to acknowledge that a sternly cautious method would have inhibited those valuable flashes. Once, in 1979, I wrote to him, 'Your book will be here for a long time, after both of us are in our graves.' This preface is intended, in a small way, to help toward the fulfilment of that expectation.

SAUL LEVIN

2. *Identical Phrases.* The similarity of certain Hebrew words to their Greek counterparts establishes an identity of expression in both languages beyond the words concerned.

Thus, there are three words in Hebrew for 'yesterday': **אמש**, **אתמול**, **תמול**—which respectively relate to the Greek phrases of two words each: *ἡμέρα χθές*, *ἐχθὲς ἡμέρα*, *χθὲς ἡμέρα*—and two in Arabic: *أمس* and *البارحه*, both of which homologize with the first phrase. It is remarkable that **תמול** is augmented with **-א**, when *é* is added to lengthen *χθές*; and that only the phrase *τῇ χθὲς ἡμέρᾳ* is known. Moreover, it is not less significant that the suffix-prefix phenomenon—by reversing the order of the last two words, *ἡμέρα χθές*—should account for three homologues (one Hebrew, **אמש**, and the two Arabic), two of which (**אמש** and *أمس*) are quasi-homophones.

Again, **חמר** in Jes 27. 2 is the homologue of *ἡμερίς*, fem. of *ἡμερος*; as Subst., *ἡμερίς* (sc. *ἄμπελος*), *ἡ*, the cultivated vine Od. 5. 69. The biblical text, however, actually expresses what Homer implies, i.e. **כרם חמר**. As usual, Driver's *Lexicon* finds fault with the text, asserting that it should 'rd. here **כרם חמד**' I dread to think what would have happened to our Scriptures if they had been effectively subjected to such vandalism.

Yet another word is **מענה** in IS 14. 14. According to the *Lexicon*, **מענה** is a 'field for ploughing', the text here also is corrupt and the meaning dubious. In fact, **מענה** is the homologue of *ἡμίονος*, mule; the text, as almost always, is quite sound (although, had the usual order in a construct been observed, it would have read **צמד מענה**, like **צמד בקר** Ib 11. 7; cf. **מִצְפֵּן הַיֵּין** Jud 13. 14); and the certainty of the meaning is vouched for by Homer himself: 'a field about as broad as half the area of a day's ploughing by a pair of mules'. Cf. Ps 129. 3, Il. 10. 351, Od. 8. 124. Therefore, I feel I am entitled to assert not only that Hebrew is Greek, but also that *it is as Greek as Homer*.

3. *Complete Series.* Graeco-Hebraic homologues are not formed of disconnected words picked up here and there at random. Most of the homologues are consistently inter-related, belonging as they do to various series of kindred words which afford evidence as conclusive as it is massive, e.g. names (a) of parts of the anatomy, (b) of members of the family, (c) of weapons, (d) of military

PROLOGUE

XXV

ⲭⲁ Ⲅⲉⲣⲉⲣⲉ ⲭⲁ ⲛⲉ (= αὐτὸ τὸ βιβλίον)
 הַסֵּפֶר הַזֶּה restores to the Greeks the twenty-four books of the Old Testament, which were written in their language—an adventitious reward for their having preserved the parts of the Hebrew heritage enshrined in the Septuagint, the New Testament, and the books by Josephus and Philo. At the same time and in precisely the same way, ἡδε ἡ γραφή offers to the Jews the forty-eight books of Homer, together with the rest of the literature of Hellas—a kind of compensation for the sufferings endured by them at the hands of the Greeks. Lastly, هذا الكتاب gives orientalisists a peep into pre-Islamic Arabia that invites further research.

This oecumenical work should have been undertaken by a team of at least three seasoned scholars: each an accomplished expert in one of the three languages immediately involved, and having more than a nodding acquaintance with the other two. It is not my fault that I have done it single-handed.

As a matter of fact, I repeatedly tried to get others to join me in the venture, without success. Thus early on, at the end of a two-hour session with one of the prospective collaborators, he exclaimed: 'All this is rubbish, and we've wasted each other's time.' My response was: 'You, as well as I, will be judged by these words which I shall quote whenever I discuss my work again.' There was no animus or acrimony in this exchange; indeed, as the research progressed, I tried twice more to interest him in it, but in vain.

Shortly after the aforesaid encounter, I quoted the disparaging remark uttered at its conclusion to the late Christodoulos Hourmouzios, a graduate of the University of Athens and an expert on Homer, who said to me: 'But I think you are one of the greatest glossologists I know.' He readily promised his full co-operation, but unfortunately died before we could settle down to working together.

There were those who confessed to being persuaded that there was 'something' in my theory, yet thought that my claim about the identity of Hebrew with Greek was rather exaggerated. They

maintained that I was 'aiming too high', and suggested that, in my own interest, I should lower my sights and adopt a 'less uncompromising attitude'. One of them was the late Sir Leon Simon, an acknowledged classicist who knew Hebrew. In fulfilment of his promise—in spite of the thick fog and his heavy cold—the old man came a long way on the evening of 14 January 1959 to preside at my first lecture on the subject. He introduced me briefly and with caution, expressly reserving his comments to the end of my address. Then, before calling for questions, he said the following which I noted down immediately after the meeting:

'I don't suppose everybody will agree with everything Mr. Yahuda has told us, assuming we have all understood him all the way. But whatever the doubts about it may be, of one thing I for one am certain. He has solved a mystery which has puzzled scholars for over two thousand years. Because if he is right—that several Greek words with *σκ* are transformed in Hebrew as if *σκ* were a digraph or one of the two letters dropped—then Homer did not nod when he left the short vowel preceding *Σκάμανδρον* short, in the famous line:

ὃν Ξάνθον καλέουσι θεοί, ἄνδρες δὲ Σκάμανδρον.'

On the other hand, I had a fruitful interview with a scholar of world-wide repute, which was followed by an exchange of long memoranda. But for some reason he put an end to the correspondence with a curt communication in which he wrote: 'You might as well derive the English "ball" from the Gr. *βάλλω* "to throw" or seek a connection between "chow" and "show" because chows are exhibited at shows!'

In the result, I had to fall back on my own resources and rely solely on my efforts, devoting to this research much of my leisure over a period of more than thirty years. Two things kept me going: the unflagging moral support of my beloved wife, and the thrills we both experienced at every major discovery. I also received encouragement from Professor Cyrus H. Gordon, of Brandeis and New York Universities; and the Revd. Rabbi Solomon D. Sassoon, of Jerusalem.

One day, in the course of a social conversation with a friend, darling Cecile became more than usually enthusiastic—in fact, exuberant—over my research. Whereupon her friend said: 'You don't know Greek or Hebrew, how can you be so sure?' To which Cecile replied: 'But I know my husband. He hates guessing and

always insists on evidence. As a lawyer, he can weigh up evidence. He tells me that he has plenty of convincing evidence, and I believe him.' *Have I?*

The following pages will show, in logical classification and due detail, to what extent, if any, I have such evidence. Here I shall only give a bird's eye view of the evidence which, I submit, justifies my 'uncompromising attitude' that Hebrew is Greek. It is fourfold, that is to say: the number of homologies and their quality, the grammatical similarities, and the interpretation of enigmatic words. The number of homologies is vast, and their percentage of the biblical vocabulary is very high: I estimate it at 90 per cent. Witness the long lists set out in support of the Propositions. As to the grammatical similarities, they are dealt with in Chapter VI; while the enigmatic words are encountered everywhere. Let me, then, advert briefly to the quality of the homologies.

The high quality of Graeco-Hebraic homologies—which inestimably enhances the value of their large proportion and great number, as proof of the identity of one language with the other—is manifested by several important features, that is to say:

1. *Peculiarity of Meaning.* There are commonplace Greek words which, in addition to their ordinary meaning (or meanings), bear a peculiar one that makes them typically Greek. Some of them have demonstrably genuine homologies which bear both meanings, the peculiar as well as the ordinary, e.g. πλήρης/הָאֵלֵךְ,

φόρμα/אָרְמוֹן, ἄρθρον/אָרְטְרוֹן, ἐργαστήριον/עֲרֵיסָה. הָאֵלֵךְ is an adjectival noun derived from אָלֵךְ, the homologue of πίμπλημι. The Adjective אָלֵךְ, of which הָאֵלֵךְ is the feminine, shares with πλήρης all its meanings, including: 'of wine, full-bodied, with a persistent flavour' Ex 22. 28 Nu 18. 27. It is absolutely clear from the contexts, especially in the latter verse, that wine is indicated; but Hebrew does not provide the reason for referring to wine by 'full' or 'fulness'. For that, one must go to Greek.

A footnote to Ex 22. 29 in the N.E.B. reads: 'the first . . . wine; mng. of Heb. words uncertain'. In Nu 18. 27, however, הָאֵלֵךְ is rendered by 'juice'.

אָרְמוֹן derives from אָרַם, the homologue of οἶσειν and/or non-extant ἐνέγκω, the two alternative verbs to φέρω. אָרַם belongs to

the class of verbs with the Middle Voice λ , and shares with $\phi\acute{\epsilon}\rho\omega$ many of its meanings. $\lambda\omega\tau\tau\alpha$ equalizes with $\phi\acute{\epsilon}\rho\eta\mu\alpha$ through the suffix-prefix phenomenon, and shares with it three meanings: *that which is carried, load* Ex 23. 5; metaph., *burden, load* Nu 11. 11; of a harp ICh 15. 22, 27. The last two verses occur in a paragraph entirely devoted to music, and $\lambda\omega\tau\tau\alpha$ refers to an instrument played by skilled strummers. Yet neither Greek nor Hebrew provides an explanation for such a strange nomenclature.

No difficulty seems to have been encountered by the editors of the N.E.B. in translating (or rather mistranslating) ICh 15. 22, but a footnote to verse 27 reads: 'the precentor: prob. rdg.; Heb. obscure'. I sympathize with them, especially as I offered to put my experience at their disposal.

Here is the complete homology of $\alpha\theta\rho\upsilon\nu$: joint, مفصل, مفصله; esp. the socket [of the ankle-joint] مفصله; ball of joint $\kappa\alpha\rho\upsilon\alpha$ IIS 22. 37; generally, of limbs, etc., esp. in pl. طرف; of the legs $\gamma\alpha\rho\chi$

Gn 32. 33 $\gamma\alpha\rho\chi$ Ib 18. 4 Ex 21. 24 $\gamma\alpha\rho\chi$ Ruth 3. 4 $\gamma\alpha\rho\chi$ Dan 2. 4 $\gamma\alpha\rho\chi$ Ib 7. 4 $\gamma\alpha\rho\chi$ lines; $\alpha\alpha$ a. genitals $\gamma\alpha\rho\chi$ Ex 1. 5 $\gamma\alpha\rho\chi$ Ib 4. 25 Jud 3. 24 IS 24. 4 Jes 6. 2, 7. 20.

Sure enough, $\gamma\alpha\rho\chi$ bears both the ordinary and the peculiar meanings of $\alpha\theta\rho\upsilon\nu$; in the sing. it means 'leg', and in the pl. it means 'genitals' as well as 'legs'.

According to the N.E.B., the seraphim in Jes 6. 2 covered their feet; and in the later verse, Isaiah is mistranslated as predicting that the 'body', not the 'pubic hair', would be shaved. The Septuagint has feet in both verses $\gamma\alpha\rho\chi$ however, bears both meanings in the sing. (Ex 1. 5 Jud 3. 16).

$\epsilon\rho\gamma\alpha\sigma\tau\acute{\eta}\rho\iota\omicron\nu$ means any place in which work is done: workshop, manufactory. Strangely enough, it also means brothel. It is a compound made up of $\epsilon\rho\gamma\alpha\sigma-$ ($\epsilon\rho\gamma\acute{\alpha}\zeta\omicron\mu\alpha\iota$, work; $\epsilon\rho\gamma\alpha\sigma\acute{\epsilon}\iota\omega$, long to work; $\epsilon\rho\gamma\omicron\nu$, work) and $-\acute{\eta}\rho\iota\omicron\nu$, suffix denoting place. It has two homologues: ورشه (which bears the first meaning) and كرخانه (which bears both meanings). This is an Arabicized Persian compound which breaks down into: کار, 'work', standing for $\epsilon\rho\gamma\alpha\sigma-$ ($\epsilon\rho\gamma\omicron\nu$); and خانه, 'place', the possible homologue of $\chi\omega\rho\iota\omicron\nu$. If this is right, then it is cogent evidence that the Propositions of my theory logically apply beyond the so-called Semitic languages, e.g. $\acute{\alpha}\gamma\omicron\rho\acute{\alpha}$ /forum, $\acute{\alpha}\iota\delta\acute{\omega}\varsigma$ /pudor, $\acute{\eta}\beta\acute{\alpha}\sigma\kappa\omega$ /pubesco.

formations; and words relating to (*e*) numbers, and especially to (*f*) worship, since Israel was intended to be 'a kingdom of priests and a holy nation' Ex 19. 6. If all the Hebrew words in these six lists (which will be found in Chapter XIII) are Greek, it would be difficult to imagine the rest of the language being other than Greek.

Indeed, there is 'plenty of convincing evidence', and I have attempted to make it available not only to the technical experts, but to the ordinary student as well. For this is a self-contained, comprehensive and *speaking* book: one that is so arranged as readily to provide answers to the relevant questions which might confront its users. Thus in the second chapter I relate how my theory evolved and the way I embodied my principal discoveries in a series of Propositions, each of which—like an ordinary theorem—is capable of being tested and demonstrated individually and in conjunction with the others. Here I shall reverse the process and point out to the reader the way he can relate a particular homology to any and all the Propositions which govern it. In this way he will be able to understand thoroughly the homologies herein mentioned, to detect the false ones—for there must be a few which have slipped past my scrutiny—and to discover new genuine ones of his own. For there still remain many such to discover in Hebrew, and innumerable ones in Arabic—not to speak of other so-called Semitic languages with which I am unacquainted. What is more, there are further Propositions to be formulated.

Now there are several keys to this crammed book: apart from the Table of Contents, the Table of Propositions, and the Index, there are several lists of explained homologies, the main one being the Catalogue of General Homologies.

Take, for instance, the homology πλήρης (πλῆρής), dealt with above. First, dear reader, you consult this Catalogue and you find, *inter alia*, that the whole family of πίμπλημι, from which πλήρης is derived, happens to be fully dealt with on pp. 343-4. Then you notice that the syllable -ρης is missing and that (ρ) replaces π. Accordingly, you look up the Index, *s.v. interchanges*, and find several examples of such replacement. Next, you refer to the Table of Propositions, and find out the one on apocope, which will provide you with other words of similar elimination. Finally,

πλῆρής

πίμπλημι
(πλῆρής)

you consult, *inter alia*, the LXX, the A.V., and the N.E.B. In this way you would test for yourself the validity of any homology and find out whether or not the Propositions which govern it are supported and confirmed thereby.

But the πλήρης/πᾶλιν homology is accompanied above by its meaning and the relevant texts. Let me take one from the body of the book, which is accompanied by neither: δέμας/דם. At first, you will probably react with traumatic incredulity; because דם means *blood*, the Greek word for 'blood' is αἷμα, and you have never before met with a homonym of דם. Besides, from what you know of δέμας, it could not conceivably have any connection with 'blood'. Well, you must be prepared for surprises; this book is full of them. Therefore, you look up the Catalogue and find that one of the meanings of δέμας is 'vine-shoot', that דם homologizes with δέμας in that meaning, and that the text referred to is actually concerned with the vine. So after all, sense and sound combine to render the suspect homology a safe one.

However, no sooner you become reconciled to it, than the other homologue of δέμας, דמן, attracts your misgivings. For דמן homologizes with δέμας in respect of its meaning, 'corpse', and you have always known דמן to mean 'dung'—as دِن does in Arabic. Yet דמן invariably refers to dead human beings who lie 'upon the face of the earth', ungathered, unmourned, and unburied—a prey to bird and beast (Jer 8. 2, 16. 4). Furthermore, דמן is associated with contempt and indifference, not with manuring or stench (IIR 9. 37 Jer 9. 21; cf. IR 14. 11 Jer 22. 18, 19; cf. Od. 3. 258-61). Besides, there are two words for 'dung' in Hebrew—גלל (βόλιτον) and צפיע (σπυράς, σφύ-)—neither of which occurs in a context resembling any context of דמן—except Zeph 1. 17 (where their לחום, κρέας, would be cast like גלל) which may be compared with Jer 9. 21. Again, גלל occurs in four other verses—including the only one in which צפיע appears—yet none of them mentions דמן (IR 14. 10 Ez 4. 12, 15 Job 20. 7). Lastly, is it without significance that Alexander Rhetor uses δομή for δέμας?

If nevertheless you remain unconvinced, I should not hold it against you. Clearly, when—as in the circumstances of this particular instance—the validity of any homology is not proved

with complete objectivity, so that subjective influences come openly into play, an individual's scepticism would not be altogether unjustified. (Cf. 57 *σημός*: *fat* Ez 44. 7; cf. Il. 23. 213.)

Consistently with this principle, occasionally—when there was a large measure of likelihood of an homology being sound on the balance of probabilities, and it could not be further and better tested by means of my technical tests—I have included it in this book, notwithstanding that the persuasive character of the evidence was not compelling to a degree of certainty. This, for two reasons: first, to give students an opportunity to advance further facts and arguments for or against it; secondly, to let them distinguish for themselves between incontrovertibly sound homologies and such as should be accepted subject to reservations. At all events, the number of such homologies is quite small, while my theory stands four-square on what I have established beyond doubt by means of tried technical tests.

Finally, this book could be useful even to those who have no Greek and know neither Arabic nor Hebrew. For all the homologies are explained and referred to texts; so that one may read the explanation, refer to the indicated text or texts in any biblical translation, and decide for oneself as to the merit of the explanation—and, inferentially, as to the validity of the homology concerned.

A word about Arabic. This book does not deal with Arabic in its own right, but merely as an invaluable auxiliary language in the ascertainment and confirmation of Graeco-Hebraic homologies. Accordingly, several Propositions are devoted to the characteristics of this tripartite relationship; but they also constitute a valid general guide to Graeco-Arabic homology.

Lastly, no account is taken of the difference between classical Arabic and the vernacular, nor of the date or of the document in which any Greek word first appears; for the simple reason that I am only concerned with undoubted phonetic, morphological, and semantic similarities wherever I find them together—not as isolated phenomena, but as inter-related examples in a systematic survey of what I try to prove is an unsuspected and forgotten branch of Greek literature: the Hebrew Bible.

I. HEBREW AND THE HEBREWS

GREEK and Hebrew have lived cheek by jowl since their existence as such—that is, over three thousand years ago—when they settled, one at the junction of Asia and Europe and the other at that of Asia and Africa near by. They have each made a major contribution to civilization, yet until the advent of Alexander they *seem* to have influenced each other not at all; though there had been intercourse between them (Jer 10. 9 Joel 4. 6 Ob 20 Jon 1. 3 Zach 9. 11–13). Can it be—as I think, contrary to all accepted scholarship—that they are intimately related by race and religion as well as by language?

Accounts differ as to the racial affinity of the people of Israel to other peoples of antiquity. According to the all too brief geo-ethnical survey in the tenth chapter of Genesis, some of the tribes of Hellas descended from Japhet, the Philistines and the Phoenicians—like the Hittites and the Amorites—descended from Ham, while the Hebrews and the Arabian clans derived from Shem. Ezekiel (16. 3), however, asserts that the Israelites are a cross-breed of mixed Hittite and Amorite origin—which makes them descendants of Ham. Lastly, if the ignored epistle set out in the First Book of the Maccabees (12. 19–23; cf. ib. 14. 16–23, II Macc 5. 5–9) and in the *Antiquities* (xii. iv. 10) is to be trusted, the Jews must have descended from Japhet! Here it is in its context, followed by a translation:

At this time [i.e. circa 180 B.C.] Seleucus, who was called Philopator, the son of Antiochus the Great, reigned over Asia. And Hyrcanus' father, Joseph, died. . . . His uncle Onias also died, and left the high priesthood to his son Simon. And when he also died Onias his son succeeded him in that dignity, to whom Areus, king of the Lacedemonians, sent an embassy with a letter a copy whereof follows:

Βασιλεὺς Λακεδαιμονίων Ἀρειος Ὀνία χαίρειν. ἐντυχόντες γραφῇ τινὶ εὖρομεν ὡς ἐξ ἐνὸς εἶεν γένους Ἰουδαῖοι καὶ Λακεδαιμόνιοι καὶ ἐκ τῆς πρὸς Ἀβραμὸν οἰκειότητος. δίκαιον οὖν ἐστὶν ἀδελφούς ὑμᾶς ὄντας διαπέμπεσθαι πρὸς ἡμᾶς περὶ ὧν ἂν βούλησθε ποιήσομεν δὲ καὶ ἡμεῖς τοῦτο, καὶ τὰ τε ὑμέτερα ἴδια νομιοῦμεν καὶ τὰ αὐτῶν κοινὰ πρὸς ὑμᾶς ἐξομεν. Δημοτέλης ὁ φέρων τὰ γράμματα διαπέμπει τὰς ἐπιστολάς.

τὰ γεγραμμένα ἐστὶ τετράγωνα· ἡ σφραγὶς ἐστὶν ἀετὸς δράκοντος ἐπειλημμένος.

'Areus, King of the Lacedemonians, to Onias, greeting. We have come upon a certain document from which we have discovered that both the Jews and Lacedemonians are of one race, and originate from the kindred of Abraham. It is but just, therefore, that you, who are our brethren, should send to us messages about any of your concerns as you please. We will also do the same to you, and esteem your concerns as our own, and will look upon our concerns as yours. Demoteles, who brings you this letter, will bring your letter back. This writing is square, and the seal is an eagle holding fast a serpent.'

'Such', adds Josephus with unwonted neutrality and dryness, 'were the contents of the letter which was sent by the king of the Lacedemonians.' As a matter of fact, it is difficult to find anywhere else in his works a note so bare, so non-committal—not to say indifferent—especially having regard to the novelty of the suggestion. One is therefore forced to the conclusion that although Josephus did not doubt the genuineness of the diplomatic letter—or he would not have reproduced it *in extenso*—he may have felt rather sceptical about the authenticity of the 'document' referred to therein. But perhaps his priestly background and anti-Hellenic proclivity unconsciously prejudiced him against the apparently spontaneous Greek protestations of common ancestry with the Jews.

To return to the Bible, the first mention of 'Hebrews' occurs in Genesis (14. 13), where Abraham—when informed of Lot's capture by the sackers of Sodom—is described as a 'Hebrew'.

Now were Abraham and his nephew the only Hebrews in the region at the time? It does not look like it, for three reasons. First, Joseph refers to it about an uneventful century later as 'the land of the Hebrews' (Gn 40. 15). Secondly, both Potiphar's wife (Ib 39. 17) and Pharaoh's chief butler (Ib 41. 12) refer to Joseph as a 'Hebrew' slave or youth, in much the same way—one imagines—as the Greeks used to refer to one of the familiar Phoenicians in their service as a 'Phoenician' woman (*Odyssey* 15. 417). Thirdly, the Egyptians would not eat at the same table with the Hebrews (Gn 43. 32), including them in the taboo against the abominated Shepherds (Ib 46. 34). None of these references is consistent with the Hebrews being an isolated family of nomadic herdsmen roaming about in the land of Canaan.

Later, the word 'Hebrew'—in juxtaposition with aliens—undoubtedly means one of the people of Israel, without tribal specification. Thus it is used to distinguish Israelites from Egyptians (Ex 2. 11), Israelite citizens from the denizens in their midst (Dt 15. 12 Jer 34. 9, 14), Israelites from Philistines (IS 14. 11), and generally Israelites from other nationals (Jon 1. 9).

Clearly, therefore, one cannot depend on Jewish sources for a reliable account of the ethnic identity of the Hebrews.

An investigation into their language, on the other hand, meets with an initial obstacle: the extraordinary fact that in ancient times it was not called after their name—as if they never existed as a distinct ethnic or national unit. Isaiah (19. 18) refers to it as 'the language of Canaan'; while Rabshakeh, who spoke Aramite, called it 'Judean' (Jes 36. 11); as indeed did Nehemiah (13. 23-4) to distinguish it from 'Ashdodite', a relic of the language originally spoken by the Philistines. But in Jer 34. 9, 'Judean' and 'Hebrew' are interchangeable terms.

Besides, we do not know in what language or languages the Patriarchs spoke to their various neighbours: Abraham in Egypt or in the popular assembly of Hebron, Lot in Sodom, Isaac in the course of his transactions with the king of Gerar, Jacob in Gn 29. 4-8, he and his sons in their controversy with Hamor. Much later, the Israelite spies and Rahab seem to have understood each other perfectly well. One thing is certain, the Gibeonites who were Hivites conversed with Joshua in a language which was spoken both locally and in distant parts (Jos 9. 7-10). Is it without significance that the Bible mentions the interposition of an interpreter on one occasion only, when Joseph pretended to his brothers to be an Egyptian (Gn 42. 23)?

In this connection it is vital to identify by my theory the different peoples who inhabited Canaan at the time of Joshua, namely: the Amorites (Κιμμέριοι), the Canaanites (Φοινίκιοι), the Gergashites (Γραικοί), the Hittites (Σκύθαι), the Hivites (Αχαιοί), the Jebusites (Βοιωτοί), the Perizzites (Φρύγιοι)—besides the Caphtorim (Κύπριοι) and the Philistines (Πελασγοί). These inhabitants were by no means exterminated, and their survival and ultimate assimilation must have influenced the Israelites in various ways, including lingually (Jud 1. 17-36, 3. 1-6). It is a fact that the Jebusites preserved their identity till the reign of David (Jos 15. 63 Jud 1. 21, 19. 10-12 IIS 5. 6-8, 24.

18-24), while the semi-assimilated descendants of the Philistines continued to speak a distinct dialect down to the time of the Second Temple.

At the end of this quest one is merely left under the impression that the language of the Patriarchs must have been somewhat modified by reason of the contact of their descendants with the colonists of Canaan, as it must have altered slightly in the course of the Israelites' sojourn in Egypt. We still do not know by whom, other than the Patriarchs, their language was spoken.

There remains yet one more track to follow. The Hebrews are supposed to derive their name from Eber whose numerous progeny is said to have settled in the region covering Syria, Mesopotamia, Eastern Asia Minor, and the Arabian Peninsula (Gn 10. 30). Traditionally, however, the word עבר is said to refer to Abraham's migration south-westward across the Euphrates: 'Your forefathers settled on the other side of the River from of old—Terah, the father of Abraham and the father of Nahor—and they worshipped other gods' (Jos 24. 2).

This general reference to 'other gods', coupled with the specification of two of them—על זל or ó Zeús (Ζεὺς), worshipped by the three Patriarchs (Gn 17. 1, 28. 3, 48. 3); תל or Ποῖβος, additionally recognized by Isaac and Jacob (Ib 31. 42, 53); together with the תרפים or τρίπους, the sacred trappings associated with Laban's worship (Ib 31. 34)—gives, through my philological research, a sure clue to the identity of the Hebrew race as well as to the essentially Hellenic character of its religion and language. For the written word is like a fossil or an artefact: its form, if not its pronunciation, is fixed and permanent and lends itself to repeated scrutiny. So that philology can be the handmaid of archaeology.

I maintain that biblical Aramaic and Hebrew are demonstrably Greek, in grammar as well as in vocabulary.

True, distinct phonetic and morphological differences exist between almost all biblical words and their respective Greek homologues, but they are superficial and diaphanous. By contrast, the Hebrew homologues fully preserve their semantic identity with their Greek counterparts, notwithstanding that biblical Hebrew and ancient Greek developed apparently independently of each other during two eventful millennia. As

for grammar, there are one or two minor similarities which are obvious, whereas several fundamental resemblances have gone unsuspected.

If my theory be correct, it would automatically follow that the sister languages, Arabic and Aramaic, are affiliated to Greek; similarly, English and French—among other European tongues—must somehow be related to Hebrew. In fact, my theory establishes precisely that. Thus, Latin *ad* and אֶל, English *over* and עֲבֵר, French *sur* and עַל, are identical, two by two; and they are all easily traceable to Greek. Beyond cavil, the segregation of the Semitic from the Indo-European languages flies in the face of the philological facts and principles which I am about to prove. Indeed, it will emerge that just as knowledge of Greek is essential to the thorough understanding of the Bible, a better understanding of Greek would be achieved through knowledge of Arabic and Hebrew.

Admittedly, the logical conclusions of my philological theory—geographical, historical, racial, religious, and social—are far-reaching and revolutionary indeed. Yet their apparent strangeness is due to generations of neglect and prejudice, and should not deter scholars from apprehending the perceptible reality which sparkles in the brilliant light shed by my conclusive demonstration. It is positively astonishing that no one has hitherto suspected the *identity* of these two languages—a fact which raises a strong presumption against the soundness of my theory—especially as, a common alphabet apart, there have been in the course of the past twenty-three centuries many a favourable opportunity for discovering any resemblance which might exist between them, that is to say:

1. Over two thousand years ago Jewish scholars translated the Scriptures into Greek, producing the Septuagint which has remained unchallenged as an authentic source of biblical exegesis.
2. About that time, as we have seen, the Spartans claimed kinship with the Jews.
3. Jews played a leading part in the development of the Hellenistic culture in Alexandria.
4. In the last two centuries of the Jewish State, many well-born and educated Jews affected Hellenism and tried to spread the Greek way of life among their countrymen (IMacc 1. 11-15).

5. Josephus wrote his autobiography, the tract against Apion, the *Jewish War*, and the *Antiquities* in Greek—as well as in Aramaic or Hebrew—the Greek versions being the only ones extant.
6. The Apostles who introduced the Messianic creed into Greece and the Asiatic-Greek or Continental settlements discussed the Pentateuch and the Prophets in Greek, provoking widespread interest in the Scriptures among the Greeks.
7. A large number of Talmudic words were borrowed from Greek, and many of them have kept their original form and exotic flavour, rendering obvious the existence of a mixture or amalgam.
8. Jewish scholars have learned Greek in order to gain direct access to the Septuagint and the works of Josephus, and the better to understand the Talmud.
9. Jewish scholars, well-versed in Hebrew, ushered in the Renaissance by translating the Greek classics into Arabic.
10. At that time Muslim scholars, whose mother tongue was Arabic, studied Greek.
11. Since then countless classical scholars of all nationalities have spent all their academic lives at the universities of Europe and America in the study of Arabic and Hebrew.
12. Homer and the New Testament have been translated into Arabic and Hebrew.

None of these thousands upon tens of thousands of learned men in different climes and succeeding ages has ever ventured to suggest that these three languages are genetically interrelated, let alone that Hebrew is *identical* with Greek.

There were those who—like W. Muss-Arnolt—discovered a limited number of Greek words with Semitic affinity, and promptly classed them as borrowed (*On Semitic Words in Greek and Latin*, 1893). This, in deference to the time-hallowed dogma which has erected a barrier—not less forbidding because bogus—between the Semitic and the Aryan languages.

At the opposite pole stood Revd. John Parkhurst, author of *An Hebrew and English Lexicon without Points*. He lived two hundred years ago and supported the untenable Rabbinical theory that Hebrew was the *lingua primaeva*, the mother of all tongues, including Greek (*Midrash Rabba Bereshith*, chaps. 18 and 31; *Yerushalmi, Megilla* 1. 11). Sheikh Muhammad Ahmad Mazhar

—a scholar of the Ahmadiyah sect—on the other hand, contends that all languages—including Chinese and Greek—derive from Arabic, the language of the Koran.

There exists a third school which has attempted to build a bridge between the Chamito-Semitic and Indo-European languages—one of its foremost exponents being A. Cuny, author of *Invitation à l'étude comparative des langues indo-européennes et des langues chamito-sémitiques*.

Lastly, Professor Cyrus H. Gordon—a scholar of broad vision and deep understanding—holds that the Hebrew and the Hellenic cultures were twins.

On going to print, I learnt of Professor Saul Levin, of Harper College, State University of New York, Binghamton, New York, author of *The Indo-European and Semitic Languages*—an exploration of structural similarities related to accent, chiefly in Greek, Sanskrit, and Hebrew. On p. 8 he writes:

... many things still puzzled me—above all, why were the correspondences closer between Greek and Hebrew than between any other Indo-European and Semitic languages? Just because I knew these better? Slowly I discovered that in many respects Sanskrit rather than Greek affords the more cogent parallel to Hebrew.

Thus, I venture to submit with hesitation (not knowing Sanskrit), was this courageous *scientist* shunted off τῆς ἀληθείας ὁδός (the way to truth) and away from the reality that Hebrew is Greek; although he broke free of the shackles of traditional linguistics, refused to join in the wild goose chase of proto Indo-European and proto Semitic, and tackled directly Greek and Hebrew texts.

My research over thirty years has been conducted independently of others. Starting from scratch, I have consistently investigated the language of the Bible by the language of the Bible, with the assistance of Arabic and the Septuagint. I have worked autonomously throughout, fashioning and re-fashioning my own laws as I went along. In the result, I have been led irresistibly to the following conclusions:

I. That about four thousand years ago the whole of the Middle East was overrun, colonized, and controlled by Greek and allied tribes.

II. That the Hebrews were Asiatic Greeks—*ἀβροί* and *ἡπειρώται*, probably the Khabiru and Hepiru of Syrian and Egyptian annals—and that their language was Continental Greek.

III. That, judging by the proportion of epic and poetic homologues, and by the primitive grammatical structures to be found in the Bible, one is impelled to the conclusion that the ancestors of the Jews must have been among the noblest and/or the most ancient of the Hellenes, and that they spoke a language far more ancient than classical Greek.

IV. That the Philistines were colonists, continuously flowing in from the mainland of Greece and the adjoining islands, who settled on the southern shore of Canaan—*ἡ παράλος γῆ*, פלשת, the Asiatic *Πελασγίη*—and were consequently called *οἱ Πελασγοί*, פלשתים, as distinct from the עברים (*ἡπειρώται*). *בר'י*

V. That when the Hellenic affinity of the Phoenicians had long been forgotten, it was assumed that the identity of the Greek with the Phoenician alphabet was simply a matter of borrowing (Herodotus 5. 58).

VI. That the inhabitants of Iraq (*ἄργος*), Syria, and Arabia (*ἐρημία*) are mainly of Scythian and Cimmerian origin.

VII. That the Helots were Israelites (Ob 20).

VIII. That the Hebrews worshipped Greek gods and followed Greek customs.

IX. That Hebrew has a multiplicity of unsuspected dialects and homonyms.

X. That many proper nouns in the Bible—whether divine, ethnic, geographical, or personal—resemble Greek proper nouns, while others have Greek adjectives and common nouns as homologues.

XI. That certain Greek words, pronounced by Continental Greeks differently from their European brethren, found their way back to Greek in a spelling conforming to their Continental pronunciation. I call them atavisms.

XII. That certain non-biblical words found in Rabbinical writings can be proved to have been used in biblical times.

XIII. That the Ashkenazi and Yemenite pronunciations—like the Baghdadi and the Sephardi—are as old and as genuine as Greek itself.

פלשתים
פלשת

XIV. That Judean and Ashdodite were not more different one from the other than Hebrew is from Arabic or Aramaic.

XV. That only by my theory is it possible to establish securely the true meaning of obscure biblical words, and the right interpretation of puzzling passages.

XVI. That only through the knowledge of Hebrew and Arabic is it possible to attain a finer understanding of Greek.

XVII. That the Jewish, the Christo-European, and the Islamic cultures—the triple aspect of modern civilization—all originate from Hellas.

II. MODUS OPERANDI

FROM early age I have been familiar with the Bible. Hardly a day passes by but I quote it or read it. Indeed, it is part of my make up and the very texture of my thinking. My learned and wise father, Isaac Benjamin Ezekiel Yahuda, taught us—my younger brother Solomon, my two elder sisters, and myself—the whole Old Testament when we were children. My brother Solomon and I learned the New Testament by stealth from a Hebrew translation in my father's private bookcase.

For years the distant biblical past was vividly present in my mind; I actually lived in it within sight of the Pyramids. So much so that, together with a passion for the Bible, I developed a natural animosity towards the Greeks and the Romans, on account of their cruelty to my persecuted ancestors, within our beloved land and outside it, the consequences of which are felt to this day. Strangely enough, that aversion did not extend to the Egyptians who were our hosts, as their ancestors had been the hosts of our forefathers during three periods of their history (Dt 23. 8).

My feelings were so strong that it did not even occur to me to learn Greek, although I knew that it played an important role in our civilization, and that it had influenced deeply post-biblical Hebrew. Nor could I bring myself to pick up more than the minimum of Latin necessary for my legal education and practice. They are forcibly expressed in the following passage:

Ce qui le révolte comme intolérable dans ces parages historiques, ces vestiges sacrés d'un temps glorieux, c'est que deux des trois colonnes pures [of the Capernaum synagogue] ont été profanées par des textes, l'un grec, d'une vingtaine d'années, l'autre latin, tout récent, incisés dans le corps des colonnes. Du grec et du latin — rien de plus insultant! (*La Palestine Revisitée*, p. 59, Tangier, 1928.)

I still resent the inscriptions referred to, and consider them now—as I did when I first saw them over fifty years ago—to be sheer vandalism. But not because they are in Greek and Latin; I would not react differently if by some misfortune the third column were similarly outraged in Hebrew. However, my feel-

ings towards the Greeks and the Romans have altered radically since. I realize now that our differences were fratricidal—as fratricidal as the siege of Troy—because I am convinced that the Jews are of Hellenic descent. This is how the revolutionary change has come about.

In the early thirties, after the publication of *Law and Life according to Hebrew Thought*, I began to be interested in biology as a hobby. In the course of my desultory study of the subject, I came across a few Greek words which bore a striking resemblance to biblical Hebrew, and I jumped to the conclusion that the Greeks had borrowed them from us. So I toyed with the idea that one day I might make a systematic comparison between the two languages. In those days I was still under the spell of traditional scholarship and, like everybody else, implicitly believed that Semitic languages were Semitic and Aryan languages were Aryan, and that never the twain could mix. Yet I thought it would be interesting to compile and explain an exhaustive list of similar words, if only to show how little or how much Hebrew had influenced Greek before the advent of Alexander, seeing that the influence the other way about was considerable in the wake of his conquests. Little did I know what the actual results of my research would show.

I was so ignorant of Greek then that I only knew the first few letters of its alphabet, which I had picked up incidentally in the course of my elementary mathematics and geometry. I remember asking my friend, Mr. Gerald Emanuel, in a City tea-shop to write the full alphabet for me at the bottom of a partly used sheet of paper. This was in 1932-3.

The years rolled by during which the project remained in abeyance. But when I had published *New Biology and Medicine* (1951), I was able to devote my leisure hours almost entirely to the random links which I suspected existed between biblical Hebrew and Greek. After acquiring a smattering of grammar, I plunged straight into the Septuagint, relying exclusively on my memory of the original for the meaning of the numerous passages I selected to read. Then I read Homer in conjunction with the Bible: about one page of Greek and its translation, line by line and sentence by sentence, and a chapter from the Old Testament—starting with Genesis and the first book of the *Iliad*, and finishing up with the last book of the *Odyssey* and the Second Book

II. MODUS OPERANDI

exchange with a guttural. This will actually be confirmed by three of the five homologies in the next example.

Thirdly, certain Greek letters dialectally exchange one with the other—e.g. κ with τ, ο with α, σ with δ—a phenomenon reflected in the following Graeco-Hebrew homologies: οἶκος (Foikos) / בית / בית, εἰς / אֶל, εἰς / אֶל, εἰς / אֶל, πηδάω / פָּסַח.

Lastly, mark the strange metamorphosis in the Hebrew words, whereby the suffix in Greek turns into a prefix in Hebrew, e.g. ὄραμα / מַרְאֵה, αὐλισμός / מַלּוּחַ, αὐλισμα / מַלּוּחַ מַלּוּחַ—respectively from ὁράω / רָאָה and αὐλίζομαι / לָחַץ / לָחַץ / לָחַץ.

Early in my research I looked for tests whereby to check the accuracy of homologies and to assess their significance. As the number of tests discovered increased, so did the efficacy of their application and my confidence in my theory. From the beginning I leaned heavily on Arabic; occasionally the Septuagint came in useful. Two examples will suffice here.

According to my phonetical rules, שָׁלַח is a safe homologue of στέλλω. This is corroborated grammatically by the fact that the compound שָׁלַח is homologous with the compounds ἀποστέλλω, ἐπι- and ἐξαπο-. Yet what confirms these homologies beyond a peradventure, and at the same time lends strong support to my theory, is that ἀποστέλλω means *doff* as well as *send away*, and that شَلَح bears the former meaning. The significance of this combined homology lies in its semantic variation, coupled with phonetic similarity. But for their correlation to Greek (as aforesaid), there would be no reasonable explanation why these two words שָׁלַח and شَلَح—so closely homophonous that they might well be taken for homonyms—should bear such different meanings, especially as they belong to two sister languages. Such confirmation and support are reinforced by other combined homologies; one of them—κουφίζω / خَفَضَ—is dealt with elsewhere in detail; another is ὠρα / خَرِيف.

Again, according to my rules of phonetics, כָּבֵד—as well as its variant כְּבוֹד—homologizes with ἡπατος, the genitive of ἡπαρ, whereas כְּבוֹד is the true homologue of κῦδος. Now the Septuagint renders כְּבוֹד in Gn 49. 6 by ἡπαρ. This is justified by the usage of reduplication, as part of the general context. But it looks as if the translators read the word in Genesis כְּבִדִּי and

not **כְּבוֹדִי**—Ashkenazi fashion—as reduplicating **נִפְשִׁי**. Because the same rendering is not maintained in a similar text—that is, Ps 16. 9—where **כְּבוֹד** is unaccountably rendered by $\kappa\lambda\omega\sigma\sigma\alpha$, although **כְּבוֹדִי** here reduplicates **לִבִּי**. Elsewhere **כְּבוֹד** is rendered by $\delta\acute{o}\xi\alpha$ (instead of $\kappa\acute{\upsilon}\delta\omicron\varsigma$), where—it is submitted—the context demands $\eta\pi\alpha\rho$. However, it is highly significant that, through my theory, it is possible to correct the Septuagint by the Septuagint, and to understand the Bible by the Bible.

It is such discoveries that cured me of Graeco-Hebraic dyslexia and enabled me, by the formulation of a series of simple rules of phonetics and morphology, to read a Hebrew word as if it were its own variant, e.g. **הָרָה** and **עָרָה**, **נָדָב** and **נָדָר**, **אָבִי** and **אָב**, **נָאֵל** and **מָרְאָה**, **מָרְאָה** and **מָרְאָה**, **כְּבוֹד** and **כְּבוֹד**, **גַּעַל** and **שְׁלֹאֲנָן**, **שְׁלֹאֲנָן** and **שְׁאֲנָן**, **לַחֵף** and **לִקֵּק**. Looking at such words, pair by pair, I began to find it natural that they should prove to be identical—despite differences in literal composition, pronunciation, scale, or gender. To me, **נִפְתּוּלֵי אֱלֹהִים וּנְפִתְלָתִי** not only means **מַלְחָמוֹת אֱלֹהִים וּנְלַחֲמָתִי**, but also reads it. Again, I cannot imagine **נִשְׂר**, meaning an eagle, blowing a horn (Hos 8. 1), but rather a herald; so my thoughts rush to $\kappa\eta\rho\upsilon\varsigma$, $\kappa\eta\rho\upsilon\kappa\epsilon\acute{\upsilon}\omega$, and **נִשְׂר**. On the other hand, I detected new homonyms, and learned to distinguish between words of close similarity, e.g. **הָבִיא** and **בָּא**, **הִלֵּךְ** and **לֹךְ**, **שָׁקַף** and **נִשְׁקַף**. In other words, familiarity with the Bible ceased to breed oversight, and taught me to see the Greek word through its Hebrew disguise, and vice versa; e.g. $\acute{o}\rho\alpha\omega$ /רָאָה, $\acute{o}\rho\alpha\text{-}\mu\alpha$ /מָרְאָה; $\acute{o}\rho\omicron\varsigma$ /הָרָה, $\acute{o}\rho\omicron\varsigma$ / $\acute{o}\rho\omicron\rho$ /הָרָה; $\acute{o}\pi\lambda\omicron\nu$ /חָבַל, $\acute{o}\pi\lambda\omicron\nu$ /כָּבַל; $\acute{\alpha}\pi\tau\omega$ /כָּפַת, $\acute{\alpha}\pi\tau\omega$ /כָּנַף, $\acute{\alpha}\pi\tau\omega$ /כָּבַשׁ; $\acute{o}\pi\tau\acute{\alpha}\nu\iota\omicron\nu$ /חֲבִית, $\acute{o}\pi\tau\acute{\alpha}\nu\iota\text{-}\omicron\nu$ /חֲבִית, $\acute{o}\pi\tau\acute{\alpha}\nu\iota\text{-}\omicron\nu$ /חֲבִית; $\acute{\alpha}\gamma\lambda\alpha\iota\zeta\omega$ /עָלָה, $\acute{\alpha}\gamma\lambda\alpha\iota\zeta\omega$ /עָלָה, $\acute{\alpha}\gamma\lambda\alpha\iota\zeta\omega$ /עָלָה.

Indeed, there are quite a few words in the Bible that are written and pronounced in more than one way, and we know of one occasion where a mere lisping cost many lives (Jud 12. 6). But the significance of these differences and of the differences in the names of several peoples and places has eluded the exegetes (Gn 14. 2, 3, 28. 5 Dt 2. 11, 20, 3. 9, 4. 48).

Hunting for homologues was, is, and will ever remain a most exhilarating exercise. It has all the excitement of the chase—and its hazards. It is never dull or fruitless; for even if one gets

off the trail, one is more likely than not to gain some incidental or adventitious benefit. Indeed, often enough you look for China and discover America; phlogiston may elude you, but you come upon oxygen; you are prospecting for diamonds and uncover a nugget. Occasionally, the process is precipitate, one genuine homologue leading to another with the succession of a chain reaction. Let me give an example which I vividly recall.

In my desultory reading of the Septuagint at random, I came across the phrase *δέρρις τριχίνη* for *אדרת שער* (Zach 13. 4). It occurred to me—not for the first time or the last—that here was a word, *δέρρις*, which approximated the Hebrew *אדרת* so closely that the similarity must have struck the translators as odd. In fact, I had then and have time and again since wondered whether the authors of the Septuagint had sensed or known that a relationship of sorts existed between the two languages. However, as usual, I placed myself in their position and reached for *Woodhouse*, to find out the range of synonyms from which the translators had picked out this particular word. Which led me to *δορά*. In a flash the passage in Esther 1. 6—*עַל רִצְפָּת בַּהֶט יָשַׁע וְדָר וְסִחְרָת*—sprang to mind. Without much delay, I formed the homologies: *בַּהֶט* / *ψαθός*, *יָשַׁע* / *ξυστός*, *דָּר* / *δορά*, *סִחְרָת* / *γέρρον*. Accordingly, some floors were paved with polished stone, others were matted or covered with rugs. This is far from the gaudy and fantastic emeralds and pearls of the Septuagint—even as far as factual reality can ever be from wild fiction—although the actual floor-coverings must have been as precious as any ever produced in Persia, to match the couches of gold and silver provided for the royal guests.

However, three out of the four homologies soon led to three other genuine homologues, and *יָשַׁע* in our context proved to be a variant of *שִׁשׁ*. Thus: *סִחְרָת* / *γέρρον* automatically suggested *γέρρον* / *סִחְרָה* Ps 91. 4; the quasi-homophonous neighbour of *ξυστός* yielded the homology *ξυστίς* / *שִׁשׁ* Gn 41. 42; and when I looked up *δορά* in the Dictionary, I saw the phrase *δορά σατύρου* which I preferred to *δέρρις τριχίνη* for *אדרת שער*, having regard to the homology *Σάτυρος* / *שַׁעִיר* Lev 17. 7. So once more I corrected the Septuagint by the Septuagint!

Another example springs to mind. Once I discovered that *חֲשָׁה*, the homologue of *φόρημα*, must have meant 'harp' in ICh

15. 22 and 27, I automatically and spontaneously leapt to the conclusion that the verbs סָרַר (Ib 15. 22) and סָרַרְתָּ (Ib 15. 27) were homologues of $\psi\acute{\alpha}\lambda\lambda\omega$. How could I react otherwise? All the ten verses of the passage concerned (19–28) deal exclusively with music, and nothing could be simpler or more natural than to conjure up strumming. Turning to the N.E.B., it is understandable that the translators should have found the phrases יָסַר בְּמִשְׁאָה and $\text{הִשְׁרַח הַמִּשְׁאָה}$ 'obscure'. In fact, I offered to put my discoveries at their disposal, but the offer was not accepted.

To resume the narrative, the grammatical issue still eluded me. Gradually, I collected valuable data; for instance: that the dative case exists in Hebrew; that the masculine plural is the same in Hebrew and in Greek—save that in Hebrew it has a terminal נ , and the last syllable is pronounced as the diphthong oi is pronounced in modern Greek; that, generally, a Greek compound verb is a homologue to a Hebrew compound verb; that, generally, a verb ending in $-\zeta\omega$ is equivalent to a compound verb in Graeco-Hebrew homology, i.e. that the suffix $-\zeta\omega$ is equivalent to a prefixed preposition; that sometimes a verb in the Middle Voice is a homologue of a verb in the construction הִתְפַּעֵל ; and so on.

Suddenly, I realized that the MV existed in Hebrew. It struck me that, to indicate the reflexive character of the MV, its terminations in the singular ($-\mu\alpha\iota$, $-\sigma\alpha\iota$, $-\tau\alpha\iota$) should read dialectally: $-\mu\omicron\iota$, $-\sigma\omicron\iota$, $-\tau\hat{\omega}$ (for $\alpha\upsilon\tau\hat{\omega}$), in conformity with the peculiar Hebrew phenomenon of occasionally adding to the verb the personal pronoun in the dative case. It then occurred to me that the terminal $-\mu\iota$ might be a variant of $-\mu\omicron\iota$, as is נִי in IIS 18. 12 a variant of לִי (cf. Ib 18. 5). Another sudden realization was that the עָבַר in Hebrew is equivalent to the Aorist and the Imperfect in Greek, with the omission of the syllabic augment—as often happens in Homer.

But the real break through came when I discovered that many of the verbs beginning with נ are homologues to verbs in $-\mu\iota$ or in the MV. This was followed by two interconnected discoveries: that the formation of the Future and the Construct is but an example of the suffix/prefix phenomenon which I discovered earlier; and that the Aorist exists in Hebrew—the הִתְפַּעֵל being the counterpart of the augment—since the structure of the

last syllable in the Aorist is similar to that in the Future, e.g. λύσω, ἔλυσα; ΠΥΞΗ/πιστεύ-σ-ω, ΠΥΞΗ-η/ἐ-πίστευ-σ-α.

In the meantime the homologies multiplied past counting, with parallel Arabic involvement; so that I now estimate that nine out of ten different words in the Bible have demonstrably sound Greek homologues. What consolidates the cumulative evidence afforded by their large numbers, is the quality of the homologies. Besides reinforcing each other, they resolve many puzzles and indicate that the Greeks and the Hebrews had in common some customs and some religious beliefs, while the Hebrew language emerges from these homologies much richer and even more beautiful than it is at present acknowledged to be. Yet the benefits of these homologies are by no means one-sided; for certain important advantages accrue to the language and history of Hellas. Actually, the whole complex is consistent and only consistent with two propositions, that is: that biblical Hebrew is Greek, and that the Hebrews were Asiatic Greeks. In fact, the outcome of my laborious, extensive, and elaborate research may be summed up in a brief sentence: Hebrew is Greek with a mask on.

III. THE FOUNDATIONS

AN ordinary document sets out in ordinary language more or less precisely what the writer wishes to record or to communicate to some particular person or to all and sundry. But when a secret agent intends to impart some confidential information to a distant colleague exclusively, and at the same time wishes to make sure it is not understood by anyone else into whose hands the document which contains it might stray or fall, he uses cryptic terms or a cipher, or both.

Now any ordinary writing in a hitherto unknown language partakes of the nature of such a confidential document, not because of the writer's intention to conceal its subject-matter from prying eyes, but on account of the would-be reader's ignorance of the writer's language and/or script. To understand and interpret its contents, therefore, the would-be reader must begin by deciphering the document. He must treat the letters as mere symbols—which, in fact, all letters are—and endeavour to substitute for them the sounds and syllables which they originally represented.

As for the language of the Bible, it is familiar enough; yet its relation to Greek, if any, has been—albeit unintentionally—rather concealed and altogether forgotten. So that, to all practical intents and purposes, Hebrew must be deemed to be an unknown ancient language as far as this mysterious relationship goes. Accordingly, the glossological exploration herein embarked upon does not lie exclusively in the field of pure linguistics. It partakes of the art and science of decoding—that is, treating Hebrew letters and vocalization as if they were strange symbols come down from the distant past, and substituting for them suitable Greek letters and syllables.

That is why it is of the first importance and fundamental to compare the alphabets concerned, to classify the interchanges of letters and vocalization in the Bible itself, to ascertain—as far as possible—the pronunciation of Hebrew and Greek, and to list the dialectal and other changes undergone by the Greek letters. These factors, and especially the interchanges in the Bible and in Greek—the כִּי and בַּעַל of my theory—constitute the

starting-point and basis of my novel inquiry into the semi-solved Champollionic riddles which emerge from the biblical palimpsest. Indeed, their proper exploitation has turned what began as a desultory and amateurish quest into a systematic and scientific investigation, resulting in a series of theorem-like Propositions.

Proposition I. The Greek and Hebrew alphabets bear a striking resemblance to one another, in the order of letters, their names, shape and pronunciation.

א	אָלֶף	'	α	ᾱλφα	ألف حَمَزَة	'
א	„	'	'	spiritus lenis	حَمَزَة	'
א	„	mute	α	ᾱλφα	ألف	
ב	בֵּית	b	β	βῆτα	باء	b
ב	בֵּית	b	Ϝ	δίγαμμα (Vau, v)		
ג	גִּיטֵל	'g	γ	γάμμα	ج	'g j
ג	גִּיטֵל	g			غ	g
ד	דָּלֶת	d	δ	δέλτα	ד	d
ד	דָּלֶת	d			ذ	d
ה	הָא	h	ε (η)	ἐ ψιλόν	ה	h
ה	„	h	'	spiritus asper	„	„
ה	„	mute	ε	ἐ ψιλόν	ه (د)	„
ו	וָא	w	Ϝ	δίγαμμα (w)	و	w
ו	„	mute	ω	ω μέγα	„	„
ז	זַי	z	ζ	ζῆτα	ز	z
ח	חָא	h	(η)	ῆτα	ح	h
ט	טָא	t	θ	θῆτα	ط	t
י	יָא	y	ι	ῖωτα	ي	y
י	„	mute	ι	„	ی	„
כ	כָּא	k	κ	κάππα	ك	k
כ	כָּא	k	χ	χεῖ, χῖ	خ	k
ל	לָא	l	λ	λάμ(β)δα	ل	l
מ	מָא	m	μ	μῦ	م	m
נ	נָא	n	ν	νῦ	ن	n
ס	סָא	s	ς	σάμπι		
ע	עָא	'			ع	'
פ	פָּא	p	π	πεῖ, πῖ		
פ	פָּא	f	φ	φεῖ, φῖ	ف	f

צ	צדי	ṣ			ص	صاد	ṣ
ק	קוף	q	ρ	κόππα	ق	قاف	q
ר	רש	r	ρ	ῥῶ	ر	راء	r
ש	שין	ś	σ	σίγμα	س	سين	s
ש	שין	ś			ش	شين	ś
ת	תו	t	τ	ταυ	ت	تاء	t
ת	תו	t			ث	ثاء	t
			ξ	ξεῖ, ξῖ			
			υ	ὕ ψυλόν			
			ψ	ψεῖ, ψῖ			
					ض	ضاد	ḏ
					ظ	ظاء	ẓ

An example of *ṣ* pronounced צ is the homology *οἶκος*/ בֵּית , thus: *οἶκος*, originally *φοῖκος* → *φοιτος* (*κ* and *τ* interchange dialectally) → *φαιτος* (*ο* changes dialectally into *α*) → *φαιτ* (by apocope) → בֵּית . Another example is *ῥήτρα*, *φράτρα*/ בְּרִית .

γ is pronounced like *ν* before the palatals—*γ*, *κ*, *χ*—and before *ξ*; a phenomenon reflected in Graeco-Hebraic homology.

ζ is a double-consonant composed of *δ* and *σ*, but opinions differ as to whether the *δ* preceded the *σ* or vice versa. Hebrew seems to suggest that both views are correct; for the homologue of *ζητα*, צדי or צד —which frequently interchanges with it—indicates by its name that the order of composition was *σδ*. The Septuagint, however, refers to it as *ΤΣΑΔΗ* in *Thr* 1. 18, 2. 18, 3. 52, 4. 17; and the Ashkenazim pronounce it *ts* or *δσ*—which reverses the order—while the Graeco-Hebraic homologies are divided, some exemplifying one order, others the reverse order.

In ancient Athens *ῥτα* was an aspirate, which lends support to the guttural pronunciation of its homologue, תת , either like ח or like כ /خ. But the aspirate letter in Hebrew is ת .

θητα is the homologue of תטי ; but *θ* sounds like ث or ט —as pronounced the Baghdadi way—and not like ט . As a matter of fact, *θ* was used for ט by the Septuagint in *BHΘ* (*Thr* 1. 2), *ΔΑΙΕΘ* (*Ib* 1. 4), *THΘ* (*Ib* 1. 9), *ΘAY* (*Ib* 1. 22)—and similarly in the following chapters—while *τ* stood for ט .

Θ has been equated with λ , which is a form of *sigma*, because Θμσ is the homologue of *σάμπι*, thus: *σάμπι* → *σαμπιπ* (by vowel/consonant metathesis) → *σαμικ* (*π* turning dialectally into *κ*) → סמס .

Similarly, ψ has been equated with σ , because ψ and $\sigma\acute{\iota}\gamma\mu\alpha$ homologize, thus: $\sigma\acute{\iota}\gamma\mu\alpha \rightarrow \sigma\acute{\iota}\mu\alpha$ (γ drops out occasionally) $\rightarrow \sigma\acute{\iota}\nu\alpha$ (μ and ν interchange in Greek) $\rightarrow \sigma\acute{\iota}\nu$ (by apocope according to rule) $\rightarrow \psi$.

Originally, Ξ used to be written $X\Sigma$, and $\Phi\Sigma$ instead of Ψ . This is reflected in Graeco-Hebraic homology, thus: $\xi\upsilon\lambda\omicron\nu$ (*block-head*)/כִּסִּיל/ Eccl 2. 16; $\xi\eta\rho\acute{\alpha}$ (*dry*)/יָרֵה/ Lev 16. 22; $\psi\iota\lambda\omicron\iota$ (*light troops, unarmed soldiers, bare-headed, without helmet*)/פְּסִילִים/ Jud 3. 19, 26; $\psi\epsilon\upsilon\delta\omicron\varsigma$ (*lie*)/כָּזַב/ Ib 16. 10 (π and κ , δ and β , interchange dialectally—or υ and \beth interchange according to rule (as in $\kappa\upsilon\delta\omicron\varsigma$ /כְּבוֹד), and $\delta\omicron\varsigma$ drops out by apocope—while σ turns into \daleth according to rule (as in $\acute{\alpha}\phi\alpha\nu\acute{\iota}\zeta\omega$ /אֶפְאַצֵּה)).

Moreover, ϵ and υ had (and still have in modern Greek) similar sounds to α and \omicron respectively, while o was used as ou . To this day the Ashkenazim pronounce בֵּית or בִּית , and כָּלֶם ; similarly, בֵּית is pronounced in the vernacular בִּית , and the Iraqis pronounce قِدَام قُدَام , كِتَاب كُتَّاب . Again, the masculine plural in Hebrew is formed by adding a mute ה (plus terminal ם) to the singular, compared with the addition of α in Greek (pronounced like mute ϵ in modern Greek). Lastly, the homologues of the verbal adjective $\mu\iota\sigma\theta\omega\tau\omicron\varsigma$ are שָׂכִיר Ex 22. 14 (*hired servant*) and שָׂכֹר Neh 6. 13 (*hired, hireling*); while the homologue of $\alpha\gamma\iota\sigma\tau\omicron\varsigma$ (*hallowed*) is קֹדֵשׁ Ex 29. 31 in Hebrew, קֹדֵשׁ Dan 4. 5 in Aramaic, and قُدّوس or قُدّيس in Arabic.

διφθογγος (with two sounds) refers in Greek to the union of an open vowel with a close one. But in both Arabic and Hebrew it refers to a double-letter, because it is the homologue of شَدَّ as well as שִׁינְךָ, thus:

$\delta\acute{\iota}\phi\theta\omicron\gamma\gamma\omicron\varsigma \rightarrow \delta\acute{\iota}\phi\theta\omicron$ (by apocope according to rule) $\rightarrow \delta\acute{\iota}\phi\omicron\theta$
(by vowel/consonant metathesis) $\rightarrow \delta\acute{\iota}\gamma\omicron\theta$ (π and γ inter-
change dialectally) $\rightarrow \delta\acute{\iota}\gamma\omicron\var�$ (θ converts into $\var�$ according
to rule) $\rightarrow \delta\acute{\iota}\gamma\epsilon\var�$ (\omicron turning dialectally to ϵ) $\rightarrow \var�\text{17}$.

$\delta\acute{\iota}\phi\theta\omicron\gamma\gamma\omicron\varsigma \rightarrow \delta\acute{\iota}\phi\theta\omicron\nu$ (by apocope according to rule) $\rightarrow \delta\acute{\iota}\theta\theta\omicron\nu$ (ϕ and θ interchange dialectally) $\rightarrow \delta\acute{\iota}\delta\delta\omicron\nu$ (θ and δ interchange dialectally) $\rightarrow \delta\acute{\iota}\delta\delta\omicron\nu$ (δ and σ interchange dialectally, and either converts into $\var�$ /ش according to rule (as in $\omicron\delta\omicron\upsilon\varsigma/\var�$).

σάξ/שָׁ) → δδαν (o and a interchange dialectally) → שָׁדֶה
 (ν turns to ש according to rule); cf. אֵבֶדֶה/אֵבֶדֶן/Aīdōneús,
 צִידֹן/Σιδών/صيده, שְׂוֹא/سكون (ك forming a digraph, as סֶ does in σκέπτομαι/شاف and σκῆπτρον/שבט).

II. א, ה, ו, and י—when mute—may be considered as vowels, although they do not actually function as such; for in Hebrew the function of vowels is taken over by points of vocalization, the principal of which are the following:

א	קמץ	פֶּתַח	א
ה/ה	צִירִי	סֶטֶל	ה/ה
ו	שְׁוֹא	קֶבֶץ	ו
ו/ו	חֹלֶם		
י	חֶרֶק		
י.י.	שְׂוֹא		

III. Hebrew pronunciation is most important to our inquiry.

Hebrew pronunciation is not uniform, either as regards letters or vocalization. In fact, there are no less than four distinct kinds of pronunciation of Hebrew, namely: the Ashkenazi, the Baghdadi, the Sephardi, and the Yemenite.

The most articulate and discriminating is the Baghdadi, according to which:

ב	is distinguished from ב and pronounced like V, e.g.	בָּבֶל
ג	„ „ „ „ „ „	גִּי, e.g. גִּי
ד	„ „ „ „ „ „	דִּד, e.g. דִּד
ו	„ „ „ „ „ „	וּבִיתָה, e.g. וּבִיתָה
ח	„ „ „ „ „ „	חֶח, e.g. חֶח
ט	„ „ „ „ „ „	תֶּטֶר, e.g. תֶּטֶר
צ	„ „ „ „ „ „	אַעֲלָה, e.g. אַעֲלָה
ק	„ „ „ „ „ „	סָר צֶלֶם, e.g. סָר צֶלֶם
ק	„ „ „ „ „ „	קָקִיר, e.g. קָקִיר
ת	„ „ „ „ „ „	תֶּת, e.g. תֶּת

Moreover, it distinguishes between the various points of vocalization, except between קמץ and פֶּתַח or סֶטֶל and צִירִי, e.g. פֶּתַח, סֶפֶר. The independent שְׂוֹא is pronounced like a short סֶטֶל; and the enclitic, like its homologue, سكون, or a consonant

not followed by a vowel, e.g. the pronunciation of δ and s in $\delta\rho\acute{o}\sigma\sigma\omicron\varsigma$: כְּתָב, וַיִּכְתֹּב.

The Ashkenazi pronunciation differs from the Baghdadi in that, according to it, no distinction is made between א and ע, ב and ו, ג and ל, ד and ר, ה and כ, ט and ת, ק and פ, ס and ת—e.g. אֵלֶּה, אֵלֶּה, אֵלֶּה; גַּב, גַּב, גַּב; וְלֵב, וְלֵב, וְלֵב; וְחָרָם, וְחָרָם, וְחָרָם; סֵרֶף, סֵרֶף, סֵרֶף; תִּסְתֵּר, תִּסְתֵּר, תִּסְתֵּר. As mentioned above, צ is pronounced *ts* or $\delta\sigma$.

As to vocalization, according to Ashkenazi pronunciation:

קמץ is pronounced like חולם, e.g. נֶגַע, נֶגַע; עָרַב, עָרַב; קָמַר.

חולם is pronounced like צרי, e.g. סָפַר, סָפַר; הוֹלֵב.

סֶקֶלֶךְ and שוּרֶק are pronounced like הֶרֶק, e.g. מוֹלִי, מוֹלִי; הֶכֶה, הֶכֶה.

צרי is pronounced like *zi* in 'weight', e.g. מִיֶּזֶד/מִיֶּזֶד (v. p. 652).

There is no distinction between the independent and the enclitic שׁוֹא, the former being pronounced like the latter. Cf. ξηρά/הָ.

The Sephardi pronunciation differs from the Ashkenazi in that, according to it: צ is pronounced like ס, and ת like ה; so that צִיץ and סִיס, רִתַּת and רִטַּט, are confused one with the other. In vocalization, however, it resembles the Baghdadi pronunciation in its entirety.

Lastly, the Yemenite pronunciation of the letters is the same as the Baghdadi, both tending to confuse the ב with the ב; whereas in vocalization קמץ is pronounced like חולם, and חולם is pronounced as the French *eu* in 'seul'. It is worthy of note that, in so far as קמץ and חולם are concerned, the Ashkenazi and Yemenite pronunciations are practically the same, although they have severally prevailed in communities which have lived two thousand miles and for many more years apart.

There is ample biblical and Arabic evidence of the genuineness and antiquity of the Ashkenazi and the Sephardi pronunciations—which are supposed to deviate from the standard Baghdadi—as to both letters and vocalization. Thus:

וַיִּבְרָא Jes 38. 17, וַיִּבְרָא Ps 129. 3; בֵּת־שֶׁבַע ICh 3. 5, בֵּת־שֶׁבַע IIS 11. 3.

אָח Eccl 2. 3, לְמִשְׁחָה Jud 9. 8, לְמִשְׁחָה Dt 32. 6, חֲנֹן Gn 33. 5, חֲנֹן—כֶּחֱ

חֲנֹן Gn 24. 29, חֲנֹן; חֲנֹן Ib 18. 28, חֲנֹן; חֲנֹן Ib 31. 27, חֲנֹן; חֲנֹן Gn 24. 29, חֲנֹן.

חֲנֹן Gn 25. 16, חֲנֹן; חֲנֹן Dan 2. 49, חֲנֹן; חֲנֹן Ib 5. 19, חֲנֹן.

ע/א—נעל IIS 1. 21, נעלה Zeph 3. 1; ע/א Ps 90. 11, א/א Ib 76. 8.
 צ/ס—על IS 2. 1, עלם Job 20. 18.
 ק/כ—קנה Gn 14. 19, כוח Dt 32. 6; קני Job 29. 17, קני Jud 4. 17, חכ Gn 18. 12, חכ Gn 10. 18; חכ.
 נ/ס—נח Ez 22. 21, נסח Jes 40. 19; נח Gn 41. 12-13, נס.
 ש/ס—שם Ps 50. 23, cf. שמימי Ib 119. 1.
 ח/ח—חלל Dan 7. 5, חלל; חלל Gn 17. 12, חלל.
 ח/א—חן Esr 2. 59, חן Neh 7. 61; חן Ps 76. 8, חן Ib 90. 11; חן in IIS
 IR 5. 15, חן Ib 5. 24; חן Ez 34. 25 K; חן in IIS
 19. 38 is pronounced חן; חן is pronounced חן, except in Ps 35. 10;
 חן Jos 15. 13, חן; חן Ib 33. 7, חן; חן IICH 33. 4, חן
 Ib 21. 11; חן Dt 28. 7, חן; חן IIR 16. 7; חן IR 22. 34, חן
 IS 17. 5; חן Dt 32. 7 is in Aramaic חן Dan 3. 33, as חן Ps 54. 5 is
 חן Dan 3. 12 in Aramaic and חן in Arabic; חן Dan 3. 3, חן Ib 2. 10,
 both in Aramaic. Cf. חן Thr 4. 3, חן Jes 60. 16.
 ח/א—חן IR 10. 10, חן Ex 30. 23; חן Job 39. 20, חן Ez 7. 7;
 חן Gn 49. 6 Ps 30. 13, 149. 5, חן Ex 29. 13; חן IIR 10. 6, חן
 Ez 28. 10; חן Ps 44. 2 is in Aramaic חן Dan 2. 44. Cf. חן
 Eccl 2. 24, חן Ib 2. 19; חן Dt 28. 48, 57, חן Prv 28. 22.
 ח/א—חן IICH 4. 11, חן Ib IR 7. 13; חן Dt 4. 5, חן
 10. 1; חן Am 1. 3, חן; חן IIS 12. 31; חן Ps 129. 3 K, חן
 חן Ex 29. 2 IIS 3. 39, חן Lev 4. 3 IS 2. 35 IIS 1. 21; חן
 חן Jud 7. 13 K, חן; חן Jer 8. 7 K, חן; חן Jer 49. 6 K, חן
 חן Ps 17. 14 K, חן; חן Ps 62. 3 K, חן; חן
 Eccl 5. 10 K, חן; חן Jer 18. 15 K, חן; חן Zeph 2. 7 Ps 85. 2,
 חן; חן Jer 29. 14, חן; חן K, חן; חן K, חן; חן K, חן
 Ib 33. 26; חן K, חן; חן K, חן; חן K, חן; חן K, חן
 Thr 2. 14 Q, חן. K. V. pp. 651-3.

However, the last word really rests with Greek. For it is in Greek that the process originates of interchanging τ with θ and σ , κ and χ , α and \omicron , \omicron and ϵ , ϵ and ι , and $\omicron\upsilon$ and ι . Again, it is in Graeco-Hebraic homology that one or the other of the consonants, $\sigma\delta$ —which make up the compound letter ζ —drops out. Therefore צדי, the counterpart of $\zeta\eta\tau\alpha$ with which it interchanges, is rightly pronounced like θ by the Sephardim. Perhaps for the same reason Arabic has the additional letter $\delta/\text{ض}$, e.g. $\text{كوفيل}/\text{كوفيل}$.

As a matter of fact, the Greek homologues often show which of the above *interchanged* Hebrew letters are *interchangeable*, and

whether the two interchanged letters in a given pair fail to interchange between themselves. Thus: נסכר/נסגר and סכר/סגר are two entirely different verbs, being the respective homologues of $\epsilon\gamma\kappa\lambda\epsilon\acute{\iota}\omega$ and $\epsilon\iota\sigma\chi\epsilon\iota\rho\acute{\iota}\zeta\omega$. However, in the verb נסכר/נסגר , both the λ and the כ replace the same letter, κ . This fact tends to prove that they are genuinely interchangeable. Similarly, in the verb סגר/סכר , both the λ and the כ replace the same letter, χ . This fact tends to prove independently that they are genuinely interchangeable. Furthermore, these two independent probative facts confirm each other and establish that λ and כ are definitely interchangeable in Graeco-Hebraic homology. Incidentally, these two facts also tend to show that κ and χ are interchangeable. Indeed, they are dialectally interchangeable, a third fact which further confirms the validity of the other two.

In the result, a firmly founded conclusion has emerged which serves to test the genuineness of other homologies involving κ or χ , e.g. $\kappa\upsilon\rho\acute{\epsilon}\omega$ and $\chi\omega\rho\acute{\iota}\zeta\omega$. It is not surprising to find that each verb has a homologue beginning with λ , namely, גר and גרש respectively. But we shall see that $\kappa\upsilon\rho\acute{\epsilon}\omega$ has another homologue, קרק , and $\chi\omega\rho\acute{\iota}\zeta\omega$ three other homologues: פרש , פרט , פרס — ק replacing κ , and פ χ . If these substitutes are genuine representatives, then פ and ק , כ and γ , λ and ק are likely to be interchangeable. As a matter of fact, π and κ , π and γ , γ and κ are dialectally interchangeable. Besides, we have seen that χ exchanges with כ and ק respectively in the homologies, λείχω/קחל and λείχω/קקל .

Mark incidentally that occasionally a letter in the Hebrew word does not actually *represent* its counterpart in the homologue, but the dialectal alternative of the counterpart. For instance, in the homology θηρίον/גר , λ *replaces* θ , but it indirectly *represents* χ into which θ is dialectally converted.

Another interesting example is the double-homology, $\mu\acute{\epsilon}\gamma\alpha\varsigma/\text{גדל}$ and גדל/גדל . In the possessive case, $\mu\acute{\epsilon}\gamma\alpha\varsigma$ inflects into $\mu\epsilon\gamma\acute{\alpha}\lambda\omicron\upsilon$, and in the dative into $\mu\epsilon\gamma\acute{\alpha}\lambda\omega$; as if the nominative masculine were $\mu\acute{\epsilon}\gamma\alpha\lambda\omicron\varsigma$. Similarly, the feminine of $\mu\acute{\epsilon}\gamma\alpha\varsigma$ is $\mu\epsilon\gamma\acute{\alpha}\lambda\eta$, while the masculine plural is $\mu\epsilon\gamma\acute{\alpha}\lambda\omicron\iota$. In fact, it is on this basis that the adjectives גדל and גדל homologize with $\mu\acute{\epsilon}\gamma\alpha\varsigma$. Thus:

$\mu\epsilon\gamma\alpha\lambda\omicron\varsigma \rightarrow \gamma\alpha\lambda\omicron\varsigma$ (dropping the μ syllable or the initial syllable according to rule) $\rightarrow \gamma\alpha\lambda\omicron\lambda$ (replacing the final σ by the

terminal λ according to rule) $\rightarrow \gamma\alpha\delta\omicron\lambda$ (the first λ dialectally turning into δ) $\rightarrow \lambda\tau\lambda$. Alternatively:

$\mu\epsilon\gamma\alpha\lambda\omicron\varsigma \rightarrow \gamma\alpha\lambda\omicron\varsigma \rightarrow \gamma\alpha\lambda\omicron\rho$ (the terminal σ dialectally turning into ρ) $\rightarrow \gamma\alpha\delta\omicron\rho$ (λ dialectally turning into δ) $\rightarrow \gamma\alpha\delta\omicron\lambda$ (ρ dialectally turning into λ) $\rightarrow \lambda\tau\lambda$ (cf. $-\gamma\alpha\varsigma$, $-\gamma\alpha\rho$, $-\gamma\alpha\lambda$, $-\gamma\alpha\lambda\omicron\varsigma$).

$\mu\epsilon\gamma\alpha\lambda\omicron\varsigma \rightarrow \gamma\alpha\lambda\omicron\varsigma \rightarrow \gamma\alpha\lambda\omicron\lambda \rightarrow \gamma\alpha\rho\lambda$ (the first λ turning dialectally to ρ) $\rightarrow \gamma\alpha\rho\epsilon\lambda$ (\omicron turning dialectally into ϵ) $\rightarrow \Upsilon\alpha\rho\epsilon\lambda$ (γ turning into Υ according to rule) $\rightarrow \lambda\tau\Upsilon$.

Here, the letters τ and Υ , which interchange with λ , do not interchange *inter se*; but they match as linguals.

The double-homology $\Upsilon\tau\tau/\tau\Upsilon\tau/\kappa\acute{o}\pi\tau\omega$ is entirely different: in it the interchanged final Hebrew letters do not replace the same Greek letter in the homologue. For the Υ in $\Upsilon\tau\tau$ replaces the τ in $\kappa\acute{o}\pi\tau\omega$; whereas the τ in $\tau\Upsilon\tau$ refers to the thematic ω or the ϵ in $-\epsilon\iota\nu-\pi$ dropping out. Therefore, there is no question of Υ interchanging with τ either directly or indirectly.

The above series of changes undergone by the Greek letters—consonants and vowels—have to be compared with the series of literal and vocal changes which occur in the Bible, in respect of both letters and vocalization; because these two sets of changes constitute the background to, and the basis of, Graeco-Hebraic homology. However, these accumulated changes are so numerous and various as to be useful solely as pointers in the search for genuine homologies. When examined and classified, they serve as foundations for rules or Propositions which record faithfully the different ways in which the changes actually exist. The rules do not themselves regulate the changes; they merely formulate certain observations of change-phenomena. As factual formulae of purely empirical character, they are capable of helping the investigator towards genuine homologies and away from spurious ones. Once tracked down in this manner, however, each homology must be subjected to several pragmatic tests, whereby it would be possible to reject or confirm it with a high degree of accuracy and certainty.

The significance of dialectal and other changes, both in Greek and in Hebrew, will spring into bold relief on examining three homologies: $\nu\alpha\acute{o}\varsigma/\eta\lambda\lambda\grave{\iota}$, $\omicron\iota\kappa\omicron\varsigma/\תִּיבָה$, $\pi\rho\acute{o}\varsigma/\עַד$. At first blush, a reasonable person would be inclined to concede the validity of the first homology. He might, with some strain or hesitation entertain

the *possibility* of the third being sound. But whoever—in his senses, that is—would be prepared even to *consider* the pretensions of the second? Admittedly, all that scepticism is to be expected at first sight, in spite of the semantic evidence. Yet, looked at in the light of dialectal changes, each one of these three homologies would and should—it is confidently submitted—*readily command absolute acceptance*.

To begin with, the Aeolian for *ναός* is *ναῦος*, and the Spartan *ναφός*. Moreover, *ε* and *ο* are interchangeable. Then, the origin of *οἶκος* is *φοῖκος*, whereas *ο* and *κ* respectively change into *α* and *τ*. Finally, here are the various guises of *πρός*: the Argive is *προτ(ί)*, the Arcadian *πός*, the Cretan *προτί*, the Cyprian also *πός*, the Doric *ποτί* and *ποί*, the Epic also *προτί* and *ποτί*; *περτ(ί)*, *πό*, *πόδ*, *πόα*, *πότ* and *πρές* are also found. The relevant variants for the homology in hand are *πός*, *πότ* (apocope of *ποτί*), *πόδ*.

IV. *The interchange of letters in the Bible is of fundamental importance to our inquiry.*

הא Job 34. 36	הכ Gn 27. 36	ἰδὲ γε (γ/δ, כ)
אאלהי Jes 63. 3	הנאליה	κατακαηλιδῶω
אדר IR 11. 17	הדר Ib 11. 19	
אדרב IIS 20. 24 IR 12. 18	הדרב ICh 10. 18	
אשע Jud 6. 15	השע IIS 3. 18	σώζω
אין Gn 26. 9	הין Dan 10. 17	πῆ, ῥῆ, ὅῆ
אלו Dan 2. 31	הלא Gn 13. 9	ἰδού
אלתקא Jos 21. 23	הלתקה Ib 19. 44	
אשתוללו Ps 76. 6	השתוללו	
האררי IIS 23. 33	ההררי ICh 11. 35	ὄρειος, ὄρεὺς
התחבר ICh 20. 35	התחבר	συνάπτω
ברא IIS 12. 17	ברה Ib 13. 6	βιβρώσασω
ימלא ICh 18. 7	ימלה IR 22. 3	
מורא Ps 76. 12	מורה Gn 12. 6	μέγας
מרפא Jer 14. 19	מרפה Jer 8. 15	θεράπευμα
נאק Ez 30. 24	נהק Job 6. 5	μυκάομαι
פא Job 38. 11	פה Ib.	ᾤδε (ᾠ-δε)
”	כה Gn 31. 37	”
פרא Job 24. 5	פרה Jer 2. 24	θηρίον
צובא IIS 10. 6	צובה Ps 60. 2	ξανθός
צנא Nu 32. 24	צנה Ps 8. 8	κρήνη
קרא Lev 10. 19	קרת Gn 44. 29	κυρέω

ו/ב	בת-שבע IIS 11. 3 IR 14. 9 Jes 48. 16 K Ich 26. 18 Jud 5. 14	בת-שבע ICh 3. 5 Ez 1. 18 Ps 129. 3 ברוחו IIR 23. 11 Prv 26. 3	γυῖον στυτάλη
י/ב	אבדם Ob 12 Ps 73. 22 Ps 32. 4	Dt 32. 35 Jer 26. 18 IIR 6. 25	πάθος ἄγριος ἐρέβινθος
כ/ב	אבי Job 34. 36	Gn 27. 36	ἀρά γε
מ/ב	אבנה IIR 5. 12 K IIS 22. 16 Job 36. 15 IIR 20. 12 Jes 40. 7 Gn 21. 20	Q מערת Ps 18. 16 מעניו Jer 50. 2 Ib 42. 14 Jer 4. 29	βοή πόνος πνέω ἐρύσμαι
פ/ב	בנה Gn 38. 21 Dan 11. 24 Ps 68. 31 Jes 38. 12 Gn 4. 22 Ez 1. 18 Job 11. 8 Dt 19. 5 Jes 10. 15 Prv 13. 11 IIS 7. 7	Jos 18. 8 Ps 141. 7 Joel 4. 2 Ps 144. 7 Dan 2. 33 Ex 21. 3 Prv 9. 3 Jes 17. 6 " Dt 15. 7 Ich 17. 6	ὤδε σπείρω διασπείρω ἀποσώζω περίσκλητος γυῖον ἕψος κόπτω " πυκάζω δικαστής/ δεσπότης
ד/ג	נר Ps 15. 1	Ib 84. 11	οἰκέω
ו/ג	נה Ez 47. 13 לבנ Ez 25. 7	Jos 15. 4 Ib 26. 5	ὅδε (ὁ-δε) ἀρπαγή
כ/ג	נסר Ez 3. 24 סנר IS 26. 8	Gn 8. 2 Jes 19. 4	κλείω, ἐγ- εἰσχειρίζω
ע/ג	נדל Dt 1. 17 התעורר Jer 30. 23 Jes 14. 9 Joel 2. 10 Ps 77. 17, 19	Ez 31. 18 Job 17. 8 Joel 2. 10 Ps 104. 32	μέγας ἐγείρομαι ὀρκαίω, -ίζω ", , -ίσσω

ק/ג	Ps 5. 5 שאו Jud 14. 5	קרה Gn 44. 29 שקק Prv 28. 15	κυρέω φθέγγομαι
ס/ג	מגרה ICh 20. 3	משור Jes 10. 15 V.s. ג/ב	πρίων
ז/ד	אדרע Esr 4. 23 דבח Esr 6. 3 זבח דבח Dan 2. 32 זעב דחל Dan 5. 19 קפד Jes 14. 23 רעד Ps 104. 32	אזרוע Jer 32. 21 זבח Dt 12. 21 " " זבח Gn 2. 11 " " זחל Job 32. 6 קפח Ib 34. 15 רעו Jes 32. 11	χείρ θύω " " ξαιθός " " δείδω, δειλόομαι ἀκαινώδης φρίζω, -καύζω, -ίσσω, -ίττω
ל/ד	מחמד Ez 24. 16 עד Ez 41. 20 " Ex 22. 8 Dt 30. 2	מחמל Ib 24. 21 על Ib 41. 17 אל IS 9. 9, 10	ἐπιθύμημα ἔως, ἄως εἰς, ἐς
צ/ד	פדה Ps 119. 134	פצה Ib 144. 7, 10-11	δαίδομαι
ר/ד	גדל Dt 1. 17 גדר Gn 36. 36 דעואל Nu 1. 14	ערל Ez 31. 18 הדר Ib 36. 39 רעואל Ib 2. 14	μέγας θεοῦ εὐραυλος
ס/ד	רעד Ps 104. 32	רעש Jud 5. 4	φρικαύζω
ח/ד	בדים Ez 9. 2 דור Gn 15. 16 דר Dt 32. 7 דור	בתים IIR 23. 7 תר Esth 2. 12 " " " "	ἱμάτια διαδοχή " " " "
		V.s. ד/ג	
ו/ה	אקהל Gn 9. 21 פה Ez 40. 10, 12 פרעה Ex 32. 25 קצה IIR 19. 23 K ברעה Ex 32. 17 K	אהלו Ib 26. 25 פו Ib. פרעו (פהו) קצו (קצהו) ברעו Q	αὖλις τῇδε, ὧδε παράσσω ἔσχατος κροτέω, συρίζω
ח/ה	הוללו Ps 78. 63 הרס Jes 19. 18 " " ההרורי ICh 11. 27 מבהלת Q	הלל Dt 20. 6 חרס Job 9. 7 חרסה Jud 14. 18 ההרורי IIS 23. 25 מבחלת Prv 20. 21 K	καινίζω ἥλιος " " ροδόεις

III. THE FOUNDATIONS

31

פצה Gn 4. 11	Jes 14. 7 פצה	πετάνημι, ἀνα-
"	פתח Job 3. 1, 21. 19	"
מ/ה ספה Prv 17. 28	שפם IIS 19. 25	ὑπήκη
אָרְנָה Gn 20. 12	אמנם Ib 18. 13	ἡ μήν, οὐ μ.
נ/ה אָבְדָה Prv 27. 20 K	אבדן Q. Ib 15. 11	ἡδωνεύς
הרה Jer 22. 18	אָדן Ib	ᾠδωνις, ὁ
צפה Ex 36. 34	ספן Dt 33. 21	ἡδωνις
"	צפן Ps 119. 11	σκαπάζω
מִיֵּנֶה	צידן Gn 10. 19	"
ע/ה אֶתְחַכֶּה Jos 15. 50	אסתמוץ Ib 21. 14	ξουθός, Σιδών
נָבָה Am 2. 9	נָבַע Jud 20. 10	ὑψος
פדה Ex 13. 13	כדע Job 33. 24	φείδομαι
פצה Ps 144. 7	בצע Job 6. 9	ἀποσώζω
צִלְמָנָה Nu 33. 41	צלמנע Jud 8. 5	ἀγᾶλμα
פ/ה חפה IIS 15. 30	כפה Jes 58. 5	κίττω
ק/ה פצה Ps 66. 14	פסק Prv 13. 3	πετάνημι
פשה Lev 13. 5	"	"
ס/ה סידר Jes 16. 9	סִדֵּר Jer 48. 32	ἴσσω
ה/ה זרה IIR 6. 19	זאת Ib 6. 33	ἴδε
רבה Gn 7. 11 Hos 9. 7	רבה Ps 123. 4	μυρίος
Ecc 6. 1		
קחלה Gn 13. 3	החלה Hos 1. 2	γένεσις
	ה/ב ה/א K.	
י/י אֵילִי Zach 11. 15	אֵיל Gn 15. 9	οἷς (οὐίς)
אֵילִי IIR 24. 15 K	אֵילִי Q	θεός, Boeot θιός
	Ez 17. 13	
אֵיֶסֶר Jes 45. 2 K	אֵיֶסֶר Q	ἀπειθύνω,
		κατορθύω
אֶחָד Jer 4. 19 K	אֶחָד Q	ἐλπομαι
אֶלֹל Jer 14. 14 K	אֶלִיל Q	ἐδωλον
אֶעֱדֹךָ Thr 2. 13 K	אֶעֱדֹךָ Q	ἀπιστώ
אֶרְנָה IIS 24. 20	אֶרְנָה Ib 24. 18	
אֶרֶות IR 5. 6	אֶרֶיות ICh 9. 25	ἐπιποτροφεῖον
בֹּר Jer 6. 7 K	בֹּר Q	φρέαρ, φρεῖαρ
בָּכָה Gn 35. 8	בָּכִית Ib 50. 4	κωκυτός
נִדְוָתוֹ ICh 12. 15 (16) Q	נִדְוָתוֹ K	ὄχθη

דגנים Jer 16. 16 K	דיגים Q	σαγηνεύς
„ Ez 47. 10	„ Jes 19. 8	
דושם Am 1. 3	דישו Dt 25. 4	δαΐζω
ולד Gn 11. 30	ילד Ib 4. 23	βλαστός
חורם ICh 14. 1	חירם Q	Ἑρμαῖον
ICh 9. 10 K		
חגשה Ps 70. 2	חשה Ib 72. 12	ταχίζω, ταχύνω
وَحِيد	חיר Gn 22. 2	ένάς
וקפאון Zach 14. 6 Q	יקפאון K	πήγμα
יקצורו Q	יקצירו Job 24. 6 K	θερίζω
וקרות Zach 14. 6	יקרות	ψυχρότης
ישלו Job 12. 6	ישליו	γαληνιάω
להותי Q	להיתי Job 30. 13 K	μηκέτι
נסות Jes 3. 16 K	נטות Q	τατός, έν-
ענים Jes 32. 7 Ps 9. 19 K	עניים Q	πέτης
עני Am 8. 4 K	עני Q	„
עני Job 24. 4 K	עני K	ἀνὴρ
ענים Ps 9. 13 Prv 3. 34 Q	עניים K	εὐνοῖος
עפרון ICh 13. 19 K	עפרון Q	ἀγορᾶν / forum
צפון Q	צפן Ps 17. 14 K	σκεπαστός
צפוני Ez 4. 15 K	צפיעי Q	σπυράς, σό-
כא Prv 31. 4	אף Jon 2. 5	οὐ, οὐα, οὐχ
כא ארנן ICh 2. 6	ארנן Ex 26. 1	ἀλούργημα
ארטנא Dan 5. 16	„	„
פא Jes 50. 6	פא Ex 21. 3	γυῖον
פיה IS 31. 10	פיה ICh 10. 12	„

V. נ. ו/ב ו/א ו/ב

סא Dt 12. 21	סבח Thr 2. 21	בוא
יבב Jes 34. 6	סבח Ib.	σφάγιον
סא Hab 3. 18	התעלס Prv 7. 18	ἀγλαίζω
עא IIS 7. 10	רוע Job 26. 12	φρικάζω, -ίζω
צא Job 36. 2	צער Ib 32. 6	μικρός
זעק Ps 142. 6	צעק Ib 88. 2	κωκύνω
זועק Jos 8. 16	נצעק IS 13. 4	συνάγω
מזער Jes 10. 25	מצער Gn 19. 20	μικρός
עלו Hab 3. 18 Ps 68. 5	עלץ Ib 9. 3, 68. 4	ἀγλαίζω

ש/ר	IIS 22. 8	Ps 2. 1	φρικάζω
„	Dt 2. 25	Jes 13. 13	„
„	„	IIS 22. 8	„
		ז/ד ז/ג V.s.	
כ/ח	Job 16. 4	Ib 35. 16	καθάπτω
	Gn 33. 5	Dt 32. 6 Job 31. 15	γεννάω
	IIS 15. 30	Jes 58. 5	κύπτω
	Dt 23. 19	Nu 20. 19	χρημα
		Prv 31. 10	
	Ps 11. 6	IS 10. 1	πρόχοος, -χους
ע/ח	IS 20. 38	Joel 4. 11	ταχύνω, -χίζω
	Jes 5. 10	Ex 16. 36	χοϊνιξ
	Jer 17. 6	Gn 15. 2	χέρσος, χέρρος
	Gn 34. 8	תַעֲשֵׂי	ἀγαπάζω
	Ez 17. 6	Jes 28. 20	στόρνυμι
ח/צ	ICh 3. 7	Ex 36. 34	σκεπάζω
ק/ח	Dt 19. 5	Ez 17. 4	κόπτω
	Jes 10. 15	Jes 17. 6	„, ἀπανθίζω
	Nu 22. 4	IR 21. 19	λείχω
	Mich 3. 3	Ez 16. 25	πετάννυμι, ἐπι-
		ח/ה ח/א V.s.	
כ/ס	Gn 43. 23	Dan 11. 43	θέμα
	Esth 7. 10	Job 37. 17	ψύχω, κατα-
צ/ס	Dt 19. 5	Jes 10. 15	κόπτω
	Dan 4. 9	Neh 13. 19	σκιάζω
	„	قَلَّلَ	„
	Cant 1. 6	Prv 27. 18	τηρέω, ἐν-
	نظر	„	„
	Ez 17. 4	Jes 10. 15	κόπτω
	„	IIR 6. 6	„
ק/ס	Job 9. 26	Jes 18. 6	θoάζω
ס/ס	Gn 47. 14	Job 24. 6	λέγω, θυλακίζω
ח/ס	Ez 13. 10	Jer 23. 13, 32	ἀποπλάζω
	Jud 21. 21	Job 9. 12	ἀρπάζω
	Dt 27. 9	Jes 7. 4	ἡσυχάζω
	Dan 3. 7	Ib 3. 10	ψαλτήριον

קסל Job 24. 14	قتل	κτείνω
קסל Dan 5. 19	"	"
רסט Jer 49. 24	רחת Hos 13. 1	ὀργωδία
פ/כ IIR 6. 13	איפה Gn 37. 16	ποῦ, κοῦ, ὅπου, ὅκου
כה Gn 31. 37	פה Jos 18. 8	τῇδε, ὧδε
כימה Job 9. 9	פימה Ib 15. 27	κομήτης
ק/כ Dt 21. 16 (עֶפֶס)	בקר Lev 13. 36, 27. 33	διαίρέω
בקר Lev 27. 26	"	ἐξ-
חסף Ps 78. 50 Job 33. 18	חשק Jes 38. 17	ἴσχω, σῶζω
כובע IS 17. 5	קובע Ib 17. 38	κύμβαχος
כונן Dt 32. 6	קנה Gn 14. 19	γεννάω
לחף Nu 22. 4	לקק IR 21. 19	λείχω
נתף Ez 22. 21	נחק Jer 6. 29	τήκω
הסכית Dt 27. 9	השקיס Jes 7. 4	ῥιπαῖω
שכף Esth 7. 10 (ψυχάζω)	השקיס Job 37. 17	καταψύχω
ר/כ Ps 18. 12	השקרת IIS 22. 12	σκότος

כס כח כג כב כ.א.

מ/ל Esr 2. 2	רעמיה Neh 7. 7	Διὸς θυράντος
נ/ל IS 27. 10	אן Ib 10. 14	ἵνα, ποῦ
לשכה Neh 13. 5	נשכה Ib 13. 7	λέσχη
ר/ל Jer 51. 5	ארל	ἀγamos
Gn 38. 11	ארל ארלה	"
Jes 13. 22	ארמנותיו	ἐρυμνός, ἔρυμα
Ps 57. 3	גמלים Joel 4. 4	ἀμείβω
Gn 31. 46	גיר Ib 31. 47	κολώνη
IIR 23. 5	מורות Job 38. 32	κυνόσυρα
Jos 15. 32	שורוקן Ib 19. 6	ἀγορά
	ל/ד כ.א.	

מ/נ Gn 29. 4	אנתן Dan 2. 8	σύ (אתה)
אתם	"	"
Ps 44. 2	וביזמיהן Dan 2. 44	ἡμέραι αὐτῶν
גרשון ICh 6. 1-2	Gn 46. 11	
Gn 7. 10	הימן Dan 12. 13	αἱ ἡμέραι
IIS 19. 38	כמה Ib 19. 41	
Prv 25. 3	מלכך Prv 31. 3	βασιλεύς

אם Cant 1. 8	אֵן	εἰ
אם Cant 2. 7	אֵן	οὐ
לֵךְ	לֵךְ	„
עֲמָהֶם Esr 8. 13	עֲמָהֶן Ib 5. 2	μετά
צִדְנִים Jud 18. 7	צִדְנִן IR 11. 33	ξουθός
שְׁעָלְבִים Jud 1. 35	שְׁעָלְבִין Jos 19. 42	κυναλώπηξ
פֶּלֶס IIS 19. 6	פֶּלֶס Ps 17. 13	ἀπαλλάσσω,
		-ττω
Q מִרְקָה	מִרְקָה Jes 65. 4 K	βρέγμα
נִסָּה Jes 42. 14	נִסָּה Ib 40. 24	πνέω
שְׂדֵמָה Jes 37. 27	שְׂדֵמָה IIR 19. 26	
	מִלְמִל מִלְמִל מִלְמִל	
	מִלְמִל מִלְמִל מִלְמִל	
צִפֶּן Hag 1. 4	צִפֶּן Ps 31. 21	σκεπάζω,
		κρίπτω
הִתְעַלֵּס Prv 7. 18	עֲלֶךְ Hab 3. 18	ἀγλαίζω
כֶּעֶס IR 21. 22	כֶּעֶס Job 17. 7	ὀργή
נִסָּה Ps 44. 19	נִסָּה IIS 1. 22	χάζομαι
סֶעַר Jon 1. 4	סֶעַר Job 18. 20	ζέσις
סִפֶּן Dt 33. 21	סִפֶּן Ib 33. 19	σκεπαστός
סִרָה Ez 17. 6	סִרָה Jes 28. 20	στόρνυμι
פֶּרֶס Jes 58. 7	פֶּרֶס IR 8. 38	χωρίζω
סִרְיִן Jer 46. 4	סִרְיִן IR 22. 34	θωρακείον
סִרְיִן Jer 46. 4	סִרְיִן IS 17. 5	„
הִסְכִּית Dt 27. 9	הִסְכִּית Jes 7. 4	ἡσυχάζω
אִסּוּר Gn 40. 3	קִשּׁוּרָה Ib 44. 30	δετός
נִסָּךְ Jes 40. 19	נִסָּךְ Ez 22. 21	τήκω, ἐν-
סִסָּךְ Ps 37. 24, 145. 14	סִסָּךְ Gn 48. 17 Ex 17. 12	ἀνέχω, κλίνω
	סִסָּךְ	
סִסָּךְ Jud 14. 6	סִסָּךְ IS 15. 33	σχίζω
אֶרְעָא Dan 2. 35	אֶרְעָא Gn 1. 1	ἔρα, ἔρας
עֶמֶר Dan 7. 9	עֶמֶר Lev 13. 47	κόμη, ξανθός
אֶרְעָא Dan 2. 35	אֶרְעָא Jer 10. 11	ἔρα
צִפְיָה Jes 22. 24	צִפְיָה Ib 28. 5	στέφος

מִלְמִל מִלְמִל מִלְמִל

מִלְמִל מִלְמִל מִלְמִל

ק/צ	מחך Jud 5. 26	מחך Ib.	πιέζω
	אֶרֶץ Gn 1. 1	אֶרֶץ Jer 10. 11	ἔρα, ἔρας
	פצה Gn 4. 11	פקח Job 14. 3	πετάννυμι, οἶγω
	פצח Jes 14. 7	"	" "
	צלה Jes 44. 16	קלה Jer 29. 22	φρύγω
	צלי Ex 12. 8	קלי Lev 23. 14	φρυκτός
	צלחת IIR 21. 13	קלחת Mich 3. 3	χαλκεῖον
	צלע IR 6. 34	קלע Ib.	ξύλον
ס/צ	פצה Gn 4. 11	פסה Lev 13. 5	πετάννυμι, οἶγω
	"	פסק Prv 13. 3	" "
	פצח Jes 14. 7	"	" "
	פצח Mich 3. 3	פסק Ez 16. 25	πετάννυμι, ἐπι-, κατα-, ἀνοίγω
	צחק Gn 17. 17	צחק Job 30. 1 Eccl 3. 4	καχάζω
	"	צחק IICh 30. 10	"
	Ex 32. 6	צחק IIS 2. 14	ἀγωνίζομαι
	צחק Gn 21. 9	צחק IIS 6. 21	"
	צפן Ps 17. 14	צפן Dt 33. 19	σκεπάζω
	קץ Jes 18. 6	סוד Job 9. 26	θοάζω
ס/צ	מוציא IIS 22. 49	משעי Ib 22. 3	σώζω
	נפוך Gn 10. 18	נפרש Nah 3. 18	διαφυσάω
ת/צ	פצה Gn 4. 11	פתח Job 3. 1, 29. 19	πετάννυμι, οἶγω
	פצח Jes 14. 7	"	" "
צ/ע צ/ס צ/ח צ/ו צ/ד V.s.			
ס/ק	פקח Job 14. 3	פסה Lev 13. 5	πετάννυμι, οἶγω
	"	פסק Prv 13. 3	" "
ת/ק	"	פתח Ib 3. 1, 29. 19	πετάννυμι
ק/צ ק/ע ק/כ ק/ח ק/ה ק/ג ק/א V.s.			
ק/ע ק/ל ר/כ ר/ד ר/ג V.s.			
ס/ס	פרש Ex 9. 29	פרש Ez 34. 12	χωρίζω
ת/ס	שם Ps 50. 23	תב Gn 6. 9	τέλειος
ס/ק ס/צ ס/ס ס/ג V.s.			
ת/ס	ברוש IIS 6. 5	ברות Cant 1. 17	κυπάρισσος, -ιττος
	חרש Jer 17. 1	חרות Ex 32. 16	χαράσσω, -ττω
	חרש Dt 22. 10	חרث	ἀράω, ἀροτριάζω

Γ. κ and π change into γ; γ changes into λ; ν changes into γ before the palatals—γ, κ, χ—and before ξ; γ is sometimes prefixed. *V.s. B.*

אֵי γῆ	בִּינָה πύλον	כָּתַב γράφω
אָגֵן ἀγγεῖον	גָּזַק ποκάζω	עֵזֶק εὐογκος
فَنجَان „	זָרָה ξηρά	עָזֶק „
נָאֵל κηλιδόω	זָרַן φάρυγξ	עָזֶק ἀγκύλιον
נָעַל „	חֲנָךְ „ , γγος	פָּרַט γρύψ
נָאֵל λύω, λύομαι	זָרַח ἄγχω	קָלַט γλύφω

Δ. δ changes into θ, λ, σ, τ; ζ changes into δδ and σδ; sometimes δ is inserted to give a fuller sound; sometimes δ is lost. *V.s. B, i. Z.*

אֵדֹל εἰδωλον	דָּרַךְ τρόπος	סָפַרτ Σπάρτη
אֵלִיל „	הִלֹּחַ ἰδοῦ	עָשָׂה, עָשָׂה δασύς
מֵדֹל μέγας, -άλος	זָאב δάος	פָּהֶב φόβος
דָּאָה θαάζω	זָרַח δῶρον	„ φοῖβος
דָּבַר ἔπος	הָאֵי εἶς	פָּהֶב πηδάω
דָּן ζῶ	טָבַע δύω	פָּהֶב βαδίζω
דָּמָה ὁμοιάζω	יָקַט δικαῖν	הִלְכָה δουλόω, κατα-
דָּמָה „	(δικτυόομαι)	הִלְכָה τηθίς

Ε. ε changes into ο; ει changes into η; ι passes into ει. *V.s. A.*

אָסַח ὁδοίη	דָּעַן δέμας	עָלִיִּם ὀλοιός
נָשָׁן „	הִיָּדָה ἰσσα	עָלִיִּם ὀλος
אָיַנָּה ἵνα	זָרַח δῶρον	עָלִיִּם ὀδούς, οντος
אֵי „	עָבַד ὀπηδός	„ στόνυξ

Ζ. ζ changes into σδ, but σ often disappears. *V.s. Δ.*

זָרַח ζιζάνια	זָרַח δῶρον	זָרַח Ζῆν
זָרַח δουλοσύνη	זָרַח Ζεύς, Σδεύς	עָלִיִּם „

H. The old alphabet had only one sign (Ε) for the ε sound, till the long vowels, η and ω, were introduced from the Samian alphabet in the archonship of Euclides in 403 B.C. Eta (H) was probably pronounced as a long ε, cf. δηλος (from δέελος); but before it was taken to represent the double ε, it was used for the spiritus asper—which remains in the Latin—as HOΣ for ὅς. *V.s. A, E.*

אֵי הֵ	חַרס „	מִסְגֵּר κλειθρον, -ήϊ-
אֶל ἥλιος	אֶלֶל εἰδωλον	מִסְגֵּר „
הֵלֵל „	אֶלִּיל „	עֲדָנָה ἡδονή

Θ. θ changes into σ and v.v.; also into τ, φ, and χ. *V.s. Δ.*

סִיס θίς	סֵל κάλαθος	סֶרֶף θέραψ
סַעם χυμός, χυλός	פֶּרֶא θήρ	סֹט σκῦτος
כֶּסֶף θεσπίζω	קֶנֶא φθόνος	תֹּר θεωρέω

Ι. ι changes into ε and υ; ο, ου, and υ change into οι; ι is often inserted to lengthen the syllable. *V.s. Ε.*

אֹו οὐ	דֹּד ἀγαπητός	יָקָר ἰχθύς
אֹוֹל οἷς (οοῖς)	דֹּר „	סֶלֶם κλῆμαξ
בֶּסֶל ὑπέρ	חֵיל ἔλη, ἐλῆ	פֹּטִי, יָבִטִי ὑπτιος

Κ. κ changes into τ, and v.v.; π and χ change into κ; ν changes into γ before κ; σ is prefixed to words beginning with κ; ξ appears as an aspirated κ. *V.s. Γ.*

אִיפָה ὅπου, ὅκου, ποῦ	אִיכָכָה ὅπη	כֹּלֶה τελέω
אִיכָה „	בֵּית οἶκος	קֶלֶס χλευάζω
אִיכָה „	כִּי καί	קָרָה πόλις

Λ. λ changes into ν and ρ, and v.v.; initial λ is dropped. *V.s. Γ, Δ.*

אֶלֶה ἀρά	„ ὀλάω	נֶסֶכָה λέσχη
קָלֶלֶה „	כָּרֶסֶא κλισία	לֶסֶכָה „
אֶם λαός	לֹא οὐ	נֶתֶר λίτρον
לֶאֱם „	אֹ „	„ νίτρον
עֵב κλέπτω	לֵיל ἰύξ	סֶרֶר ψάλλω
חֵיה λόχος	לֵיל „	סֶרֶר „
לֶחִיה „	לֵיל „	פֶּסֶנְתֵּרִין ψαλτήριον
חֶלֶם ὀράω	לֵיל „	רֶחֶל ῥήν

Μ. μ changes into ν and π; μ is added at the beginning of a word and after alpha privativum; μ is added in the middle of a word to facilitate pronunciation.

אֶבִּיר ἀμβροτος	כֶּסֶר νοτερός	קֶבֶעַת κυμβίον
אֶבִּיר ἀβροτος	כֶּתִי πότε	נָבִיע „
אֶצִּיל μασχάλη	נֶאף μοιχεύω	רֶבֶבָה μυρίοι
כֹּבֶעַ κύμβαχος	נָה νομή, νάπη	מֶרֶבֶבָה „
קֹבֶעַ „	פֶּן μή	נָנִן ὑμνέω, ἐφ-, καθ-
מֹל μασχαλίζω	פֹּיִם μῆνις	תִּנָּה „ , ἐπιθρηνέω

N. Movable ν is added at the end of words. *V.s.* Γ , Λ , M .

יאכלו, יאכלו	תעס, תעס	יעס, יעס
תחיו, תחיו	תעס, תעס	יפילו, יפילו

O. o changes into υ ; ou changes into ω ; o is often rejected or prefixed for euphony. *V.s.* A , E , H , I .

אֶכְבוֹל σταφυλή	חַץ ὁδός	אֶל, כֹּל ὅλος
נֶפֶס ὕψος	חֹצֶה „	כֹּץ „
חֹנֶה ὄνυ	חֹנֶה ὄνος	אֶל οὐ
חֹנֶה „ (חֹנֶה) „	חֹנֶה ὕψασμα	חֹנֶה σκύτος

In compound adjectives, o is changed metri gratia into η , e.g. $\theta\epsilon\sigma\gamma\epsilon\iota\eta\varsigma$, $\theta\epsilon\eta\gamma\epsilon\iota\eta\varsigma$ /ןֶהֱלֶה. In early times o represents both o and ω —קֹדֶשׁ, קֹדֶשׁ; and in many words must have sounded like ou قَدُوس, as in $\beta\acute{o}\lambda\omicron\mu\alpha\iota$ for $\beta\acute{o}\upsilon\lambda\omicron\mu\alpha\iota$ /פִּעֵל Nu 23. 23—while reversely, in Ion. $\kappa\omicron\upsilon\rho\omicron\varsigma$, $\omicron\upsilon\eta\omicron\mu\alpha$ stand respectively for $\kappa\acute{o}\rho\omicron\varsigma$ קֹרֶה, $\omicron\eta\omicron\mu\alpha$ פִּעֵל.

Π. π becomes ϕ ; μ and τ change into π ; σ passed into $\pi\tau$, and v.v.; in poets τ is inserted after π . *V.s.* Γ , K .

בֵּלֶד πόλις	כֶּתֶב „	כֶּתֶב „
בְּזִירֵה πτόλις	כֶּתֶב „	כֶּתֶב πτόλεμος
נֶפֶס „	כֶּתֶב γράφους	כֶּתֶב πτολεμέω
חֹרֶה γραπτός	כֶּתֶב γραμματεῖον	כֶּתֶב πτόλεμος
כֶּתֶב „	כֶּתֶב γράμμα,	כֶּתֶב τροχός
כֶּתֶב γράφω	כֶּתֶב -άσημα	כֶּתֶב μῆνις, Dor,
כֶּתֶב γράφή	כֶּתֶב „	Accl μᾶ-

P. Initial ρ takes the rough breathing, except in Aeol.; $\rho\rho$ replaces Ion. $\rho\sigma$, i.e. σ changes into ρ when another ρ goes before. [I diffidently submit that the σ replaces the spiritus asper surmounting the second ρ .] In Aeol. final σ changes into ρ ; ρ is transposed. *V.s.* Λ .

אֶבִּיר ροῦς	בִּר „	בִּר „
בִּעִר „	בִּר „	בִּר „
בִּעִר „	אֶבִּיר ῥῆπος	גִּלֶּל ῥέω
בִּקֶּר „	בִּרְדִּי ῥοδόεις	גִּר „
פֶּר „	אֶרְדִּי „	זֶר „
פֶּר „	בִּרִּית ῥήτα	חֶלֶף „

נר	”	רוחה	”	פִּרְדָּא	”
נהר	”	רְנוּחַ	”	שָׁרַח	”
נול	”	βρόδον	ורג	קרע	ρήγγυμι
ערה	”	ὄνος	חמור	ראש	ρύτή, ρυτόν
ערף	”	κητάομαι	כרת	רביד	ράβδος
רור	”	γέρρον	סָהַרָה	רחל	ρήν
רעף	”	κηרת	”	התרחץ, רחץ	ρύπτω,
דָּגְנִי	ρόδινος	סרת טעם	ράθυμος	רָעָז (B)	
רָדְנִי	”	קרים קמת	”	כָּרַס	ρίζα
ורג	”	פֶּרַח	ρόδον, ἔργον	קרקע	”
הַרְנוּחָה	ράστωλη	פֶּרְדָּא	”	סָרְבִּיט	ράβδος

Σ. σ changes into τ, and v.v.; σ represents the aspirate in Aeol. and Latin; σ is prefixed to words beginning with κ, μ, τ, φ; σσ passed into ττ; σ is dropped. V.s. Δ, Ζ, Θ, Κ, Π, Ρ.

ברוש	καπάρισσος	בוזער	”	קלע	σφενδονάω
ברות	”	בצער	”	קלע	σφενδόντη
חפר	σκοπάω	סוס	ἵππος	תימרה	στέμμα
ספח	σέγη, -γα	כיס	ῥς	הם	τέλειος
סָפַח	”	סלה	τέλος	תמים	”
סר	σμικρός	ספח	ἀπχω	קם	”

T. V.s. Δ, Θ, Κ, Π, Σ.

ברושים	καπάρισσος	חרש	χαράσσω	סָרַף	τροφή
ברותים	καπάριττος	חרת	”	תְּרוּפָה	θεραπεία

Υ. ω changes into υ; υ as a semivowel represented *tau* (F)—the digamma—sometimes it formed the diphthong αυ, sometimes the diphthong ευ. V.s. Α, Ε, Ι, Ο.

אָבִיתָר	εὐιάτος	עָרִים	”	הָר	κύρος, κύριος
אָן	ἀνά, ἀνάτα	בָּרַךְ	εὐλογέω	קבוד	κῦδος
עוון	”	בָּרַךְ	”	רבה	ἐρύω
עָרִיתָ	”	בָּרַךְ	”	תָּה	τύπανον

Φ. V.s. Θ, Π.

X. V.s. Θ, Κ.

Ω. ω changes with α, ου and υ. V.s. Α, Ο, Υ.

במה	βωμός	מִזְבֵּחַ	μῶμος	שרין, שָׂרִין	θωράκιον
-----	-------	-----------	-------	---------------	----------

Several of these changes, as we have seen, occur within Hebrew and in Hebrew-Arabic homology—e.g. חַמִּץ, חֲמִץ, חַמִּץ; حَامِض, حَمِض, حَمِض;

עֵלֹם, עוֹלָם; יִרְבֶּשֶׁת, מְפִיבֶשֶׁת; פָּרוּי, פָּרוּי—all and every one of which can be accounted for by the Propositions herein set out.

VI. Classified consonants are also interchangeable in Graeco-Hebraic homologies:

The labials—β, μ, π, φ—e.g.:

βασίλευς/מֶלֶךְ Gn 45. 26, ἐρπημία/עֲרֵבָה Dt 3. 17, βρόδον/פָּרוֹחַ Nu 17. 23, πυρόω/בָּעַר Ex 3. 2, μῆ/פֶּן Gn 3. 3, πότι/קִי Ib 30. 30, ἀντιβολέω/הִתְפַּלֵּל Ib 20. 7, πλήσμη/מְבֹלֵל Ib 6. 17, φέρω/בָּרָא Ib 1. 1, פָּרָה Dt 29. 17, ἀμάρτυμα/קָרָךְ Ez 21. 15.

The palatals—γ, κ, χ—e.g.:

γονεύς/קָנָה Gn 14. 19, κύριος/גִּבִּיר Ib 27. 29, οἷζω/פָּקַח Jes 42. 20, ἔργον/פָּרָה Ex 1. 13, κενός/קָנָה IR 14. 15, κάδος/כֶּד Gn 24. 14, χωρίζω/גָּרַשׁ Ex 34. 11.

The linguals—δ, θ, λ, ν, ρ, σ, τ—e.g.:

-δε (ad)/אֶל Gn 1. 9/-לִּי Ib 9. 10, δρόσος/סָלַח Ib 27. 28, πηδάω/פָּסַח Ex 12. 27, καταδουλόω/הִלָּל Ps 137. 3, ἵδω Gn 36. 36, ἵδω Ib 36. 39; θύρα/דָּלַת IR 6. 34, θυμίαμα/סִמִּים Ex 30. 34, θύρα/דָּרַע Dan 2. 49; λήγω/הִדַּל Gn 18. 11, λίτρον/נֶחֱרַךְ Jer 2. 22, λεπτός/רָפָה Nu 13. 18; κενός/הִלָּל Jes 22. 2; ἀρά/אָדָה Gn 25. 28; ἀλητεύω/נִדַּח Gn 4. 12, σφαγεύς/סָבַח Dan 2. 14, τέλειος/קָם Gn 25. 27; σῶς Ps 50. 23; τρόπος/דָּרַךְ Prv 30. 19, ἐκτεπώ/הִטָּבַע Prv 8. 25, τέλος/סָלַח Ps 3. 3.

The smooth mutes—κ, π, τ—e.g.:

ὄπη, ὄκη/אִיפָה Gn 37. 16, αἶκος/אֵיכָה IIR 6. 13, οἶκος/בֵּית Gn 17. 12; πάλαι/קָדָם Jes 23. 7, Πάλμυρα/תְּמָר/תְּדֹמֶר IR 9. 18 IICH 8. 4, πάλμη/תְּמָר Joel 1. 12; τροχός/פָּלַח Jud 9. 53.

The middle mutes—β, γ, δ—e.g.:

βρή/נָאָה Dt 33. 26 Ps 46. 4; γά/גָּאָה Ib 89. 10, φόβος/פָּחַד Jes 24. 17, Φοῖβος/פָּחַד Gn 31. 42, 53, γάγος/הָלַב Gn 49. 12; ἡγέομαι/הִדָּה Jes 11. 8; δειδω/נִדַּח Dt 32. 27.

The rough mutes—θ, φ, χ—e.g.:

θηρίον/פָּרָא Job 39. 5, μισθός/סָכָר Zach 11. 12; φάγλος/סָלַח סְלִי Jes 40. 11, 65. 25, Φοινίκιος/כִּנְעָנִי Gn 10. 18, Φοῖνιξ/קִינִי Jud 4. 17, φοῖνιξ/קִינִי Job 29. 18, χωρίζω/פָּרַשׁ Ez 34. 12, μοιχεύω/הָנָא.

ν changes into γ before the palatals—γ, κ, χ—and before ξ, e.g.:

ἐγγίζω/נָשָׂה Gn 18. 23, εὐσκακος/עָנָן Nu 13. 22, ἀγκύλη/עֲנֹקָה Jud 8. 26, ἀνχω/קָנַח IIS 17. 23, φάρυγξ/פָּרַח Jes 3. 16.

IV. PHONETICS

THE following Propositions cover the main phonetic similarities and differences that exist between Hebrew and Greek. They indicate the regular sound-variations which distinguish the words in one language from their respective homologues in the other. By their means one learns that the same letter in one language repeatedly conveys the same variety of sounds *vis-à-vis* the other language; so that familiarity with such literal metamorphoses enables one to penetrate the Graeco-Hebraic palimpsest.

VII. There are authentic Hebrew words—that is, words about which there is no suspicion that they were borrowed from another language—which resemble Greek words in pronunciation and meaning.

אגר ἀγείρω	טרף θρύπτω	סמל σμίλευμα
בא βαίνω (βάω, in compounds)	טרף τρυφερός	עלז ἀγλαΐζω
	„ τροφή	נרג δρέγω
במה βῆμα, βωμός	„ θρύμμα	פאר όαρος
גיל γέλως (Acol γέλος)	טרף τρύφος	פסל ψιλλός
	טלית τελευταῖος	פתן πτηνός (όφεις)
נורה ξηρός	ין οἶνος	ציד ζῆτέω
דן δύτιος	כלי χήλινος	סא „
הר όρος	לחם λόχος	קרה κυρέω
חבס κόπτω	לש לים	ראה όράω
خبط „	לש „	ראי „
טרף τρυφερός,	לש לόγος	סור θώραξ, τεῖχος
טרף תלός	מם μῶμος	סור „
طنل „	נף νείφω	תף τύπανον

VIII. Comparatively few homologues are pronounced alike in both languages.

אכל φαγεῖν	בג εὐλογέω	חול χορεύω
ברך εὐλογέω	בג εὐλογος	חיס θίς
בארכ „	גח γυῖον	חין „
ברכה εὐλογία	דם δέμας, δημός	חם ἡμαρ
ברכה „	דח עדος	כנר φοῖνιξ
בלאג „	חם ζιζάνιον	כנר Φοῖνιξ

לְהִיטִי μηκέτι
מחול χόρευμα
נהר, נחל ρόος
סוס ἵππος
עב νέφος
פסק πετάννυμι
פֶּשֶׁר φράζω
פתר „

נֶסֶר „
צר στενός
צרה ζήλη
קדום Σκύθης
כושִׁי „
כופִי „
רֶעֶה θύραυλος
שָׁכַל σοφία

שָׁכַלְתִּי „
בעל שכל πολύσοφος
כרק ταργανόομαι
הִשְׁתַּדֵּר „
שָׂאָר στέαρ
תֵּם τέλος
תֵּמָה θαῦμα
תֵּמָה τέλειος

IX. The Hebrew letters which are not to be found in the Greek alphabet—namely: ה, Π, ע, צ, ש—and the Greek letter Ξ which does not occur in Hebrew, naturally interchange with other letters.

(1). ה interchanges mainly with: the spiritus asper and the spiritus lenis, an internal vowel, a diphthong, γ, κ, ν, χ.

אֶבְדָּה ἠιδωνεύς	הָצִן ἡχείον	הָר ρίον
אֵיֶה „	הָדֹר ὁδός	הָרָר ὄρος
אהב ἀγαπάω, -άζω	הלֵה χωλεύω	שָׁהָר καθαίρω
בהמה βῆμα	שֹׁלֵה σχολή	שָׁהָר „
בָּהּ Παῖάν, Διός	הִלָּךְ κελευστήτης	צָהָר θυρίς

(2). Π interchanges with the same signs and letters as ה, plus ζ, ξ.

אָהָד ἔεις	הָבַץ ζυμίτης	לָחַץ λείχω
הָבִית ὀπτός	הָנַץ καινίζω	מָלַץ μελαίνω
הָדָה ῥδομαι	הָפַץ ἀγαπάζω	פָּחַד φόβος
חַיִּים ξανθός	הָרַב ζηραίνω	צָחַץ καχάζω
חֹר κύριος, κύρος	הָרַבָּה ξηρότης	נָחַץ „
חֹרִי κόρη	הָרַדָּה ἀραδος	צָחַר κορός (B)
הָלַב γλάγος, κλ-	הָרַץ ρύζω	שָׁחַר καπνός
חֲמֹר ὄνος	חָרַת χαράσσω	שָׁחַר κορός (A)
חָמָר „	נָחַץ „	תָּחַת τὰ τόξα

(3). ע interchanges with the same letters as Π.

בער πυρόω	עֹרָה δορά, χρώς	חָסָה „
הוֹשִׁיעַ σώζω	עֹלֵז ἀλογος	עָמַר κόμη
כרע χρoύζω	עָם γάμος, -μέτης	עֲנָה εὐνή
עב νέφος	עָמַל ἀμύλλα	עָקַר ἀκουρος
עָיִה „	עָמַס γεμίζω	עָקַרָה „
עבר νάπος	עָרָה „	עָאָר „

ער <i>oréw</i>	עשק <i>piézw</i>	עש <i>kata-goyeteúw</i>
עריסה <i>ξηρός</i>	פּרעש <i>pyraústēs</i>	עש <i>θύρα, πύλη</i>
ערף <i>réw</i>	פּרעש <i>„</i>	עש <i>ἀγορά</i>

(4). *Σ* interchanges with: the rough and the smooth breathings, γ, δ, ζ, θ, κ, ξ (κσ), π, σ, σκ, στ, σχ, τ, and χ.

חזק <i>ódos</i>	חזק <i>„</i>	חזק <i>ἐνδικος</i>
חוצה <i>„</i>	חזק <i>καλλιπαις</i>	חזק <i>θεός</i>
חזי <i>„</i>	חזק <i>ὑαίνα</i>	חזק <i>σκιά</i>
חזק <i>γλουτός</i>	חזק <i>„</i>	חזק <i>„</i>
חזק <i>σχολή</i>	חזק <i>„</i>	חזק <i>ἀγαλμα</i>
חזק <i>„</i>	חזק <i>„</i>	חזק <i>„</i>
חזק <i>„</i>	חזק <i>„</i>	חזק <i>πλευρόν</i>
חזק <i>ξύλον</i>	חזק <i>σέβας</i>	חזק <i>κόμη</i>
חזק <i>„ , ὅξ-</i>	חזק <i>„ , -σις</i>	חזק <i>στέφος</i>
חזק <i>„</i>	חזק <i>χρῶμα, -οία</i>	חזק <i>ζήλη</i>
חזק <i>„</i>	חזק <i>„</i>	

(5). *Ϻ* interchanges the same as *Σ*, as well as with *φ*.

אשר <i>μακαρίζω</i>	אשר <i>θώραξ</i>	אשר <i>κῆρυξ</i>
דרש <i>ἐρωτάω</i>	דרש <i>„</i>	דרש <i>κύλιξ</i>
חריש <i>ράχίς</i>	חריש <i>χρίω</i>	חריש <i>ὄλος</i>
רגש <i>ὀργίζω</i>	רגש <i>γαληνός</i>	רגש <i>ὁδοίς</i>
סבה <i>ζωγράφω</i>	סבה <i>„</i>	סבה <i>„</i>
שבעה <i>ἐπτά</i>	שבעה <i>φλόγωσις</i>	שבעה <i>σχίζω</i>
שכל <i>συγκλίνω</i>	שכל <i>στέλλω</i>	שכל <i>ἀκμή (C)</i>
שכל <i>„</i>	שכל <i>ξύλον</i>	שכל <i>ρίζα</i>
שור <i>ταῦρος</i>	שור <i>πέλτη</i>	שור <i>„</i>
שור <i>„</i>		

(6). *Ξ (κσ)* interchanges with *Ι, Π, Κ, Ο, Ψ, Κ, Ψ*.

קל <i>φύλαξ</i>	קל <i>ξηνός</i>	קל <i>δρόμαξ</i>
ור <i>ξένος (or σ, ι)</i>	ור <i>„ (or κ, β)</i>	ור <i>ξίφος</i>
תנט <i>ξανθός</i>	תנט <i>ξανθός</i>	תנט <i>ξυστός</i>
קרב <i>ξηραίνω</i>	קרב <i>ξανθός</i>	קרב <i>„ (or —σ)</i>
קרב <i>χάραξ</i>	קרב <i>ξηραίνω</i>	קרב <i>ξυστίς</i>
קרב <i>ξύσις, —σμα</i>	קרב <i>ξηνός</i>	קרב <i>„ (or —κ)</i>

X. Letters that are common to both alphabets do not always interchange respectively.

(1). א interchanges with κ—as in vernacular Arabic, or κ drops out—the spiritus asper, and the spiritus lenis:

אדן Ἀδωνις	אִפּה κόφινος	אֶפְרַיִם ὑπερῶν
אֹזב ὕσσωπος	אִפּוד ἐπωδός	אֶרֶב κρύπτω

(2). ב interchanges with β, γ, δ, ι, μ, π, υ, ϕ, φ, ω, the spiritus asper, and the spiritus lenis:

בא βαίνω	בֶּרְדָּאֲנִיֹּן ἀρδάνιον	בֶּלֶג γλάγος
בוש αἰδέομαι	בֵּל μῆ	בֶּבּוּד κῦδος
בחר αἰρέω	בֶּקֶע διχάς	בֶּרֶבֶבּ μυρίοι
בסח πιστεύω	בֶּרִית ρήτα, ῥήτρα	בֶּרֶבֶבּ ὄροφος
בִּירְדֵּן, הִירְדֵּן (ו) תֹּ	בֶּדָבּ δυνάω	בֶּרֶבֶבּ „

(3). ג interchanges with β, γ, δ, ζ, κ, λ, π, φ, χ, the spiritus asper, and the spiritus lenis:

גא βοάω	גֶּחֶה ὄχθη	גֶּחֶה καθαιρέω
גאל λύομαι	גֶּחֶה „	גֶּחֶה δηλόω
גבּהּ ὑψόω	גֶּחֶה γυῖον	גֶּחֶה ὀάρυγξ
גבִּיל ἐδόριον	גֶּחֶה ποκίζω, -κά-	גֶּחֶה ἀσταφίς

(4). ד interchanges with β, δ, ζ, θ, σ, τ, φ, χ, and the rough and smooth breathings:

דא θαάζω	דֶּבּ תִּקְטֹω	דֶּבּהּ ὁμοιάζω
דבּק διώκω	דֶּבּהּ ζιζάνια	דֶּבּהּ σιωπάω
דבר ἔπος	דֶּבּ βῆλος	דֶּבּהּ ἤχῳ
דבֶּסֶת ὕβος	דֶּבּהּ φλέγω	דֶּבּהּ χεῖρ

(5). ה interchanges as indicated on p. 44.

(6). ו interchanges with μ, υ, ι:

וֶרֶבֶבּ (אֶרֶבֶבּ)	וֶרֶבֶבּ γυῖον	וֶרֶבֶבּ μόριον
ἀλούργημα	וֶרֶבֶבּ νομός	וֶרֶבֶבּ ἀξίος

(7). ז interchanges with γ, δ, ζ, θ, κ, ξ, σ, τ, χ, the spiritus asper, and the spiritus lenis:

זבּח θύω	זֶבּח (זֵבֶח) γυνή	זֶבּח „
זולתי ἀλλ' ἤ	זֶבּח δείδω	זֶבּח ζιζάνιον

זעק κακύω	זרוע χείρ	זרם ρέω
זקן σιαγών	זרע „	זוב ψεύδος
קק! τήκω, δια-	זרע „	זח σείω
זר ξένος	זרע „	זאז ἀδάμας, αντος

(8). Π interchanges as indicated on p. 44.

(9). Ϝ interchanges with γ, δ, θ, σ, τ, the spiritus asper, and the spiritus lenis:

סבב δπτάω	סור θυρίς	ססס „
סב „	סס θίς	סס „
סבור δμφαλός	סס „	סס „
סבע δύω	סס γεύω	סס „
סוח τειχίζω	סס γεῦμα	סס τειχίω

(10). ϝ exchanges with γ, ι, υ, a diphthong, the spiritus asper, and the spiritus lenis:

יד όδός	ין οίνος	יד, יד, נה ναός, ναῦος,
ידε εἶδω	ידε εὐφώνος	ναιός
ידה γυνή, κύανος	ידε ἰζώ	

(11). Ϟ interchanges with γ, θ, κ, π, τ, φ, χ, and the two breathings:

איכה ὄκου, ὄπου	כה ὤς, ὤς	כין γεννάω
איפה „ „	קוב ψεύδος	כין Φοινίκινος
אנכי ἔγωγε	כזב „	כרד χορδή
כביר αἰγίς, χροιά	כין κίων	כרש „
כבר ἦδη	כלה τελέω	כרש θέσπις
כבץ καπνός	כל πᾶς	כין δπτάω
(καπνίζω)	כל „ „ , ὅλος	כין δπτάνιον

(12). ל interchanges with γ, δ, λ, μ, ν, ρ:

לה ἀρά	לל ρέω (גל)	לפיד λαμπάς
אתן θήλεια ὄνος	לחי γένυς	לשכה λέσχη
לל λύομαι	לחי „	לשכה „
לל κηλιδόω, κατα-	למד μανθάνω	לשכע κλύω

(13). מ drops out or changes with β, λ, μ, ν, π, φ:

למד μανθάνω	מסר νοτερός	מלקח φάρυγξ
מאור φάος	מלל λαλέω, προσ-	מצח μάχη

מקל βάκλον	רבה ,,	שכה ψάμμη
מרבבה μυρίοι	משמה ψάμμη	מתי πότε

(14). *Ḳ* interchanges with γ, λ, μ, ν:

אני ἐγώ	נצר νεκρός	נתר λίτρον, (νίτρον)
אנכי ἔγωγε	נשך μεσεγγύη (משך)	נשא στυγέω
נא μοιχεύω	נשכה λέσχη (לשכה)	נשם ἀγαλμα

(15). *Ṣ* interchanges with γ, δ, ζ, θ, κ, ξ (κσ), σ, τ, and both breathings:

סחר ἀγοραῖος	סך ,,	סרון θωρακεῖον
סחרה γέρρον	סלה τέλος	סרנים τεθωρα-
סחרת γερράδια	סלח ἐλεέω	κισμένοι
סיס ὕς	סמר ξανθός	פסה πηδάω
סכה σηκός	סמר ,,	פספס ψαλτήριον
סוגר ,,	סמדר ,, , -όω	סקל χλευάζω
סוף ,,	ספד κόπτω	הרס πέρθω, πορθέω

(16). *Ṣ* interchanges as indicated on p. 44.

(17). *Ḍ* interchanges with β, γ, θ, ι, κ, μ, π, τ, φ, and both breathings:

אף καί	פן μῆ	פדה βόθον
פנע θιγγάνω	פנה γωνία	פדה ἔργον
פחד φόβος	פנה κενόω, ἐκ-, κατα-	פדע ταρασσω
פלילי τέλειος	פד βοῦς	פדה ποθέω

(18). *Ṣ* interchanges as indicated on p. 45.

(19). *Ḳ* interchanges with γ, ζ, θ, κ, ν, ξ (κσ), π, τ, φ, χ, and both breathings:

נשך τοξάζομαι	קובע κύμβαχος	קנה γεννάω
צחק καχάζω	קנה θρήνος	קני φοῖνιξ
קאה χέω	קלל καταράομαι	קרת πόλις
קדש ἀγιάζω	קן εὐνή	קשך τοξότης

(20). *Ḳ* interchanges with γ, λ, ρ, and σ, or drops out:

ארגון ἄργος	ורמה ,,	ערל μέγας
ורם ρεῦμα	ורר ὀρθός	קנה θρήνος

(21). *Ϝ* interchanges with *γ, δ, θ, κ, π, σ, τ, χ*, and both breathings:

מְשׁוֹר	πρίων	שִׁי	σιγή	שָׁר	τραχύς
יִשְׁאֵר	„	שִׁישׁ	γεθέω	שָׁרָה	„, ἔθαιρα
שָׁבֵר	ἐλπίς	שָׁף	σηκός	שָׁרִיד	δραπέτης
שׁוֹבֵף	ἀψίς	שָׁלְמָה	χλαμύς	שָׁרָג	„
שָׁדָף	„	שָׁמְלָה	„	שָׁרָף	θεράπων, -αψ
שָׁבְכָה	„	שָׁמְלָה	„	שָׁרָר	κυριεύω
שׁוֹר	πρίω	שָׁם(ו)	τέλειος	שָׁרָר	„

(22). *Ϝ* interchanges as indicated on p. 45.

(23). *Ϝ* interchanges with *δ, θ, κ, π, σ, τ*, and both breathings:

בֵּית	οἶκος	הַיֵּשׁ	αἶψ	הַפֶּר	ῥάπτω
נָתַן	δίδωμι	נִישׁ	„	הַקֶּע	πήγνυμι
שָׁם(ו)	τέλειος	הָם	τέλειος	הַרְוֹפָה	θεραπεία
הָאוּ	ταῶς, -ών	הַבִּים	„	הָרֶן	δόρυ
הָאוּ	ταῶς, „	הָף	τύπανον	הָרַע	θύρα

XI. The spiritus asper and the spiritus lenis interchange with each other and with almost all the letters of the alphabet, and occasionally drop out.

אֲבָד	ἀτδιος, -ον	כָּלִיל	„	כָּבִיר	„
אֵיתָן	„	כָּלוּם	„	אֵיךְ	ὀπως, ὀκως
עָד	„	כָּלָם	„	אֶפֶס	„
אָדָן	ἐδαφος	כָּלוּבִים	„	אֶפֶס כִּי	„, κε
אֵיתָן	„	כָּלֵם	„	הֵיךְ	„, ὀπη
קָצַב	„	כָּלִים	„	כָּאֶפֶר	„
אָהַב	ἀγαπάω	כָּלֵד	ὀτ ὀλον	כָּמוֹ	„
כָּבֵב	„	כָּלֵם	„	כָּכֶר	ὀμοῖος
אֵילָם	ὀλος, οὐλος	כָּלִילָה	οὐχ ὀ., ὀ. οὐ	כָּבֵר	ὕπερ
אֵל	„	כָּלִיל	ὀλως	אֵיתָן	αἶτιος
כָּל	„, πās	כָּלוּב	ὕσσωπος	אֶפֶס	„
כָּל	„	כָּלֵמָה	ἀδάμας	אֵךְ	ἐξοχος
כָּלָה	„	כָּלֵבִישׁ	„	„	οὐκ, οὐχ
כָּלוּ	„	כָּלֵבִישׁ	„	כָּלֵבִישׁ	ἀθανασία
כָּלִי	„	כָּלֵבִישׁ	„	כָּלֵבִישׁ	„
כָּלִיל	„	כָּלֵבִישׁ	„	כָּלֵבִישׁ	„
כָּלִילָה	„	כָּלֵבִישׁ	„	כָּלֵבִישׁ	„

פְּלַחָה	ἔργον	שִׁרְשׁ	"	נָחָא	"
פָּרוּחַ	(cf. ῥόδον)	גָּלַל	ῥέω	נָחַם	"
פָּרוּךְ	"	נָרַע	"	הַנְּעֵל	" , "
פְּרִיזָה	"	הֶלַךְ	"	הַדּוּר	ὁδός
רֵיחַ	"	זָרַם	"	חָדָי	"
אַרְגָּן	ἀλουργής, -ημα	נָעַר	"	הַעֲץ	"
אַרְמָטָא	"	נָהַר	"	הַחוּבָה	"
אַרְגָּוָן	"	נוּל	"	קָדַד	"
אַרְגָּוָן	"	עָרַף	"	סָכַל	"
אַרְגָּוָן	"	רוּר	"	סָכַל	"
הַכְּלָה	"	רָעַף	"	הַדּוּר	αἰδεστός
תָּלַעַ	"	יוֹנָה	οἰνάς	הָרָיוֹן	ῥίον
הַלְפָה	"	יֻנָּה	"	הָרָיוֹן	ὄρος
אַרְחָה	ῥα	נָרַם	ρήγνυμι, ἐπι-, ρήσσω, -στω	וְזָלַת	ἢ ἀλλ'
הָרַף	"	הָרַץ	"	וְזָלַת	ἄλλος τις
חָרִיף	"	חָקַק	"	הָרָיוֹן	ῥάφους
יָרַח	"	רָעַץ	"	הַמְּבוּר	Ὀμηρος
רָעַח	"	פָּרַץ	"	הַמְּבוּר	ὄνος
רָעַח	"	קָרַע	"	חָמָר	"
רָעַח	"	קָרַע לוֹ	"	אֶרֶץ	θῆλεια ,
בָּחַר	αἱρέω	רָעַח, רָעַח	"	הַמְּבוּר	ἡμερίς
בָּרַח	αἰδώω	רָצַץ	"	עָן	ἐλεος (pl.)
בָּרַח	"	הַמְּבוּרָץ	συρ-	הַמְּבוּרָץ	"
בָּרַח	αἰδοῖα	דָּבַר	ἔπος, ρε-	רָחִים	"
בָּרַח	ῥοδόεις	דָּבַר	"	רָחִים	"
בָּרַח	ῥήτρα	דָּבַר	"	הָעָן	ἐλεείω
בָּרַח	ὀσμὴ	עָבַר	"	חָן	"
בָּרַח	"	עָבַר	"	רָחִים	"
בָּרַח	"	עָבַר	"	רָחִים	"
בָּרַח	"	קָפַח	"	רָחִים	κατελεείω
בָּרַח	"	דָּבַר	ὑβος	רָחִים	"
בָּרַח	ἐφόριον	הָדָה	ἡγέομαι	רָחִים	"
בָּרַח	(τὰ) ἐφόρια	חָדָי	"	הָעָן	ἐλεεινός
בָּרַח	"	הָעָן	ἐφ-	רָחִים	"
בָּרַח	ῥίζα	נָהַג	"	רָחִים	"
בָּרַח	"	נָהַל	"	רָחִים	"
בָּרַח	"	נָחַח	"	רָחִים	"
בָּרַח	"	הָנִיחַ	" , "	רָחִים	ἐλεήμων
בָּרַח	"	הָנִיחַ	" , "	רָחִים	"

חרף	ῥυπαίνω	עד כ־	ὥστε, ἕως κε	חֲבִי	”
חרץ	ῥύζω	קֹואת	ὥς, Lac ἀτε	צָבוּעַ	”
סבור	ὁμολόος	כֹּה	”	צָפֵעוּנִי	ὀφείδιον
יום	ἡμαρ, ā-	כֹּה	”	קָנָה	ὠνέομαι
ימים	ἡμέτερος	כֹּזָא	”	וָבֵן	”
מענה	”	עַד, או, ”	”	קָנָה	ὠνῆμα
יָצַק	χέω	אֶל, עַד	”	קָנָה	”
הוֹצֵק	” : εἰσ-	כֹּרַת	ῥητάομαι	קָנָה	ὠνῆτης
הוֹצֵק	” : ἐκ-	כֹּרֶתוֹת	ῥήτρα	קָן	ὠνος
צָעָה	” : ”	סוֹס	ἵππος	קָנָה	”
הָקִיא	” : ”	סֶלַה	ἐλάσσομαι	קָנָה	ἐρπετόν
סָכַב	” (χ = χχ)	סֶלַחָה	ἐλασία	קָנָה	”
הַסְכִּיב	” : κατα-	סֶלַח	ἐλαστής	קָנָה	κουρσύνῃ
כָּב (כֹּכ, כֹּכ)	”	סֶרֶב	ἐρπετόν	קָנָה	χυτός (χ = χχ)
יָדַק	ὠχρόξανθος	פֶּרֶדָא	ρόδον	קָנָה	οὐλῶ
יָדַקָק	”	פֶּרֶדָא	”	קָנָה	οὐλε
כ־, כ־	ὥς	פֶּרַח	”	קָנָה	ὀφείδιον
כָּה	”	פֶּרַח	”	קָנָה	ἐρπετόν
כָּן	”	פֶּרַח	”	קָנָה	ἐδλή
קָכָה	καὶ ὥς	צָבִי	ὤαινα	קָנָה	”
		צָבִיה	”	קָנָה	οὐλος (B)

XII. Hebrew homologues of words containing one of six double-consonants—ζ, ξ, σκ, σδ, σχ, ψ—suggest, if they do not actually prove, that each of these—when not altogether omitted—was anciently pronounced in one or more of four different ways, that is: (1) both consonants together as a digraph, (2) individually and separately, (3) by dropping the one or (4) the other:

(1). Z

אֵיזֵן	ταχίζω, ῥοαζώ	זָיִם	”	סָבִירָה	ζακουόεις
הָזֵן	”	זָמִין	ζυμίτης	סָבִר	ζέω
חֵיז, חֵיז	”	זָפֵן	ἀγαπάζω	עָל	ζυγόν, -ός
הָחִיז	”	”	κουσίζω	קָדַשׁ	κτίζω
עִיז	”	חֶרֶשׁ	χρονίζω,	סָאָר	ζύμη
אָפֵס	ἀβανίζω		ἀκροάομαι	זָדִי	Zeús, Σδεύς
פָּס	”	הָחֶרֶשׁ	”	זָדִין	Ζήν
זָרַשׁ	διαχωρίζω	יָסַד	κτίζω	זָפֵן	ζαμενής
דּוֹדָאִים	ζιζάνιον	יָסַד	”	”	ζωμός
זָלָלִים	”	זָגָל	ζάγκλον		

(2). Ξ ($\kappa\sigma$)

אַחַשְׁוֵרוֹשׁ $\Xi\acute{\epsilon}\rho\acute{\epsilon}\xi\eta\varsigma$	צרב „ ($\text{or } \kappa$)	קֶשֶׁת „
אַחֲשֵׁרֶשׁ „	שחר „ ($\text{or } \sigma$)	קֶשֶׁת $\tau\omicron\chi\acute{o}\tau\eta\varsigma$
אַנָּא $\acute{\alpha}\nu\alpha\xi, \acute{\alpha}\nu\alpha, \acute{\omega}\nu\alpha$	שֶׁשׁ $\xi\acute{\upsilon}\sigma\mu\alpha$	קֶצוֹב $\xi\upsilon\sigma\tau\acute{o}\varsigma$
אַנָּה „ „ „	בֶּן $\xi\eta\nu\acute{o}\varsigma$	נְזִית „
אַרְתֶּחֶשֶׁתָּא	בְּנָה „	שִׁישׁ „ ($\text{or } -\kappa$)
Ἀρταξέρξης	קֶנָה „ ($\text{or } -\sigma$)	שִׁשׁ „
אַרְתַּחֲשֵׁשְׁתָּא	כֶּסֶל $\xi\acute{\upsilon}\lambda\omicron\nu$	قصاص $\xi\acute{\upsilon}\sigma\mu\alpha$
„	צֹאֵלָה „ , $\sigma\chi\acute{o}\iota\nu\omicron\varsigma$	קֶשֶׁת $\tau\omicron\chi\acute{o}\tau\eta\varsigma$
אַשְׁכְּנוֹ $\xi\alpha\nu\theta\acute{o}\varsigma$	צֹלַע „	שְׁלֹכַת $\xi\acute{\upsilon}\lambda\omicron\chi\omicron\varsigma$
זֶר $\xi\acute{\epsilon}\nu\omicron\varsigma$	שֶׁלַחַן „	שֶׁלַח „
زائر „	מִטְעֵנָה $\tau\acute{o}\xi\epsilon\nu\mu\alpha$	שֶׁשׁ $\xi\upsilon\sigma\tau\acute{\iota}\varsigma$
בֶּן „	מִוְרָה $\xi\acute{\upsilon}\rho\omicron\nu$	שִׁשִּׁי „
חֶרֶב $\xi\eta\rho\alpha\acute{\iota}\nu\omega$	נֶשֶׁק $\tau\acute{o}\xi\omicron\nu$	תּוֹתַח $\tau\grave{\alpha} \tau\acute{o}\xi\alpha$

(3). $\Sigma\kappa$

גִּרְוֹן $\sigma\kappa\epsilon\pi\alpha\rho\iota\gamma\delta\acute{o}\nu$	נֶשֶׁקָּה $\sigma\kappa\omicron\pi\acute{\epsilon}\omicron\mu\alpha\iota$	شاف „ ($\text{or } \sigma$)
קֶרְדֵּם „	רִכְהָ $\sigma\kappa\iota\acute{\alpha}\varsigma$	הֶשְׁקִיף „
زباله $\sigma\kappa\acute{\upsilon}\beta\alpha\lambda\omicron\nu$	רִפְיָנָה $\sigma\kappa\acute{\alpha}\phi\omicron\varsigma$	קֶדֶר $\sigma\kappa\omicron\tau\acute{\alpha}\omega$
חֶפֶר $\sigma\kappa\omicron\pi\acute{\alpha}\omega, -\pi\iota\acute{\alpha}\zeta\omega$	צִפָּה $\sigma\kappa\omicron\pi\acute{\alpha}\omega, -\pi\iota\acute{\alpha}\zeta\omega$	שֹׁף $\sigma\kappa\omicron\tau\acute{\iota}\zeta\omega$
הֶחְשִׁיף $\sigma\kappa\omicron\tau\acute{\iota}\zeta\omega$	שֹׁף „ , $-\pi\epsilon\acute{\upsilon}\omega$	שִׁפִּי $\sigma\kappa\omicron\pi\acute{\eta}, -\pi\iota\acute{\alpha}$

(4). $\Sigma\tau$

רֶדֶד $\sigma\tau\acute{\eta}\theta\omicron\varsigma$	-άσσω, -άττω, -άω	צִפְעָה „
הָוָה „	לֹוּחַ $\sigma\tau\acute{\eta}\lambda\eta, \pi\lambda\acute{\alpha}\xi$	צִפְתָּ „
רָף „	נֹטָה $\sigma\tau\acute{o}\rho\nu\mu\iota$	כֶּתֶר „
עֶקֶב „ , $\omicron\upsilon\varsigma$	סֹרַח „	קֶצוֹב $\xi\upsilon\sigma\tau\acute{o}\varsigma$
צָד „	הֶשְׁתַּרְעַ „	נְזִית „
صَدْر „	שֹׁטָח „	שִׁישׁ „
שָׂד „	סַתֵּם $\phi\rho\acute{\alpha}\sigma\sigma\omega$	שִׁשׁ „
שָׂד „ ($\text{or } \sigma$)	שַׁתֵּם „ , $\sigma\tau\omicron\mu\acute{o}\omega$	שֶׁשׁ $\xi\upsilon\sigma\tau\acute{\iota}\varsigma$
سَدِّي „	עֲרִירִי $\sigma\tau\epsilon\rho\rho\acute{o}\varsigma$	שִׁשִּׁי „
שַׁעַל „	צִפִּירָה $\sigma\tau\acute{\epsilon}\phi\omicron\varsigma$	שֶׁשֶׁר $\xi\upsilon\sigma\tau\acute{\eta}\rho$
דֶּלֶף $\sigma\tau\alpha\lambda\acute{\alpha}\zeta\omega$	صَفِيره „	שֶׁכֶן $\acute{\alpha}\sigma\tau\upsilon\gamma\epsilon\acute{\iota}\tau\omega\nu$

(5). ΣΧ

אחז	σχεῖθω, ἔχω	מסכה	„	עלול	σχολή
גזר	σχιζω	מסכת	„	תחת	ράπται
جزأ	„	סכות	„ , -הַסִּי		σχεδίαι,
הצה	„	סחר	„		ράφιδευταί
נתק	„	עצל	σχολάζω	טחש	σχάζω
ססע	„	הסכיל	„	תלח	σχολή,
ססח	„	סלה	„ , γαλη-		γαλήνη
نسب	„	ניא	„	ססח	σχιστός
כילי	σκέτλιος	סל	„ „	ססח	σχίσις
מסכה	σχημα	עצל	σχολερός	יח, יז	ισχύς

(6). Ψ

אשם	ψάω	פקיד	ψήφισμα	פגה	ψέγος
סחק	„	דפח	ψοφέω		ψήφισμα
סחם	„	הקדפח	„ , ἐπι-	סחל	ψιλος
סחם	ψακάω		κατα-		ψιλοι
הגשים	„	סחן	„ , ἐπι-	סחן	ψύψ
סחם	ψακάς	סחן	„		ψιπία
דק	„	סחח	„	סחח	„
סחק	„	סחח	„	סחן	ψιθυρίζω, -ίσδω
זר	ψυχρός	סחן	„ „ „		ψύψ
קח	„	סחח	„ „ „		„
חצה	ψηφίζω	סחח	ψάω, ψηλαφάω	סחח	„
أخسى	„	סחח	„	סחח	„
סחן	„	סחח	ψύψ	סחן	ψιδόνες, ψιθυρος,
סחח	„	סחח	„ , σής		-ριστής, ψυθῶνες
סחח	„	סחח	„	סחח	„
סחח	„	סחח	ψάω	סחח	ψεραψ
סחח	„	סחח	„	סחח	ψεττακός

XIII. In some Hebrew homologues of Greek words containing double-letters, these are severally vocalized and pronounced, a phenomenon not unknown in Greek and elsewhere in Hebrew.

איקכה	σππη	חררים	χέρσος,	„	στερρός (B)
חנן	γεννάω		χέρρος	סלל	ἐπιτελέω
כונן	„	ערירי	„	עולל	τέλλω

לע סτέμμα

רר ψάλλω

רר „

לל έλλογάω

„ φύλλίζω, έπι-

הלל ע έπιφυλλίς

יפללץץ ה ή καλλίζω-

νος

הה θρήνημα

הה „

רר άράσσω, ρά-,

ρή-

רררר „ , Pass.

רר „ , κ.τ.λ.

הרר ψάμμη

V. MORPHOLOGY

GENERALLY, the forms of Hebrew words vary from those of their Greek homologues: some are truncated, others have one letter or more added to them, while some again undergo internal change; some nouns conform to the Greek pattern, others assume what I have termed the prefix-suffix formation; on the other hand, some nouns which are supposed to be simple are actually made up of two words; similarly, some verbs which are supposed to be simple actually embody the affixes of their compound homologues.

These are factual observations authenticated by a systematic classification of thousands of strictly tested homologies; and the following Propositions or theorems methodically set out the morphological differences and similarities between Hebrew and Greek homologues. They help the student to understand the intricacies of the Hebrew disguise in detail, and to see through it the original Greek reality—bearing in mind the phonetic Propositions exemplified in the previous chapter. His success in mastering the theory herein expounded will be proved by his finding out for himself at least the thousands of Hebrew and Arabic homologues discovered by the author, which various considerations preclude from inclusion here.

XIV. Sometimes the Greek homologue undergoes aphasis or aphaeresis.

פָּטַע	ἀθετέω	קָצוּה	„	צָנֵא	ἰσχυρός
הָסַה	βοτὸν	קָצָה	„	רָדַה	κρατέω
אִי	γῆ, γαῖα	שָׁקַט	ἡσυχάζω	הָרַדַּה	ἐπι-
לָשׁוֹן	γλῶσσα	הִסְקִיט	„	הָרִיד	„
עֵשֶׁב	δασύς	הִסְכִּיחַ	„	צָאן	αἰδήμος
עָצוּ	„	סָכַת	„	צָנֵא	„ , ἀτήνη
רִיב	ἐρίζω	סָחַק	„	צָנַה	„ „
קִיצוֹן	ἐσχατος	מָוֶת	θάνατος	בָּרוּשׁ	κυπάρισσος
קָצָה	„	מוֹת	„	בָּרוּת	κυπάριπτος
קָצָה	„	מָוֶת	„	אָבֵן	λάας, λαῖγξ
קָצוּ	„	רָפָא	θεραπεύω	אָם	λαός
נָפְסִי	„	רָפָא	„	אָמַה	„

סוד	σύνοδος	אָדערט	דורא̇ סאַטורן	נָבֵל	φειδωλός,
הַצָּרָה	συριγξ, ιγγος,	צפֿיר	τράγος, αἰγίς	פֿעידאָס, פֿאַולאָס	
	τίτυρος	קעיר	„	פֿעידהגאָרעו	
דד	τιτθός	קעיר	„	פֿעידהגאָרע	
צד	„	קעיר	„	אָ	ὠδὶς, ὠδίν
כד	„	קעיר	τὰ ὑστέρια	(cf. ὠδίνων πόνος	
כד	„	קעיר	ὑστερος	(בֶּן-אֲנִי)	
קעיר	Τίτυρος,	קעיר	„	אָר	ἄρκευθος
	Σάτυρος	קעיר	οἱ ὑστεροι	אָנ	ἀναγκάζω

XVI. Some Greek homologues undergo apocope.

הַכָּה	ἀγκιστρον	קעיר	ζητήσιμος, pl.	אָ	μήτηρ
הַלֵּב	ἀλειόαρ, -φα,	ציד	ζητητής	עב	νάπος
	ἀλοιφή	כָּאָד	„	(גֵּבִי) „	
בלע	βρογχιάζω,	יֵל	ἤλιξ	עב	נέφος
	βρύχω	יֵם	ἡμαρ	(גֵּבִי) „	
בֶּלֶע	„	יֵם	„	כָּסִיל	ξύλον
בלע	βρόγχος	אָר	θηρίον	יֵם	οἰκουμένη
בֶּלֶע	„	צד	„	הַקָּדָה	παρακαταθήκη,
בֶּלֶע	„	נָה	κόπτω		παρκαθήκα
בֶּלֶע	„	הַנֶּהָה	„ , προσ-	כָּדָה	ρόδοεις
יָבֵם	γάμβρος	הַכָּה	„ , κατα-	יָהּ	σαγήνεις
יָבֵם	„	הַכָּה	„ , συγ-	דִּי	„
הָם	„	יָכָה	„ „ „	דִּוָּה	σαγήνη, ἀγάνα
חַמּוֹת	„	יָכָה	„ „ „	דִּי	σαγήνεις
נָה	γαῦρος	יָכָה	„ „ „	הַיָּם	σήμερον
דָּרְבָּן	δρέπανον	יָכָה	„ „ „	יָכָה	„
סָל	δρόσος	יָכָה	„ „ „	יָכָה	„
(רָסִיס)	„	יָכָה	„ „ „	יָכָה	„
זָבָד	ἐδωλιάζω	יָכָה	„ „ „	יָכָה	„
זָבָד	„	יָכָה	„ „ „	יָכָה	„
זָבָד	ἐδώλιον, -λον	יָכָה	„ „ „	יָכָה	„
זָבָד	„	יָכָה	„ „ „	יָכָה	„
(זָבָד)	„	יָכָה	„ „ „	יָכָה	„
צִיד	ζήτημα	יָכָה	„ „ „	יָכָה	„
צִידָה	„	יָכָה	„ „ „	יָכָה	„
(צִידָה)	„	יָכָה	„ „ „	יָכָה	„

XVII. Certain Greek letters sometimes drop out of Hebrew homologues, mainly: δ, θ, κ, λ, ν, π, ρ, τ, φ.

(1). Δ

צָרַעָה ἀνθρηδών	כָּהֵן διάκονος	כְּנָהֵי „
אָמֵן δαήμων, δαίμων	הָאוֹמִים διδυμάων	כְּנִי „
הָצָה δάσσω,	הָבָה δίδωμι	כְּנִיָּה „
δατέομαι	נָדַב „	יְהוֹנָדָב Διόδοτος
עָסַב δασύς	נָדַר „	יְהוֹנָדָן „
עָשָׂו „	נָתַן „	יְהוֹנָדָב „
אֵימָה δείμα	עָסַה „	יְהוֹנָדָן „
אֵימָתָה δείματος	أَغْضَى „	יְהוֹנָדָב Διόθεν
עָלִילָה δεινός	נָתַתִּים οἱ δεδομένοι	מִיִּשְׁתָּר διόρθωμα
עָסַר δέκα	הָקִינָה δίδωμι, ἐπι-	הָ Διός, Παιάν
עָסַר δεκάς	יָדַע διείδω (A)	נִפְסָה διψάς
עָסַרְתָּ „	נָזַר δικάζω	יָפְסָה „
מַעְסָר δεκάτευμα	קָקַח „	יָפְסָה דיψάω
עָסַר δεκατεύω	נָקַח „	„ δίψιος
עָסַרְתָּ δεκάτη	נָקַח δικαστής	הָבָה δμωή, -ψίς
עָסַרְתָּ „	קָצַץ „	הָבָה „
עָסַרְתָּ „	قَاضَى „	קָוָה δοκός
יֹנָה Διονῦς, Διονῦ	אֲנָדְרָהֲרֵס ἀνδρες	„ δόρυ
קָבַל δέχομαι, ἐπι-	δικασταί	קָבַל δόμα, δῶρον
הָבָה „ , προσ-	קָה δίκη	כְּנָהֵי „
הָצָה „ „	קָקַח „	כְּנָהֵי „
אֵם δῆμος	حَقَّ „	אֲנָס δόναξ
הָבָה „	جَزَاء „	נִפְסָר „
אֵל „	נָקַח „	יָקַר δόξα
הָבָה „	נָקַח „	עָרַר δορά (A), χρώς
עָבַר „	נָקַח „	יָעַל δορκαλῖς
עָבַר „	הָבָה δινεύω	יָעַל „
עָבַר „	عَام „	אָיַל δορκάς
עָבַר „	(دَام) „	אֵיָה „
עָבַר „	(دَوَّمَ) „ , ἐπι-	תָּוָה δόσις
עָבַר „	(طَاف) „	תָּוָה „
יָעַן διά	יְהוֹנָה Διογειτής	נָדַב δοτήρ
إِبْلِيسَ διάβολος,	יְהוֹנָה „	נָדַב δοτός
Διοβλής	יָקַח „	נָדַב „
כָּהֵן διακονέω	הָבָה „	גָּלַל δοῦλος
כְּנָהֵי διακονία	חֲבִיָּה „	גָּלַל δούλη

דע doxós, áγγος
 חֲרָמֶה δράγμα
 ירקון δράκων
 רקון „
 רסס δροσίζω
 רסיס δρόσος
 ראש δρύς
 על δυγός, ζ-

און δύναμις
 אונים „
 אונות „
 נדבה δῶρον
 נדר „
 נרה „
 און οδύνη
 אניה „, cf.

στέναγμα
 פרה ρόδον
 סרה „
 פהיר φαιδρός
 פהה, פה, פה κηδεμών
 אפן, אפנה „,
 פיתηνός
 און ὠδὶς

(2). Θ

הקתה ἀθανασία
 אל-מות „
 עלמות ἀθάνατος
 מות „
 על-מות ἀθανάτως
 לו ἐθέλω
 יסב θαάσσω, θάσσω,
 θάξω, θακέω, θα-
 יסב θάκημα, ἴσμα
 מית θάνατος
 מית „
 מית „
 הרס θαρσέω
 ערב „
 ערב „
 אלקה θεογενής
 אלקה „
 הנקאל „
 הנאל „
 אל θεός

איל „
 רפואה θεραπεία
 רפואה „
 רפא θεραπεύμα
 רפא θεραπευτής
 רפא θεραπεύω
 י „
 רפא „, ἐκ-
 הרפא „ „
 רפא (ה) (θεοῦ)
 רפא (ה) (Δίος)
 רפא „
 רפא θέσις
 רפא „
 רפא θηλάζω
 רפא „
 רפא θηρίον
 רפא „
 רפא θηρίωδης

אוצר θησαυρός
 יוצר „
 עט επιγγάνω
 קני „, ἐπι-
 נבלה θιτησείδιον
 רנן θρηνέω
 רנן „, ἐπι-, κατα-
 רנה ερήτημα
 רנה „
 רנה εύελλα, -αι
 רנה θυραυλέω
 רנה θύραυλος
 רנה θυραυλῶν
 רנה „
 רנה (אל) θύραυλος
 רנה (θεοῦ)
 רנה „
 רנה Πύθιον, -θειον
 רנה στρουθός
 „ (ἐλευθερία)

(3). K

דן δίκη
 דין „
 דינה δίκη
 סרין θωράκιον

פריה „
 פרין „
 פרה „
 פריה τεθωρακισμέ-

נוי (θωρακίζω)
 קהר καθαίρω
 קהר „
 קהר καί

כי קע (κε) και
 „ „ (ει και)
 יעקב κακκάβη (A)
 יעקוב „
 „ κακκάβη (B)
 צאח κάκκη
 צאח „
 צאח κακόν
 מצואח „
 „ „
 „ „
 רעע κακουργέω
 הרעע „
 רעע κακουργία
 רעעה „
 רעע κάκουργος
 מרעעה „
 סאα καλάθιον
 אליפו καλλίπαις
 עטוש κάλλιστος
 על καλός
 לבש κάλυμμα
 מלבש „
 לבש καλυπτός
 לוש „
 לאש καλύπτω
 לבש „
 לפש „
 לוש „
 הלש „ , έπι-
 תלבשת κάλυψις

אופן καπάνη
 אבקη κάπνισμα
 התאבקη καπνίζομαι
 אבק καπνός
 עשן „
 מרבית καρπισμός
 (A)
 תרבית κάρπωσις
 היסב καταβάπτω
 התקרא κατακλείς
 תער „
 העלה „
 כתר κατακροάομαι
 נבוב κενός
 ראש κέρας
 קוף κέρκωψ
 אמן κηδεμονεύω
 אמן „ , Pass.
 אמן κηδεμών
 אמת „
 ישר κηρίον
 ישרה „
 בדיל κίβδηλος
 אמרי Κιμμέριοι
 צמרה „
 נע κινέω
 נחשת κηκός
 نحاس „
 אשה κνίσα, Ep -η
 נציע κοίτη, -τος
 נצע κοιτάριον
 קשא κολοκύνθη

קשא „
 איפה κόφινος
 ראש κράς
 ראש „
 רדה κρατεύω
 רצה κρίθη
 ריפה „
 יסד κτίζω
 יסד „
 יסד „
 הוסד „
 יסד κτίσις
 יסדה κτίσμα
 מוסדה „
 מוסד κτισμός
 מוסד „
 מוסד „
 מן κυάνεος
 יונה „
 יונה κύαιος
 צלול κύκλιος
 בכה κωκίω, λαχέω
 לוי λαϊκός
 לבן λευκός
 מר μικρός
 מר πικρός
 מרר πικρώω
 מרר πικραίνω, έπι-
 מרר πικράζω
 מרר πικρίδιον
 ראש πικρίς

(6). Π

מרר δραπετεύω
 מרר δραπέτης
 קרה καταψύχω
 מרר έρπετόν
 רמה ήπεροπεύω

רמה ήπεροπηής
 סוס ίππος
 סוס „
 לוש καλυπτός
 לאש καλύπτω

נקר κόπτω
 קשר „ , άπανθίζω
 קצב „
 גלה όπλίτης
 כלי όπλον

מַעַן „	אֵי πεί	חַרֵב „
אֵי πάθος	אֵי „	(בְּחַל) πολεμικός, •
عذاب „, -ou	עֵי πείνα, -η	πτο-
קֶסֶף „	נֶפֶר „	חַר πόλεμος
הַ Παιάν	נֶפֶר πείνάω, δια-	אֵלִי πολλάκις, -κι
מַלְאִי παίδιον	נֶפֶר „	עַל „
عَلَّ „	עֵי πέντης	לְדָא πολυδαίδαλος
מַלְאִי „	עַל „	אֵלִי εἶρην θεοῦ
אֵסֶס πακτόω	אֵסֶס πένθημα	נֶפֶר πονέω, κατα-
س „, στομάω	עֵסֶס „	עֵסֶס רַבִּי πολυότμος
נֶפֶר παιήγυρις	עֵי πενία	נֶפֶר πολυειδήμων
נֶפֶר „, ἀγορά	„ πόνος	עֵלִי „ „
נֶפֶר παραβαίνω	נֶפֶר πένομαι	ἐλαιοειδής
נֶפֶר „	עַל „	לְאֵלִי εἶρην θεοῦ
רַבִּי παραγγελεύς	רַבִּי πέπνυμαι	רַבִּי εἶρην Διός
רַבִּי παραγγέλλω	רַבִּי „	רַבִּי πολύοφος,
רַבִּי „, cf.	„ πεπνυμένος	-ύπαις, -ύπυστος
προσ-	רַבִּי πέπων	רַבִּי πολύς
רַבִּי παράγγελμα	רַבִּי πέρθω	רַבִּי „
רַבִּי παραδίδωμι	רַבִּי „, πορθέω	רַבִּי „
רַבִּי παράδοσις	רַבִּי περί	רַבִּי „
רַבִּי „	רַבִּי περικαθαρίζω	רַבִּי πολύφιλος,
רַבִּי παρασκευάζω	רַבִּי πηγή	-ήτος, -φύλος
רַבִּי παρασκεύασμα	רַבִּי πῆμα	רַבִּי „ „
רַבִּי παρασκευή	רַבִּי πλαγιάζω	רַבִּי πονέομαι
„ παράταξις	רַבִּי πλάγιος	רַבִּי πονέω
רַבִּי παρατάσσω	רַבִּι πλαγίωσις	נֶפֶר „, κατα-
רַבִּי παραψυκτήριον	רַבִּי πλάξ, στήλη	רַבִּי „ „
רַבִּי „	רַבִּי πλάσσω	רַבִּי ποιηρία
רַבִּי παραψυχή	רַבִּי πλάνθος	רַבִּי „
רַבִּי παραψύχω	רַבִּי „	רַבִּי ποιήρευμα
רַבִּי πάσσαλος, -ττ-	רַבִּי „	רַבִּי „
و „	רַבִּי πλινθεύω	רַבִּי ποιηρός
רַבִּי πατέω	רַבִּי πνέω	רַבִּי τὰ ποιηρά
רַבִּי παύμα, ἀνά-	רַבִּי „, ἐπι-	רַבִּי πόνος
רַבִּי „ „	רַבִּי πνιή	עֵי „
רַבִּי „ „	רַבִּי ποίκιλμα	רַבִּי „
רַבִּי παῦσις, ἀνά-	רַבִּי πολεμέω	רַבִּי (רַבִּי) ὠδίνων
רַבִּי παύω	רַבִּי „	(πόνος)

אבוי	πόποι	שב	πρεσβεύω	אלן	πτελέα, -εών
אֵיָה	"	שב	πρέσβυς	طيره	πτερόν
רבע	πόρευμα	שִׁיבָה	"	רָסֶף	πτέρυξ
עֲרֵבָה	"	בוא	προβαίνω	طيران	"
عَرَبِيَّة	"	אמרה	πρόρρησις	יריעה	πτέρωμα
רכב	"	רָסֶף	"	תגן	πτηνός (ὄφης)
מִרְכָּב	"	אל	πρός	סֶלְמִי	πτολεμαῖος
מרכבה	"	إلى	"	הלמי	"
הרס	πορθέω	ל-	"	הסר	πτόρθος, πόρ-
(פרץ)	" , πέρθω	על	"	כתר	πυκάζω
הריסה	πόρθησις	על-יד	"	הכתיר	"
הריסות	"	רגל	προσαγγέλλω	איל	πύλος, πύλη
مركب	πορθμείον,	רגל	" , cf.	איל	"
פרθ-	פרθ-	par-		אליהמה	πυλών
רכל	ῥωπίζω	הציג	προσάγω	"	אילם, אלמה
רכלה	πορισμός	נער	προσαιρεόμαι	אמר	πῦρ
רכלה	" , ῥῶπος	רצון	πρόσδεξις	עש	πυραύστης
מִרְכָּלָה	"	רצה	προσδέχομαι	عش	"
רכל	ποριστής,	אריך	προσήκων	عش	"
ῥωποπώλης		לאתי	"	איד	πύρδαλιον
אמר	πότερος	סאט	προσκαθέζομαι	האיר	πυρσεύω, ἐκ-
איה	ποῦ	סער, סער	προσποιέω	רָסֶף	πυρίδιον
אל	"	(סער)	πύλη	הרה	πυρόω
אן	"	יסף	προστίθημι	נהר	"
אנה	ποῦ νυ	הוסף	"	עלה	"
אין	"	ספה	"	עלה	πῶλος [πτ-]
(وين, فين)	"	הספה	"	עלם	"
יד	πούς, ποδός	גָר	πρόσχωρος	עלמה	"
רָף	πρᾶος	جار	"	זרה	σπείρω, ῥαίνω
رخو	" , μαλακός	פניב	πρόσωπον	זרע	"
יָסֵף	πρεισγευ-	נבא	πρόφημι, -ητεύω	זרק	"
תָּסֵף	τάς, πρίγιστος	נבואה	προφήτεια	ענה	ταπεινώ, ἐκ-
(πρείγυς)		נביא	προφήτης	הקענה	" , ἐκ-
רַבְתִּי	πρεπτός	נבי	"	דק	ψακός
רבה	"	נביאה	προφήτις	אשם	ψάω, ἀγνοέω
(שיבה)	πρεσβεία,	ראש	πρωτός	עשן	ψέφος, ψό-
-σβις (B),		ראשה	"	השב	ψέφω, ψηφίζω
-σβείον		ראשן	"	מחֲשָׁבָה	ψηφισμα
		ראשית	"	מחֲשַׁבַת	"

(7). P

עקב ἀκρόπους	הכּי " "	ישר ὀρθότης
(אַרְגֵּן) ἀλούργημα	האם " μή	ישר ὀρθός
(אַרְגֵּן) " "	אגרה ἀργυρίς	(הרשע) " , κατ-
(אַרְגֵּן) " "	גרה " "	יָשָׁר Ὀρθώσιος
(אַרְגֵּן) " "	חדה ἀριθμέω	יָשָׁר ὀρθρεύω, ἐπ-
(אַרְגֵּן) " "	גד " "	בדל ὀρίζω
תולע " "	נשא " "	הבדיל " "
תולעת " "	גד ἀρίθμημα	פח πρόχοος
יתום ἀμήτωρ, ἀπά-	סודר ἀρπαγεύς	פח " "
אדם ἀνδρός (אַנִּיר)	פוח ἀρπαγή	כז " "
אִדָּם " "	פולה, פול " "	(אִרְיָ) " "
איש " "	סד " "	פד ῥάβδος
אגש " "	פוח ἀρπάζω	(רביד) " "
אגש " "	פול " "	פכס " , σατήπτρον
אגש " "	פוד " "	(פכס) " "
אִנָּן " "	פוח ἀρπακτός,	פז ῥίσα
דק ἀνδρακεύς	-αστός	פז " "
דק ἀνδρακία	פוד " "	פז " "
נכר ἀνδραξ, τόπαζον	פז ἀφρίζω	פז ῥός
פחות " "	פז ἀφρός	פז " "
בן-אדם ἀνθρωπος	פז ὀρθιάζω	פז ῥύαξ
בן-אדם " "	פז " "	פז τέκμαρ
פז ἀρα	הרשד " "	פז χρῆμα
פז ἀ. γε	ישר ὀρθός	פז χρόνος

(8). T

קבר ἐταῖρος	עני " "	עפר " "
קברת ἐταῖρα	הרדה παραγμός	חז תάχα (ταχίζω)
עני ταπεινός	הרד τάρασσω	אֲנִי תָחִי אֲנִי
עני " "	הלחלה ταραχή	תָּחִי תָּחִי ἴσως
עניה ταπεινότης	הרדה " "	אֲנִי תָּחִי, θοάζω
עניה " "	רהב ταρβέω	אֲנִי תָּחִי, (דחן) " "
עניה ταπεινώ	רעב " "	חז ταιχίζω
החננה " "	אָרַחב " "	עז " "
עניה ταπεινώσεις	בור τάφος	

חָרַץ	τειχος	אַחַז	τιθηνη	לְעוֹ	τραυλίζω
חָטַף	"	אָמַן	τιθηνός	לְעַנּוֹ	"
קִיר	"	נֶסַךְ	τίκτω	תֵּלְחַלֵּךְ	"
שׁוּר	"	מַעֲד	τίναγμος	תֵּלְגֻם	"
אַשְׂרָא	"	נִדַּד	τινάσσω	לִפְנֵי	"
בֵּן	τέκνον, γένος	נִצַּח	" , σείω	שָׂרַד	τραυλοηχέω
נֹלַה	τελέω, ἀπο-	יָד	τιτθός	רָצַף	"
עֲלָה	"	צַד	"	שָׂרַל	τραυλός
עֲלָה	τέλλω	שָׂד	"	עֲלָז	" , ἄλογος
עֲלָל	"	שָׂד	"	עֲרַל	τραυματίας
עֲלָם	τέλος	שָׂעִיר	Τίτυρος, Σάτ-	הָעֲרִיל	τραυματίζω,
עֲלֹם	"	שָׂעַר	"		τρωμ- (?)
עֲלִילָה	"	שָׂעִיר	τίτυρος, -ρίς	רָקַה	τράχηλος
עֲלִילָה	"	הַצִּצְרָה	"	רָבִיד	" , ου
עֲלִילָה	"	מַחֲצִצֵר	τιτυριστής	רָסַע	τρέπω
עֲרַשָּׁה	τενθήρη, ἀνθρωπίνων	כִּכְהָ	τί κρημα	רָבַה	τρέφω
רָבוּעַ	τετράγωνος	לִכְהָ	" "	רָבַה	" , ἐκ-
רָבַע	"	לִמָּה	" "	רָבִי	" "
רָבִיב	τεττιγώδης	לִמָּה	" "	רָוִן	τρέχω, τρά-
מַעֲשָׂה	τευγμα	לִמָּה	" "	רוֹכֵץ	τροχάζω
מַעֲשָׂה	τευκτήρ	לִמָּה	" "	רָקַד	"
מַעֲשָׂה	τευκτός, τυκ-	נֶסַךְ	τοκίζω	(דִּלֵּק)	"
מַעֲשָׂה	τεύχω	נֶסַךְ	τόκιον, -κος	רָא	τρέω, -έμω, τρομέω
מַכּוּחַ	τέχιμα, -νασμα, -νασμός	נֶסַךְ	τοκιστής	רָאָה	τρομός
אֲצִל	τίθημι, ἀπο-	נֶסַךְ	τοξάζομαι	מוֹרָא	"
אֲצַר	" "	נֶסַךְ	τοξεύς	חֶרֶק	τρίζω
סָכַן	"	נֶסַךְ	τόξον	חָרַץ	" , κατα-
נִסָּה	"	נֶסַךְ	τόπαζος, -ον	רָבִיד	τρόφιμος, -μη
נִסָּל	"	אַחַז	τόπος	רָבִיב	"
נִסָּע	"	אֶפֶס	"	רָצַף	τροχάζω
נִסָּא	"	חֶבֶל	"	מֶרֶץ	τρόχιμος
נִסָּה	"	נֶפֶץ	"	מְרוּצָה	"
נִסָּה	"	נֶפֶת	"	רָכַב	τροχός
נִסָּא	" , ἐπι-	אֱלִי הַנּוֹר	ἀνὰ τόπον	הָרוּץ	"
חָטַף	" , κατα-	אִז	τότε, ἐκεῖ	חָרַץ	"
צוּחַ	" " "	אוּי	" "	חָרַץ	"
עָלִי אֹרְסִי	" " "	אַדָּן	" (ד/ט)	חָרַץ	"
אֶמַן	τιθηνέω	אֶרְאִי	καὶ τότε	חָרַצָה	"

ערה	φορέω	ערום	φρόνιμος	נטה	φυτεύω
ערף	"	רהיס	φρυγανίς, ίδος	נטע	"
קערב	φόρημα	קנטס	φύκτιμος, φύξι-	נטע	φυτόν
נקרה	φυρυτός		μος, -εν. φύξιο"	נטה	φωנέω
עור	"	קעח	"	נטה	φωνή
חרד	φρίζω, -ικάζω, -ίσσω	אהל	φυλή, φύλον	קענה	φώνημα
רעד	"	אהל	"	הנה	ψηφίζω
הרעד	"	עלה	φύλλον	הצץ	"
הרדה	φρίκη	ערב	φурμός	הצץ	ψηρός
רעד	"	התערב	φύρω	חב	"
רעדה	"	נוה	φυσάω	חב	"
ערם	φρονέω, -ικάζω, -ντίζω	הזה	" , δια-	חב	"
הערם	" , ἐπι-	"	" , κατα-	חב	"
ערבה	φρόνησις	נטע	φутάριον	חב	ωφέλεια, -λησις
		מטע	φύτευμα	אילת	"
		נטע	φυτευτός	הועיל	ωφέλέω

XVIII. Prosthesis occasionally occurs in Hebrew homologues.

אגרתל	γυρτόν,	(דרע)	"	(א)	"
	κρατήρ	אורע	"	עבר	πυρός
אגרת	γραφή	(ורע)	"	(בר)	"
(פרטה)	"	(אל)	אורי	(בליל)	"
אדרכן	δραχμή		(B), ἡίθεος, Ion.	עבר	περάω
(דרכמן)	"		κοῦρος, Dor.	(ברא)	"
(דרחם)	"		κῶρος	העביר, הבעיר	"
אדיר	ἄδορος, δέρος,	(אל)	אסר	ἐκπυρόω	"
	δέρρις, δορά	(אלה)	אסר	עצל	σχολάζω
אדר	"	(אל)	יסר	(סל)	"
אדרה	"	(ניר)	"	עצל	σχολερός
(גלד)	"	קהור	ἡίθεος	(סל)	"
(גל)	"	חבל	πάλος, κύβος	עצלה	σχολή
	"	חציר	δρόσος	עצלה	"
(דר)	"	(סל)	"	(סלזה)	"
אדרע	χείρ	לא (אל)	οὐ		

XIX. Certain Hebrew letters are terminal, i.e. פ, ל, מ, נ, ע, ק, ר.

(1). פ

פפן	πιστεύειν	פפ	„	פפן	παύειν
פכ	θίειν	פכפ	ὀπτάω	פכפ	πηδᾶν
פכפ	„	פכל	λάχος, λόγος	פכל	στέλλειν

(2). ל

פלפל	ἀρά	פל	κοῦφος	פל	ὀρίζω
פלל	ἀράομαι	פלל	κυλίνδω	פלפל	„
פלל	„ , κατ-	פלל	λαλέω, προ-	פל	οὐ
פלפלפל	βολέω, ἀντι-	פלל	λύομαι	פלל	ποιέω
פל	ἀρπάζω	פלל	ὁ (Ζεὺς)	פל	ποῦ
פלל	γεννάω	פל	„	פלל	ρέω
פלל	δέω, αἰτέω	פלל	ὁ-(δε)	פל	„
פלל	δουλόω, κατα-	פלל	„	פלל	σκιάζω
פלל	δύω	פלל	ἡ γύψος	פלל	„
פלל	ἡγέομαι	פלל	„	פלל	ἀγαγεῖν, ἐσθίω
פלל	„ , ἐφ-	פלל	„	פלל	„

(3). מ

ממ	ἄγω, προσ-	ממ	πῶλος	„	οὐλως, ὄλως
ממ	προσάγωγος	ממ	„	ממ	πακτώω
ממ	ἀθετέω	ממ	δοῦλος	ממ	„ , στομάω
ממ	ἀμήτωρ	ממ	ἔδος	ממ	πάλαι
„	ἀπάτωρ	ממ	ἡγέομαι	ממ	ράγη, -άς,
ממ	ἀνὴρ, ἀνδρός	ממ	τυπώω	ממ	ρήγμα
ממ	„	ממ	„	ממ	„
ממ	ἀνθρωπος,	ממ	λαός	ממ	ρέω
„	φῶς ἀνὴρ	ממ	ξανθός	ממ	σιωπάω
ממ	ἀράγειν, ἀράσσω	ממ	χρυσός	ממ	σπαράσσω
ממ	αὐλή	ממ	ὄλος	ממ	τέλος
ממ	γαμβρός	ממ	„	ממ	„
ממ	γεῦμα	ממ	ὀράω, ὄλ-	ממ	τύλος
ממ	γεύω	ממ	ὀρθρεύω, ἐπ-	ממ	ὑποκάτω
ממ	δίκη	ממ	οὐλω	ממ	ᾠδε
ממ	„	ממ	οὐλε	ממ	ὁ-(δε)

(4). 1

אלמן ἄγαμος	הבן δῆμος	צידן ξαιθός, ξουθός
אלמנה „	יבן δία	בן δξύνω
עץ ανθρακεύω	נתן δίδωμι	למען ὅπως
עץ ανθρακία	רן δίκη	רעהן Ὀρθώσιος
עין Αἰδης	דינה Δίκη	בן ὁσμή, ὁδ-
רעה „	ינהינה Διογέντης	רן πηγῇ
איהן αἷτιος (?)	ינה „	הדינה πόλις
ארגון αλούργημα	רן δοκεύω	איה „
أرجوان „	רן δόρυ	רן πόνος
בן ἄλφός, λευκός	קיצן ἔσχατος	אן ποῦ
רן αὐλίζω	הבן ἔτος, γέτορ, -ος	רעהן πρόρρησις
רן „	עין „ , ἐνιαυτός	רעהן πρῶτος
ההלון „	רן ζῶ	רעהן πτολεμαῖος
רעהן γῆθος, γηθοσύνη	רעהן ζωμός	בן σκεπάζω
רעהן γλώσσα	הבן ἡγέομαι, ὑό-	בן „
إلى „	רעהן θρηνέω	בן „
רעהן δασύπους,	רעהן καπιός	רעהן τίθημι
ώκύπους	בן κυρός, ὑβός	רעהן ὑμνέω, ἐό-
רעהן δειῖμα	בן μή	רעהן ὥς
רעהן δήμας		

(5). 2

רעהן ἀθετέω	רעהן κινέω	רעהן ῥέω
קלען γλύφω	רעהן κοιή	רעהן ῥίζα
רעהן δύω	רעהן κόπτω	רעהן σπείρω
רעהן εἶδω	רעהן „	רעהן τίθημι
רעהן ἐπτά	רעהן „	רעהן τυπώω, ἐκ-
רעהן θύρα	רעהן πεινάω	רעהן φυτεύω

(6). 7

החביר ἄπτω, καθ-	בירה „ , πόλις, βρία	ומורה κομή
ההבה „ , συν-	רעהן δέκα	רעהן „
רעהן ἀράομαι	רעהן δόξα	רעהן „
רעהן γῆ	רעהן ἐχθαίρω	רעהן κόπτω
רעהן „	רעהן κλείω	רעהן πάλμη

תמר	„	חִמְרַת	στέμμα	נָר	„
תפר	ράπτω	נִיר	φαιή	פתר	φράζω
רור	ρέω	נר	„	נִר	„

(7). ק

קקז	τήκω	קקח	ρήγνυμι	קקח	ἐπιποθέω, φθέγγω
-----	------	-----	---------	-----	---------------------

XX. Metathesis occurs in Hebrew homologues, especially regarding a consonant and the vowel or diphthong next to it.

אב	πατήρ	חזר	ὠχρός	קריס	κάρδοπος
„	φάτις	צִהָר	„	פזר	σπείρω
אוב	„	צִהָר	„	בזר	„
אנר	χειροπληθής	צל	δρόσος	בזע	ἀπας
אדרע	χείρ	צב	οἰκέω	(פצר)	πείθω
אורוע	„	כסא	κλισία	פרץ	„
דרע	„	כרסא	„	צאצא	δειρή
זרוע	„	לבן	ἀλφός	„	θώραξ
א״ך	קָה	לע	γελάω	קבץ	πυκάζω
ס״ך	„	קענע	Εὐμενής	קבץ	„
אלבא	ἀμαλλα	(קלענע)	καταλέω	רעב	ἀρδω, -δεύω
אב	μήτηρ	קלענע	„	קלבה	χλαμύς
גביר	κύριος	קלב	κλίμαξ	קללה	„
גבירה	κυρία	עור	χρῶς	קלט	πέλτη
גברת	„	(ענד)	ἀναδέω	קרט	ρίζα
גבר	κόρος, κοῦ-	קענדע	ἀνάδεμα,	קרט	„
דרכמן	δραχμή		ἀνδε-, ἀνάδη-,	קרט	„
אדרכן	„		ἀνδη-, ἀναδέσμη	קרט	„

XXI. Certain Greek suffixes are often converted into Hebrew prefixes in Graeco-Hebraic homology: -δε, -δης, -θη, -ις, -μα, -μη, -μος, -να, -ιη, -ον, -της, -ων.

(1). מ

מאבוס	φάτνωμα	מאונג	σταθμός	מאפא	ὀπτήσιμος,
מאקב	ἀγάπημα	מאכל	φάγημα	(-σις)	
מאן	„	מאכלה	„	מארה	κατάραμα
מאורה	ὄρυγμα, -υμα	מארה	ρήμα	מבוא	ἀναβαθμός

מְבוֹא אָנָּאֲבָאֲרוֹן, בָּא-
 „ דּוּסְמָה
 מְבוֹל פִּלְהִישְׁמָה
 מְבוֹסָה פִּאֲתִישְׁמוֹס
 מְבָחָר אָפֵאִירֵמָה
 מְבַחֵר „
 מְבִט פִּיסְטָוְמָה
 מְבָסָה פִּתְהֵגְמָה
 מְבָסָה פִּיסְטָוְמָה, -טוֹן
 מְבַסְחָה „
 מְבָצֵר פִּרָּאגְמוֹס
 מְבַר אוֹיְקֵהְמָה
 מְבַר „
 מְבַר דֵּיֵמָה
 מְבַר „
 מְבַר „
 מְבַר אָגֶרְמוֹס, אָגֶר-
 מְגֵל זָאֲגֵאֲלוֹן
 מְגֵלָה כּוּלִינְדִּירִיוֹן
 מְגֵרָה פִּרִּיֹוֹן
 מְדַע עֵידֵהְמָה
 מְדוֹן, מְדוֹן דּוֹיְהְמָה
 מְדֻחָה וֹתִישְׁמוֹס
 מְדַרְשׁ עֵרֹוֹתֵהְמָה
 מְדַלֵּל אָגֵאֲלָה
 מְדַלֵּלָה אָפֵאֲתֵהְמָה
 מְדַרְשׁ כְּתִישְׁמָה, -מוֹס
 מְדַר „ „
 מְדַר „ „
 מְדַר „ „
 מְדַר דֵּשְׁמָה, -מוֹס
 מְדַר „
 מְדַר פֵּאֲשְׁמָה
 מְדַר אֵיִשְׁוֹן
 מְדַר דִּיקְטִיוֹן
 מְדַר דֹּרָה
 „ טְרוֹמוֹס
 מְדַר טְרִיגָאִיֵּה
 מְדַבֵּר יִישְׁמָה
 „ אוֹיְקֵהְמָה

מְדַבֵּר תּוּסִיאֲסִתְהִירִיוֹן
 מְדַבֵּר סְטֵאֲתִמוֹס
 מְדוֹן תּוֹינָהְמָה
 מְדוֹר הִמְנָרִיוֹן
 מְדוֹרָה רָאֲנִתְהִירִיוֹן,
 פֶּרִיר-
 מְדוֹרָה דֵּרְגָמָה, -מוֹס
 מְדוֹרָה סְפֵרְמָה
 מְדוֹרָה רָאֲנִתְהִירִיוֹן,
 פֶּרִיר-
 מְדַבֵּר דֹּפְטָאֲנִיוֹן
 מְדַבֵּר „
 מְדַבֵּר חֹרֵעֻמָּה
 מְדַבֵּר „
 „ חֵאֲלִקִּיוֹן
 מְדַבֵּר דֹּפְאִיוֹן
 מְדַבֵּר אָגוֹרָאֲסִמוֹס,
 חֵרְהֵמָה
 מְדַבֵּר פִּלֹּסְאִמוֹס
 מְדַבֵּר „
 מְדַבֵּר עִפִּתְהִיְהֵמָה
 מְדַבֵּר זִימְוָהְמָה
 מְדַבֵּר סְקִיְהֵמָה
 מְדַבֵּר אָגְחֹיֵהְמָה (-נִיִּזְוִי,
 פִּיִּיְהֵמָה
 מְדַבֵּר עִפִּסְקִיאֲסִמוֹס
 מְדַבֵּר חֵרְהֵמָה
 מְדַבֵּר זֵשְׁמָה
 מְדַבֵּר אָרָאֲטְרוֹן
 מְדַבֵּר פִּתְהִפִּישְׁמָה
 מְדַבֵּר „
 מְדַבֵּר סְקוֹתִישְׁמוֹס
 מְדַבֵּר סְכָאֲמָה
 מְדַבֵּר סְפֵאֲגָה
 מְדַבֵּר כִּלְוִשְׁמָה
 (כִּלְוִשְׁוִי)
 מְדַבֵּר סְטְרֹוְמָה
 מְדַבֵּר טוֹזֵעֻמָּה
 מְדַבֵּר תֵּהְמָה

מְדַבֵּר פִּטְעֻמָּה, -עֻטוֹן
 מְדַבֵּר גֵּעֻמָּה
 „ עֵדֵסְמָה
 מְדַבֵּר פֵּאֲתֵהְמָה
 מְדַבֵּר כֵּאֲטָפֵאֲסְמָה
 מְדַבֵּר פִּטְיוֹן
 מְדַבֵּר כֵּאֻמָּה
 מְדַבֵּר חֵוִרִיוֹן
 מְדַבֵּר „
 מְדַבֵּר פֵּאֲגֵהְמָה
 מְדַבֵּר אוֹלִיוֹן
 מְדַבֵּר „
 מְדַבֵּר פֵּאֲגֵהְמָה
 מְדַבֵּר תֵּהְמָה
 מְדַבֵּר תּוּמִיאֲמָה
 מְדַבֵּר כָּאֲלֻמְמָה
 מְדַבֵּר סְפִתְהִלִּיוֹן
 מְדַבֵּר אָגוֹרָאֲסִמוֹס, -מָה.
 חֵרְהֵמָה
 מְדַבֵּר „
 מְדַבֵּר „
 מְדַבֵּר דֹּרֻיְהֵמָה
 מְדַבֵּר סְפֵאֲלָה
 מְדַבֵּר גְּרָאֹתֵהְמָה,
 -אֵמָה
 מְדַבֵּר „ , דֹּתְהֵגְמָה
 מְדַבֵּר כּוֹפְתְהִירִיוֹן
 מְדַבֵּר עֵרְגָמָה, -גוֹן
 מְדַבֵּר „ „
 מְדַבֵּר כָּאֲלֻמְמָה
 מְדַבֵּר אוֹלִישְׁמָה
 מְדַבֵּר „ , -מוֹס
 מְדַבֵּר אֵלְמֵה
 מְדַבֵּר לֹחִישְׁמוֹס
 מְדַבֵּר לֵאֲחִמוֹס
 מְדַבֵּר כָּאֲלֻמְמָה
 מְדַבֵּר תּוּאֲסִיְמוֹס
 מְדַבֵּר אוֹיְקֵהְמָאֲטִיוֹן
 מְדַבֵּר אָנָּאֲתֵהְמָה
 מְדַבֵּר דּוֹמָה

מְהַגֵּה	ἡγεμόνευμα	„	ἔδεσμα, pl.	מְהַגֵּה	θέσμιον, -μός,
מְהַרְהַר	ὄρυγμα	מְהַרְהַר	ἀνάδημα,	מְהַרְהַר	-μοσύνη
מְהַרְהַר	τιναγμός, -μα	מְהַרְהַר	ἀνδ-, ἀναδέσμη	מְהַרְהַר	ἀλμη
מְהַרְהַר	ἀνάπαυμα	מְהַרְהַר	φύξιμος	מְהַרְהַר	τείχισμα, ἀπο-
מְהַרְהַר	„	מְהַרְהַר	ἀενάων, πηγή	מְהַרְהַר	„ „
מְהַרְהַר	ἀνάθημα, -θεμα	מְהַרְהַר	ἀναβαθμός	מְהַרְהַר	κημίς, -μη
מְהַרְהַר	„	מְהַרְהַר	αὐλημα	מְהַרְהַר	κύμβαλον
מְהַרְהַר	κλείδωμα	מְהַרְהַר	αὐλιον	מְהַרְהַר	„ κιάδων,
מְהַרְהַר	κλείθρον,	מְהַרְהַר	σταθμός	מְהַרְהַר	χαλκίον
מְהַרְהַר	-ίστρ-	מְהַרְהַר	γέμισμα	מְהַרְהַר	κοιτάριον
מְהַרְהַר	γεῦμα	מְהַרְהַר	ἔργμα	מְהַרְהַר	στενόν
מְהַרְהַר	δασμός	מְהַרְהַר	φόρημα	מְהַרְהַר	σκάμμα
מְהַרְהַר	ἴσμα	מְהַרְהַר	ὄρυγμα	מְהַרְהַר	ἀγίασμα,
מְהַרְהַר	στρέμμα	מְהַרְהַר	τεῦγμα, ἔργον	מְהַרְהַר	ἀγιαστηρίον,
מְהַרְהַר	κλείθρον	מְהַרְהַר	δεκάτευμα	מְהַרְהַר	ἀγίστευμα
מְהַרְהַר	„ „ -ἴσμα	מְהַרְהַר	πιεσμός	מְהַרְהַר	ὄυλον
מְהַרְהַר	κτίσμα, -μός	מְהַרְהַר	πτῶμα	מְהַרְהַר	ἀγών, δόκημα
מְהַרְהַר	δάσμα, -μός	מְהַרְהַר	„ „ σφάλμα	מְהַרְהַר	„
מְהַרְהַר	ἐπισκισμός	מְהַרְהַר	„ „	מְהַרְהַר	οἶκμα
מְהַרְהַר	ἀγορασμός	מְהַרְהַר	πλάσμα	מְהַרְהַר	κρουνίον, -νωμα
מְהַרְהַר	σκισμός, ἐπισ-	מְהַרְהַר	ποίημα	מְהַרְהַר	θυμιατήριον,
מְהַרְהַר	σχῆμα	מְהַרְהַר	„	מְהַרְהַר	θυτι-, -τρον
מְהַרְהַר	„	מְהַרְהַר	τάγμα	מְהַרְהַר	„ „
מְהַרְהַר	ἱστίον, (-τός),	מְהַרְהַר	ὄράγμα	מְהַרְהַר	„ „
מְהַרְהַר	μέσακλον, -κμον,	מְהַרְהַר	ράχετρον	מְהַרְהַר	„ „
מְהַרְהַר	μέσατμον	מְהַרְהַר	βαθμός, βασ-	מְהַרְהַר	„ „
מְהַרְהַר	σκήνημα	מְהַרְהַר	„ „	מְהַרְהַר	γλύμμα
מְהַרְהַר	ὀδευομένη	מְהַרְהַר	σταθμός	מְהַרְהַר	ῶμα
מְהַרְהַר	„	מְהַרְהַר	„	מְהַרְהַר	„
מְהַרְהַר	ἐπιούριον	מְהַרְהַר	„	מְהַרְהַר	χρησμός
מְהַרְהַר	„	מְהַרְהַר	„	מְהַרְהַר	ἔσχατον
מְהַרְהַר	„	מְהַרְהַר	„	מְהַרְהַר	„
מְהַרְהַר	„	מְהַרְהַר	„	מְהַרְהַר	„
מְהַרְהַר	στιβάδιον	מְהַרְהַר	„	מְהַרְהַר	κέλευμα,
מְהַרְהַר	ψηφίον	מְהַרְהַר	„	מְהַרְהַר	-ευσμα, -ευσμός
מְהַרְהַר	δέσμα, -μός	מְהַרְהַר	ζηλοσύνη,	מְהַרְהַר	κύρμα
מְהַרְהַר	πορθμός	מְהַרְהַר	-λωμα (pl.)	מְהַרְהַר	σικυών
מְהַרְהַר	„	מְהַרְהַר	„ ὀθέγμα	מְהַרְהַר	ὄραμα
מְהַרְהַר	ἡδονή, pl.,	מְהַרְהַר	ζητήσιμον	מְהַרְהַר	„
מְהַרְהַר	ἡσθημα	מְהַרְהַר	„	מְהַרְהַר	„

מרבית καρπισμός	משכית σχήμα	משעשע „ „
(A)	משרפות πυρόν, -ρά	משפפה σπέρμα
מרגמה ἄραγμα, -μός	משאלה αἵτημα, δέη-	משפס דίκαιον
מרטע παραψυκτήριον	משבצה ποίκιλμα	משפה σταῦμός
מרועה „	משבר ῥήγμα, -μός	משקה πότιμος
מרוץ τρόχιον	משבר ῥηγμίν, -ίς	משקול σήκωμα
מרוצה „	משזבה στρέμμα	משקל „
מריבה ἔρισμα	משזאה ὑψωμα	משקלה „
מרפא θεράπευμα	משזח στρώμα	משקלה „
מרקה φάρμακον	מששע „	משקל „
מרקהת „	מששכב κοίμημα	משקוק σκέπανον
מרקהת βράσμα,	מששכן σκήνημα	מששמה ἐστίαμα
-μός	„ σκήνωμα	„ πότημα
משא φόρημα, προσ-	מששלה ἐπιχείρημα	מששכן στιβάδιον
משה αἶθων	מששלו „	מששכמה τέχνασμα,
משאת προσφόρημα	מששע ακουσμα	-νυμα
משות γηθοσύνη	מששעי θέαμα	מששכן δόμα, δῶρον
משקה καχασμός	מששען σκηπτρον,	מששמה „
מששמה ἔχθημα,	σκαπτον	מששמה „
-θρασμα	מששען „ „	מששמה τόπαζον

(2). ת

תאבה ἀγάπησις	תהלה γένεσις	תפארה φάντασις
תאבה „	תהנה ἔλεος	תפארה „
תאנה πρόφασις	תהנה τάγμα	תפלה ἀντιβόλησις
(προφαίνω)	תלבשת κάλυψις	תפלצת πλάσις
תאר ὄρασις	תרבוש „	תפתה ὀπτησις
תבואה φύτευσις	תלונה ἑγκλησις	תקה προσδοκία
תבונה πίνυσις, -υτή	תלמיד μαθητής	תרבית κάρπωσις
תבנית φάσις (A)	תניב „	תרומה αἵρεσις
(φαίνω)	תנאה πρόφασις	תרועה σύριγξις,
תהלה αἶγαισις,	תנבה φύτευσις	κρότησις
-λλιασις	תעודה εἰδησις	תשבה κατάθεσις
תדה δόσις	תענית νῆστις	תשכך ποίκιλισις
תהלה ἐλπίς	תער κατακλείς	תשרה δούσις
תהבולה βούλευσις,	תעלה „	
ἐπιβ-		

(3). (Mixed)

לְבֵית	οἶκαδε	תּוֹשֵׁב	οἰκητής	שְׁלָמִי	„ „
אֶל־הַבֵּית	„	תַּמְרוֹר	πικρότης	זֶכֶר	„ 'Ομηρίδης
עַל בֵּיתוֹ	„	בֶּן־אָמֶן	Ἀμωνίδης	תַּמְרוֹר	„ „
דְּבַלָּה	παλάθη	פֶּלֶה	„ Πηλείδης	שָׁמֶר	„ „
נָחַשׁ	ἐχιδνα	פְּלוֹא	„ „	שְׁמֵרִי	„ „
תְּבוּנָה	πινυτής	סַלְמָן	„ Πτολεμαίδης		

XXII. Many Hebrew nouns are modelled on Greek patterns, as distinct from those fashioned the Hebrew prefix-suffix way.

אָב	πατήρ	בֵּיתָן	ποτόν	טֵיט	θίς
אָב	φυτόν	בֵּן	φυτόν	טֵיט	θίς
אֶבְיָתָר	εὐιάτος	גִּלְגָּל	κύκλος	סִירָה	θύρα
יֵצְרִי	ιατρός	גִּלְגָּל	κύλινδρος	בֵּן	οἶνος
אֶהְבָּה	ἀγάπη	גִּלְגָּל	βλήμα,	יִצְוֶה	κοίτη (-τάζω)
אֶהָל	φύλον		κάλυμμα	יָתֵר	ιατρός, ἥϊθεος
אָחַל	„ „ קחל	גִּלְגָּל	ἀγαλμα, γλύμμα	יָתֵר	„ „
אָכַל	φάγημα	דָּלָה	θύρα	כַּאֲב	πῆμα
אָכִילָה	„ „	דָּר	„	כַּהֵן	διάκονος
אָכִלָּה	„ „	דַּעַה	εἰδησεις	כַּהֵן	„ „
בָּג	„ „ βάγος	דַּעַה	„	כַּהֵן	καῦσις
אָכִילָה	καῦσις	הָלַב	ὄραμα	כִּי	„ „
אָמַר	ρήμα, ῥήσις	הָרַם	ρέυμα	לְבוֹשׁ	κάλυμμα
אָמַרָה	„ „	יָרַקָה	„	מַאֲכָלָה	μάχαιρα
אָנְבָּה	φυτόν, نبات	יָרַת	δῶρον	מַלְחָמָה	πόλεμος
אָנְשִׁים	πένθημα	יָרַן	ὄψανον	חֶרֶב	„ „
אָפָה	ἐστίμα, κνῖσα	יָרַן	„	מְרוֹר	πικρίδιον
בָּד	φυτόν	יָרַת	„ „ „ ὄψις	מְרוֹרָה	πικρότης
בַּטָּחָה	πιστόν		„ „ „ ὑπόσχεσις	מַפְאָר	πενθερός
בַּטָּחָה	„ „	יָרַפָּה	ἐλπίς	בֶּן	πινυτός
בַּטָּחָה	„ „		„ „ „ ἀλλαγῇ	פִּטְן	„ „
בַּטָּחָה	„ „	הָלַב	ὄραμα	נְדָבָה	δῶρον
בָּד	„ „	חֶלֶם	„ „ „	נְדָה	„ „ „ ἔδνον
בִּנְה	πινυτή	הָם	καῦμα	נָדָן	„ „ „
פִּטְנָה	„ „	הָמָה	„ „ „ ξανθός	נָדָר	„ „
פִּתְמָה	„ „	הָמָה	πένθος	נָסַע	φυτόν

נָבַת	φυτόν	צִידָה	ζήτημα	רָחַם	„
נִפְתּוּל	πόλεμος, Ep	צֶלֶם	ἄγαλμα	רִיב	ἔρις, ἰδος
נִפְתּוּל	πτό-	צֶלֶם	„	רִיבָה	„
סִגְר	κλειθρον	צִפִּיה	ἐλπίς	רִיר	ῥεῦμα
סִגְר	„ , σηκός	צִדְשׁ	ἀγιότης	רִכָּב	τροχός
סָחַר	ἀγόρασμα		(ἀγίζω)	רִכִּיה	ἡπεροπητής
סָחַר	„	קָדְשָׁה	ἀγιωσύνη	רִעוּת	ὄρασις
עֲבָרָה	πόρος	קָדָשׁ	„	רִעִין	ὄραμα
עֲמֻד	σταθμός	קָהֵל	ὄυλον	רִקָּה	φάρμακον
עָנָה	ἀναψυχή	קָהֵלָה	ὄυλή	רִקָּה	οἶνος
פָּאָר	φάρος	קִיָּלָה	„		φαρμακίτης
פָּעַל	ποίημα	קִיָּלָה	„	קָחָה	καχασμός
פָּעַל	„	קִסְרָה	θυμία (-άζω,	קָחָה	γῆθος
פָּעַל	ποίησις		-ατίζω)	קָחָה	πενθερός
פָּקְדָה	פָּקְדָה	קָסָה	„	קָחָה	„
	παρακαταθήκη	קָסָה	„	קָחָה	ὁδός
פָּרָץ	ρήγμα	קָרָה	ἐκροή, -ροος	קָחָה	ἀγόρασμα
פָּת	πυτόν	קָרִי	ψυχρότης	קָחָה	ὁήμη
פָּתָם	φθέγμα	קָרֵעַ	ράκος	קָחָה	ποτόν (ποτίζω),
צָדָה	σίτησις, -τία	קָרִית	ὄρασις		ἀκή
צָוָלָה	αἷς (B)	קָרֵעַ	παραψυχή	קָקָה	σῆκωμα
קָחָה	καχασμός	קָחָה	ράγας, -γή,	קָקָה	ούτόν
	(-άζω)		ρήγη, ρήγμα,		
צִידָה	ζητός		-μός, ῥώξ (A)		

VI. GRAMMAR

XXIII. There are no less than four definite Articles in Hebrew, and they homologize with and correspond to the Greek Article, *ὁ*, irrespective of Gender and Number: אל, אל-, את, ה-, ה-ל-.

אלגביש Ez 13. 11, את השמים Gn 1. 1, האיש Gn 20. 7, האשה Ib 3. 12, האנשים Ib 14. 24, הנשים Ib 14. 16, הלז Dan 8. 16.

(1) The Noun with the Article may be followed by the Adjective which qualifies it, with the Article repeated: המלך הגדול IIR 18. 19, הארץ הטובה Dt 1. 35.

(2) An Adjective without an Article, which follows a Noun with an Article, is a predicate Adjective: והאיש גדול IS 9. 6, והאיש נכבד Ib 25. 2.

(3) Proper Nouns may take an Article: אל שדי (*ὁ Zeus*) Gn 17. 1, את שדי Ib 49. 25, את-עירד Ib 4. 18, את-זכר Ib 37. 3, הצלפוני (*ἡ καλλιφώνος*) ICh 4. 3.

(4) Abstract Nouns take the Article: הצדק Jes 1. 26, הסכמה Eccl 7. 12.

(5) So do Nouns qualified by a demonstrative Pronoun: זה הדבר Ex 14. 12, זה הדבר Gn 21. 26, אלה הדברים Dt 1. 1, האיש הזה Gn 15. 1; but only הלזה Ib 24. 65.

(6) And Numerals: האחד Eccl 4. 9, השנים Ib., העשרה Gn 18. 32, העשרים Ib 18. 31.

(7) In Homer the Article appears generally as a demonstrative or personal Pronoun: אחד בא-לגור Gn 19. 9, אותה אבקש Ps 27. 4 (cf. ἡν δ' ἐγὼ οὐ λύσω Il. 1. 29).

(8) Frequently, without a Substantive, *ὁ* stands for *he, she, it*: הוא Gn 3. 15, היא Ib 38. 25 (cf. Il. 1. 12).

(9) Adjectives used as Nouns take the Article: והאחרון הקבד Jes 8. 23, האמנים עלי תולע חבקו אשפתות Thr 4. 5.

(10) *The Article may have a generic force, marking an object as the representative of a class:* הָאָדָם Gn 6. 7, הַחִיָּה Gn 8. 1, הַגִּדְלִים Ps 115. 13, הַקְטָנִים Ib.

(11) *Sometimes the Article has a distributive force, meaning 'each':* לְכֹלֶם נָתַן לְאִישׁ חֲלָפוֹת שְׁמֶלֶת Gn 45. 22.

(12) *A (neutral) Article may precede a whole clause considered as a Noun:* וְטוֹב מִשְׁנֵיהֶם אֵת אֲשֶׁר-עָדָן לֹא הָיָה, אֲשֶׁר לֹא-רָאָה אֶת- וְהַמַּעֲשֶׂה הָרָע אֲשֶׁר נַעֲשָׂה תַּחַת הַשָּׁמַשׁ Eccl 4. 3; cf. Ruth 2. 19.

(13) *ὁ stands for the relative ὅς (who, which):* הָאָמָר Gn 32. 10 Dt 33. 9, הַהֶלֶךְ Gn 2. 14, הַמֵּלֶךְ Esth 1. 1, הַסֵּבֵב Gn 2. 11, 13.

(14) *ὁ has a single general homologue in Arabic, -ال, as distinct from the particular -ا, irrespective of Gender and Number:* الدَّارُ، الْبَيْتُ، هَذَا، الدِّيَارُ، الْآيَاتُ.

(15) *The compounds of proclitic ὁ—ὅδε, ὅσγε, ὅσπερ, ὅστε, ὅστις, ὅδωντις—have homologues in Arabic as well as in Hebrew:*

ὅδε, ὅσδε, demonstrative Pronoun: *what is present before one: this is or here is* הֵּהָ Ez 41. 22; *this* הֵּהָ Ib 47. 13, הֵּהָ Gn 32. 3; *hither* הֵּהָ Ib 7. 1, הֵּהָ Ib 9. 12, הֵּהָ Gn 32. 12, הֵּהָ IR 7. 45; *here* הֵּהָ Ib 16. 13; *of Time, to indicate the immediate present* הֵּהָ IR 14. 14; *now for these twenty years,* הֵּהָ Gn 31. 41; *thus* הֵּהָ Jes 56. 12, הֵּהָ Jud 18. 4; *hither* הֵּהָ Jud 18. 3. ὅδε: *here* הֵּהָ, הֵּהָ, הֵּהָ. Note that σδ, in ὅσδε, = ז/י.

ὅσπερ, (Ep. ὅπερ as masc.): *the very man who* אֲשֶׁר Gn 3. 12, 24. 44, 38. 25 Ex 32. 33; *the very thing which* אֲשֶׁר Gn 3. 17, 42. 14; *which way, whither* אֲשֶׁר-לְ Ruth 1. 16; *where* אֲשֶׁר Job 39. 30 Ruth 1. 16. ὅσγε: *who* אִי-זֶה Esth 7. 5; *which* אִי-זֶה Eccl 2. 3.

ὅστε (also written *divisim*), in Homer also ὅτε as masc.: *like the simple ὅς or ὅστις, freq. with a generalizing force; who* אֲשֶׁר Gn 2. 8, 42. 21; *which* אֲשֶׁר Ib 1. 7, 11.

ὅστις, ὅτις masc. collat. form in Hom.: *anyone who, whosoever* אֲשֶׁר Ex 20. 7, 22. 8; *anything which, whichsoever* אֲתָ-אֲשֶׁר Gn 34. 28. ᾠδωνίς, i.e. ὁ Ἀδωνίς, the Adonis הָדָה Jer 22. 18.

(16) However, תא is attached to the personal Pronoun, and is almost invariably added to the ה־ (Ex 2. 9) when the Common Noun is in the accusative, unless it is in the construct: אֹתִי Jer 2. 13, אֹתָהּ Lev 20. 24, אֶת-הָאָרֶץ Gn 1. 1 אֶת-אֶרְצָךָ Ex 34. 24, אֶת-הַפֶּלֶסְתִּי הָלֹזוּ Gn 4. 1, אֶת-לִוְדִים Ib 10. 13, אֶת-הָהָה.

But Hebrew Nouns and Adjectives form the plural as in Greek: αἱ—οἱ being pronounced the modern way—plus terminal ם. Yet *v.* אֱלֹהֵי Jer 23. 23 and אֱלֹהֵי Zach 11. 15. The dual is precisely the same as in Greek, the *v* changing into ם.

XXIV. *The Hebrew homologues of some Greek nouns in the masculine or the feminine gender, belong to the same gender as the Greek nouns concerned or to the opposite gender.*

(1). *Masculine—Masculine*

אִבִּי	καπνός	בֶּרֶךְ	ἐρέβινθος	בֶּרֶךְ	ἐρέβινθος
אִבְנִי	σχοῖνος	חֲרִיץ	„	חֲרִץ	καπνός
אִצֵּר	οἶκος. θησαυρός	הָרֶם	ἐρέβινθος	פִּיל	δάστυλος
אִחִי	σχοῖνος	הָבֶרֶךְ	ὀμφαλός	צֶדֶק	τιτθός, στήθος
אִשָּׁה	θέσπις, -στής	חֲרִיץ	τυρόν	צֶדֶק	θώραξ
בֵּית	οἶκος	יָלֶק	βροῦκος	קֶרֶן	κῆβος
בֵּית	„	כֶּבֶד	καπνός	רִיר	ρέος
בֶּרֶךְ	πυρός	(καπνίζω)	„	רֶקֶב	δρόμαξ
בֶּקֶה	κωκυτός	כֶּבֶד	θέσπις, -στής	רִיר	σύνδεσμος
בֶּכָה	„ , ἰαχὴ	כֶּתָן	χίτων	רֶקֶב	ἐρέβινθος, ἐρπετόν
בִּבְי	„	לֹג	λόγος	רֶקֶב	τιτθός, στήθος
בֶּבֶר	βωμός	לֶהָג	„	רֶקֶב	„ „
בִּשְׁבִּיר	„	מֶדֶם	μῶμος	רֶקֶב	„ „
בֶּרֶךְ	ἐρέβινθος	מֶדֶם	μυελός	רֶקֶב	θώραξ, τεῖχος
בֶּדֶד	τιτθός, στήθος	מֶדֶם	„	רֶקֶב	„ „
הָקֵן	ὤνος	נֶדֶם	ὑπνος	רֶקֶב	καπνός
הִיכָל	οἶκος	נֶדֶם	„	רֶקֶב	σχοῖνος
הִיכָל	„	נֶדֶם	σύννοδος	רֶקֶב	„
הָמֹר	ὄνος	סֹד	σχοῖνος	רֶקֶב	τύλος
הָצִיר	οἶκος	סֹד	σηκός	רֶקֶב	„
תִּצֵּר	„	עֲבֹר	πυρός	רֶקֶב	θέσπις

(2). *Feminine-Feminine*

אורה	ἐφέδρα	הבצלה	ἀναγαλλίς	התלה	θυλακίς
ארה	„	הכה	καῦσις	הבצה	κομιδή
בוקה	ἰωκή, δι-	לבנה	σελήνη	הבצה	κομίσκη
בקרה	ἱστορία	התלה	μάγαδις	הכה	κομιδή
בקרת	„	הלה	νύμφη	התלה	θεραπεία
נאה	βοή	הלה	συγκλείς	התלה	תרופה, „
נלה	ἐλασις	„	σύγκλεισις	התלה	Στύς
נלה	„	הלה	γάδις, -ις	התלה	χαίτη
הבה	διαβολή	הלה	γωνία	התלה	χλαμύς
התלה	ἀνοχή	„	φόβη	התלה	„
התלה	γωνία	התלה	γωνία	התלה	δρύς

(3). *Masculine-Feminine*

אבוס	φάτιη, πάθιη	התלה	εἰκών, κίων	התלה	κίων, ἡ, ὁ
אדרכן	δραχμή	התלה	„ „	התלה	„
התלה	βοή	התלה	καῦσις	התלה	ρίζα
התלה	ρίζα	התלה	μάστιξ	התלה	σιγή
התלה	δραχμή	התלה	„	התלה	βάσις
התלה	„	התלה	νύξ	התלה	ἀγκαλῖς
התלה	δίκη	התלה	σιδών, ἡ, ὁ	התלה	ἥως, ἕως
התלה	γωνία	התלה	ὑποθήκη	התלה	πέλη
התלה	σιαγών, πώγων	התלה	πραπίδες	התלה	γλαῦς
התלה	ἀγκαλῖς	התלה	τυπάς, -πίς	התלה	ρίζα
„	βολή	התלה	πραπίδες	התלה	ὄρασις
התלה	ρίζα	התלה	„	התלה	τρυγών

(4). *Feminine-Masculine*

התלה	κόφινος	התלה	λόγος	התלה	κωκυτός
התלה	„ (ἄλ)	התלה	θεσμός	התלה	„
התלה	κωκυτός	התלה	σικυών	התלה	σχοῖνος
התלה	„	התלה	ἀκαιοθών	התלה	βραστήρ
התלה	βωμός	התלה	ὑπνος	התלה	χιτών, κιθών
התלה	κωκυτός	התלה	„	התלה	ὑπνος
התלה	χιτών, κιθών	התלה	τυφών	התלה	„ , -νωδία

XXV. Some Greek nouns in the masculine or the feminine gender have both masculine and feminine Hebrew homologues.

αἰλός אֵילת	כפה	פעב
„ הליל	קבל	פסע
„ נחילות	קדקד	מגרה עריו
„ עלמות	אשור λόχος	מסור
βωμός במה	חיה	ינשאר
„ ינשר	ישור	חוקם τύπος
„ נב	לחיה	חאלי
ἐκροή, -ροος קרה	לכד	סבעת
ἐριס קרדה	אמן ὄμιλος	צבוע εἰσά
„ קרב	המן	נע
„ ריב	המולה	צבי
„ ריבה	המלה	צביה
θυμός ועם	משאן πειθώ	צבי
„ ועף	משואה	אקדה ὄλος
„ חמה	πόλεμος, Ερ πό-	ברק
„ טעם	מלקמה	לבה
„ עמו, עם	נפחול	להב
καταβολή חבל	מערב πορθμός	לקבה
„ חבל	מעברה	להט
„ חבלה	עברה	סריון ὄρα, -ή
κεφάλή גלגלת	עברה πόρος	סרן
„ חבל	אשור πούς	יביל
„ כף	יד	פרי

XXVI. There is no neuter gender in Hebrew, and the Hebrew homologues of Greek nouns in the neuter gender are either heterogeneous, belong to one gender or the other, or appear in both genders.

(1). Neuter-Masculine

ἀγίασμα, -στήριον,	שרף ἐρπετόν	פל θυλάκιον
ἀγίστευμα מקדש	רוח εὐρυχωρία	צקלק
„ קדש	רחב	שופר κέρας
„ נזס	הזיון ἡχείον	קומביון, γαβαθόν
ἀθροισμα צדר	חף	זביע
γῆθος שסן	שנין	דבק πῆγμα

πηγάτιον	דבֿק	„ טיח	„ אִנְבָּה
ποτόν	ביתן	„ קיר	„ נִבֵּל
σέβας	צִבִּי	τόξευμα	„ כֶּד
τείχος	דִּנֶּק	ῥᾶρος	„ בֶּן
„ סֶךְ	„	„ פֶּאָר	„ מִסֵּעַ
„ חֵלֶב	„	φυτόριον	„ נִסֵּעַ
„ טֹר	„	φυτόν	„ כֶּתִיל

(2). *Neuter-Feminine*

αὔλιον	מִכְלָאָה	ἔθνος, ἔθος	עֵדָה	πίσιον	גִּבְיִנָּה
„	מִכְלָה	θάμβημα	נִמְחָה	στύγος	סִנְאָה
„	עֲלִיָּה	κάπνισμα	אֲבָקָה	χαλκείον	צִלְחָה
βῆμα, πᾶμα, πῆμα	„	λάχανος	לֶצֶנָה	„	צִלְחִית
„	בַּהֲמָה	νυμφεῖον	חִפָּה	„	צִלְחָת
„	בִּמְחָה	πλάσμα	מִפְלָצַת	„	קִלְחָת
δῶμα	דּוּמָה	πτύον	נִפָּה	„	מִחְלָה

(3). *Neuter-Both Genders*

αὔλιον	אָהֶל	„	עָה	ποίημα	פִּעֵל
„	מִכְלָאָה	„	תּוֹרָה	„	פִּעֻלָּה
„	מִכְלָה	τοῦ ἔθους	תְּעוּדָה	„	מִפְעֵל
„	מִעֻלָּה	κλειδόν	מִנְעוּל	„	מִפְעֻלָּה
„	עֲלִיָּה	„	מִסְגֵּר	βῆμα	זֶרֶם
αὐλισμα	מִלּוֹן	„	מִסְגֵּרָת	„	זֶרֶמָה
„	מִלּוּגָה	κῶδος	קְבוּד	„	קָקִיד
γέρρον	חֲרִי	„	קְבוּדָה	σφάγιον	זֶכֶח
„	סִחְרָה	δράμα	הֶלֶם	„	כָּכָה
„	סִחְרָת	„	הֶלֶב	„	סִכְחָה
ἔθος, ἡ-, σφέ-	אֵשׁ	„	מוֹרָא	„	מִסְכָּה
„	דָּת	„	מִרְאָה	χόρευμα	מִחּוּל
„	עֵדָה	„	מִרְאָה	„	מִחְלָה

(4). *Neuter-Heterogeneous*

βάθυσμα	תְּהוּם	„	מִקְלוּת	„	אֶרְמֶן
„	תְּהוּמָת	δρέπανον	דֶּרֶבֶן	„	אֶרְמֻטָּה
βάκλον	מִקְל	„	דֶּרֶבֶטָה	„	אֶלְמֻטָּה
„	מִקְל	ῥυμα	אֶרֶומָה	θηρίον	אֶרִי

„ אָרְיָה	„ צלעות	„ סְפָרָה
„ אָרְיִים	„ אֶזְלַע, זֻלּוּע, אֶזְלָע	„ צוֹף
„ אריות	„ תַּנִּיּוֹת σκῆττα	„ צופים
„ זֶבֶה θύς	„ מִחְנָה	„ צִפְחִית
„ זבחים	„ מִחְנוֹם	„ צִפְחָה
„ זבחות	„ מִחְנֶט	„ זֶג στέγος, τέ-
„ מִשְׁבֵּחַ οἰκῆμα	„ מִשְׁכָּן	„ נִיָּה
„ מושבים	„ מִסָּה, מִשְׁכְּנֹת	„ קוֹה σκῆθος
„ מושבות	„ מִשְׁכָּנִים	„ קוֹיָה
„ עֶצֶם ὀστέον	„ סִנֵּה	„ בָּאֵר ὄρεα
„ עֶצֶם	„ סִנֵּה	„ בִּאֲרָה
„ עֶצְמוֹת	„ כּוֹס σκύφος, σκαφίς	„ בִּאֵר
„ עֶצְמוֹת	„ כִּסֵּה	„ בִּאֲרוֹת
„ אֶזְלַע, אֶזְלָע, אֶזְלָע	„ רִיִּים, כִּפְתָּר	„ בּוֹר
„ אֶזְלַע, כִּרְע σκέλος	„ סִפְל, סִף	„ בִּרְוֶה
„ שֶׁנֶּע	„ סָפִים	„ בִּרְ
„ צלעים, כִּרְעִים	„ סָפוֹה	„ אֶבֶר, אֶבֶר, אֶבֶר

XXVII. Greek nouns of common gender have homologues which vary in their gender.

ἀνθρωπος, ὁ and ἡ: epicene gender: גַּמֵּל Gn 24. 64, m.; נָזִילִים Ib 24. 10, m.; (מִיִּיקוֹת) מִיִּיקוֹת Ib 32. 16, f.

σπουδός, ὁ and ἡ: צִפּוֹר Nu 22. 16, m., and צִפְרָה Ex 2. 21, f., are proper nouns; צִפּוֹר Lev 14. 5, f.; Ps 102. 8, m.; צִפְרִים Lev 14. 4, f.; Ps 104. 17, m. عُصْفُور, عُصْفُور.

αἶς, ὁ, ἡ: צִיִּים Gn 15. 9, f.; Ib 30. 35, f.

ὄvis, ὁ and ἡ: כֶּבֶשׂ Ex 29. 39, כֶּבֶשִׂים Ib 29. 38; כֶּשֶׁב Lev 3. 7, כֶּבֶשִׂים Ib 1. 10; כֶּבֶשָּׂה Ib 14. 10, כֶּבֶשֶׂה IIS 12. 3; כֶּבֶשֶׂה Gn 21. 28; כֶּבֶשָּׂה Lev 5. 6 (Lat. ovis).

XXVIII. Homologues of nouns ending in -is often end with the feminine suffix ἡ or ἡ, and are mostly of the feminine gender.

„ אֶזְרָה ἀνδρεία	„ אֶדִיר, אֶדִיר	„ זִלְזָה
„ זִרָה	„ סִחְרָה σῆγρον	„ חִלִּיפָה ἑλπίς
„ חִלִּיפָה ἀλυσίς	„ סִחְרָה	„ צִפְרָה
„ חִלִּיפָה ἀλυσίς	„ זִלְזָה δουλωσίς	„ תּוֹחֵלָה
„ חִלִּיפָה	„ זִלְזָה	„ זִלְזָה
„ אֶדִיר, אֶדִיר ἀδρεία, δόρα	„ זִלְזָה ἑλασίς	„ תּוֹמָה, תּוֹמָה θέμησις

metathesis occurs when \aleph is shortened to ℓ , vocalization taking over the function of the vowel, e.g. $\ell\beta\text{יתו}$ Dt 20. 5, $\ell\beta\text{ית}$ Neh 2. 8. Now it is possible to equate $\epsilon\iota\varsigma$ with $\ell\epsilon\delta$ and $\aleph\ell$, but not with ℓ .

XXXII. *The construction of the future tense in Hebrew resembles the Greek.*

The form of the future tense in Hebrew resembles that of the Attic future tense—in which the characteristic σ drops out—except that the Greek personal endings are transposed into prefixes through the suffix-prefix metathesis. Thus:

$\pi\iota\sigma\tau\epsilon\acute{\upsilon}-\sigma-\omega$	$\aleph\text{-}\beta\text{סח}$
$\pi\iota\sigma\tau\epsilon\acute{\upsilon}-\sigma-\epsilon\iota\varsigma$	$\eta\text{-}\beta\text{סח}$
$\pi\iota\sigma\tau\epsilon\acute{\upsilon}-\sigma-\epsilon\iota$	$\eta\text{-}\beta\text{סח}$
	($\eta\text{-}\beta\text{סח}$)
$\pi\iota\sigma\tau\epsilon\acute{\upsilon}-\sigma-\sigma-\mu\epsilon\nu$	$\eta\text{-}\beta\text{סח}$
$\pi\iota\sigma\tau\epsilon\acute{\upsilon}-\sigma-\epsilon-\tau\epsilon$	$\eta\text{-}\beta\text{סח}\text{-}\iota$
$\pi\iota\sigma\tau\epsilon\acute{\upsilon}-\sigma-\sigma\upsilon-\sigma\iota$	$\eta\text{-}\beta\text{סח}\text{-}\iota$
	($\eta\text{-}\beta\text{סח}\text{-}\eta$)

In my submission, it is most significant that in Arabic—to emphasize the futurity of the action or condition indicated by the verb— سَوْفَ is added, or its initial (س) is affixed, e.g. سَوْفَ يَفْعَلُ , سَيَكُونُ , سَيَفْعَلُ . Indeed, I am tempted to think that سَوْفَ is the homologue of $\epsilon\sigma\acute{o}\mu\epsilon\nu\omicron\varsigma$ or $\tau\omicron\upsilon\tau\epsilon\lambda\omicron\upsilon\sigma\iota\varsigma$: *future*.

XXXIII. *The aorist exists in Hebrew.*

The structure of the Hebrew aorist resembles that of the Greek, the augment interchanging with ℓ . As in the formation of the future tense, the characteristic σ drops out, and the Greek personal endings are transposed into prefixes which follow the ℓ representing the augment. This ℓ —vocalized with פֶּתַח , except before \aleph —is called by the grammarians $\ell\eta\text{פֶּתַח}$, because its affixing changes the function of the structure from indicating future time into indicating past time. Thus:

$\epsilon\text{-}\pi\iota\sigma\tau\epsilon\acute{\upsilon}-\sigma-\alpha$	$\eta\text{-}\aleph\text{-}\beta\text{סח}$
$\epsilon\text{-}\pi\iota\sigma\tau\epsilon\acute{\upsilon}-\sigma-\alpha\varsigma$	$\eta\text{-}\aleph\text{-}\beta\text{סח}$
$\epsilon\text{-}\pi\iota\sigma\tau\epsilon\acute{\upsilon}-\sigma-\epsilon$	$\eta\text{-}\aleph\text{-}\beta\text{סח}$
	($\eta\text{-}\aleph\text{-}\beta\text{סח}$)

ἐ-πιστεύ-σ-α-μεν	נִזְבַּחַח
ἐ-πιστεύ-σ-α-τε	נִזְבַּחְתֶּם
ἐ-πιστεύ-σ-α-ν	נִזְבַּחָהּ
	(נִזְבַּחְתֶּם-נָה)

XXXIV. The Middle Voice exists in Hebrew.

As in Greek, the Middle Voice in Hebrew is made up of the verb in the Active Voice, plus the personal pronoun in the dative case.

The Middle Voice personal suffixes are: -μαι, -η'σαι, -εται, -μεθα, -εσθε, -ονται.

In my submission, the suffix *μαι* stands for the reflexive *μοι*, *σαι* for *σοι*, *εται* for *αὐτῷ*, *μεθα* for *με-δε*, *εσθε* for *σε-δε*, and *ονται* for *αὐτοῖς*.

The following conjugations of *ἔρχω* and of its homologue *הלך* illustrate the similarity between the respective personal terminations, although the tenses vary to accommodate the relevant texts.

ἔρχο-μαι	אֵלַךְ-לִי	Cant 4. 6
ἔρχ-η'σαι	לָךְ-לָךְ	Gn 12. 1
„	לְכִי-לָךְ	Cant 2. 10
ἔρχ-εται	הֵלַךְ-לּוֹ	Cant 2. 11
ἔρχό-μεθα	נֵלְכָה לָּךְ	IS 26. 11
ἔρχ-εσθε	לָכּוּ לָכֶם	Jos 22. 4
ἔρχ-ονται	יֵלְכוּ לָהֶם	IS 26. 12

There are, of course, examples from other verbs, such as: *וּבַחַר-לוֹ* Gn 13. 11, *נִזְרַע לָּךְ* Ez 37. 11, *דַּמָּה-לָּךְ* Cant 2. 17, *חָמְדוּ לָהֶם* Prv 1. 22, *תִּדְעִי לָּךְ* Cant 1. 8, *צֵאִי-לָּךְ* Ib., *קַח-לָּךְ* Ex 30. 34, *וַיַּנְצִלוּ לָהֶם* IICh 20. 25, *תִּתֵּן-לָּךְ* Dt 16. 18, *עֲשֵׂתָהּ-לָּךְ* Prv 31. 22, *קִבַּל-לָּךְ* ICh 21. 11, *קוּמִי לָּךְ* Cant 2. 10, *קוּמִי לָּךְ* Ib 2. 13, *קִנִּיתִי לִי* Jer 13. 1, *קִנִּיתִי לָּךְ* Ruth 4. 10, *וּקִשְׁשׁוּ לָהֶם* Ex 5. 7, *שִׁלַּח-לָּךְ* Nu 13. 2.

XXXV. The Subjunctive exists in Hebrew.

The subjunctive occurs in conjunction with: *ἄν*, *ἐάν* or *ἤν* (אם), *εἰ* (אם), *καὶ*, epic for *ἄν* (כי), *μή* (פן), *ὅπως* (למען), *πρίν* (טרם), *ὥς* (כה).

It is used: in exhortations and prohibitions, in relation to a

future object of fear or future supposition, and also to indicate that a thing will never happen.

The *first person* of the subjunctive (generally *plural*) is used in exhortation, and may be preceded by *āge* (הִבֵּה) or *āgete*, irrespective of the number or person of the verb which follows. Such *first person* may also be used in questions of appeal, where a person asks himself or another *what he is to do*.

In all these respects Hebrew follows the Greek pattern, e.g.:
 הבנה נלבנה לבנים (Gn 11. 3)—δεύτη (sic) πλινθεύωμεν πλίνθους.
 הבנה נא אבוא אליך (Ib 38. 16)—ἔασόν με εἰσελθεῖν (sic) πρὸς σε.
 הבנה נתחכמה לו פן ירבה והיה כי תקראנה מלחמה (Ex 1. 10).
 —Δεῦτε οὖν (sic) κατασοφισώμεθα αὐτούς, μήποτε πληθυνθῇ, καὶ ἡνίκα ἂν συμβῇ ἡμῖν πόλεμος. מור אלך לי אל־הר המור (Cant 4. 6).
 —πορεύσομαι ἐμαντῶ (sic) πρὸς τὸ ὄρος τῆς σμύρνης. ויאמר יהודה
 מה־נאמר לאדני מה־נדבר ומה־נצטדק (Gn 44. 16)—Εἶπε δὲ
 Ἰούδας, τί ἀντερουῦμεν τῷ κυρίῳ, ἢ τί λαλήσομεν (sic) ἢ τί δικαιωθώμεν;
 לא תאכלו ממנו ולא תגזו בו פן־תמותון (Ib 3. 3)—οὐ
 φάγεσθε (sic) ἀπ' αὐτοῦ, οὐδὲ μὴ ἀψήσθε αὐτοῦ, ἵνα μὴ ἀποθάνητε.
 אם אשכחך ירשלים תשכח ימיני (Ps 137. 5)—'Εὰν ἐπιλάβωμαι
 σου Ἱερουσαλήμ, ἐπιλησθείη ἡ δεξιὰ μου. לא יהיה אדני יהיה לא
 תקום ולא תהיה (Jes 7. 7)—τάδε λέγει κύριος σαβαώθ, οὐ μὴ μέλλῃ
 ἡ βουλή αὕτη, οὐδὲ ἔσται. אב־תאבו ושמעתם טוב הארץ (Ib 1. 19, 20)—καὶ ἐὰν
 θέλητε, καὶ εἰσακούσητέ μου, τὰ ἀγαθὰ τῆς γῆς φάγεσθε. 'Εὰν δὲ μὴ
 θέλητε, μὴδὲ εἰσακούσητέ μου, μάχαιρα ὑμᾶς κατεῖδεται. אם־כח יאמר
 למען תזכרו ועשיתם את־כל (Gn 31. 8)—'Εὰν οὕτως (sic) εἶπη. כל־מדותי
 מצותי (Nu 15. 40)—ὅπως ἂν μιησθῇτε καὶ ποιήσητε πάσας τὰς
 ἐντολάς μου. בטרם יכה פרעה את־עוה (Jer 47. 1)—πρὶν πατάξῃ
 τὴν Γάζαν ὁ Φαραώ (since this verse is missing in the Septuagint, I have resorted to a translation into modern Greek).

XXXVI. The Optative mood exists in Hebrew.

There are two unambiguous examples of it: one garbled, and the other absolutely clear—that is to say:

... יתן וימי יתן Nu 11. 29 = εἴ μοι γένοιτο; thus: יתן/מי, יתן/גένοιτο.

י is not the conjunctive letter here, and it is omitted in Dt 5. 26.
 הבואתה in Dt 33. 16 is the homologue of τράποιτο (con-

textually, *τράποιντο*) in the imprecation *ἐς κεφαλὴν τράποιτο ἐμοί*. In fact, the text reads emphatically by repetition: *תבואתה יוסף ולקדקד נזיר אחיו לראש יוסף* *May (these blessings) turn on Joseph's head, the head of the wished for among his brothers*. This word is of unique construction, and unrelated to the verb *בוא*. Yet here again the LXX translates the phrase Hebraically: *ἐλθοισαν ἐπὶ κεφαλὴν Ἰωσήφ καὶ ἐπὶ κορυφῆς δοξασθεὶς ἐπ' ἀδελφοῖς*.

XXXVIII. The presence of prefixes in compound Greek verbs is reflected in constant parallel metamorphoses and identical semantic variations in the corresponding Hebrew homologues.

ὀθίω <i>אָבָא</i>	ἐφίστημι, καθίστημι <i>יָסַד</i>
καταφθίω, ἀποφθινύθω <i>אָבָא</i>	συνίστημι <i>יָסַד</i>
ἀποφθίνω <i>אָבָא</i>	κτίζω <i>יָסַד, יָסַד, יָסַד, יָסַד, יָסַד</i>
αίρέω, ἐλείν <i>בָּחַר</i>	ἀνακτίζω <i>יָסַד, יָסַד, יָסַד</i>
καθαίρέω <i>בָּחַר</i>	ἴζω, οἰκίζω <i>בָּחַר</i>
πυρόω <i>עָבַר, עָבַר</i>	καθίζω, κατοί-, συνοικέω <i>הָיָה</i>
ἐκπυρόω <i>עָבַר, עָבַר</i>	κωφάω, κωφέω <i>כָּבַד</i>
κειτέω, -τρίζω <i>יָדָה</i>	ἐκκωφέω, -φόω <i>כָּבַד, כָּבַד</i>
συγκεντέω <i>יָדָה</i>	γελάω, -λοιάω, -λοιάω <i>לָעַג</i>
κλέπτω <i>נָסַב</i>	διαγελάω, ἐγ-, ἐπεγ-, κατα- <i>לָעַג</i>
(κλέπτης <i>נָסֵב</i>)	μετρέω <i>יָדָה</i>
διακλέπτω <i>נָסַב</i>	συμμετρέω <i>יָדָה</i>
συγκλέπτω <i>נָסַב, נָסַב</i>	κεντέω, νύγω <i>נָסַב</i>
ἐκκλέπτω <i>נָסַב</i>	κατακεντέω <i>נָסַב</i>
πήγνυμι <i>קָבַד</i>	συγκεντέω <i>נָסַב</i>
ἐπιπήγνυμι <i>קָבַד</i>	ἰκνέομαι, θιγγάνω <i>נָסַב</i>
έρχομαι, ἐλθεῖν <i>לָקַח, לָקַח, לָקַח</i>	ἐφικνέομαι <i>נָסַב</i>
ἐπέρχομαι <i>לָקַח, לָקַח</i>	καθικνέομαι, ἀό-, ἐξ-,
μετέρχομαι, συν- <i>לָקַח, לָקַח</i>	ἐπιθιγγάνω <i>נָסַב</i>
ἐλεύθω, ἐπ- <i>לָקַח (θ/χ)</i>	καταρρέω <i>נָסַב</i>
σπείρω <i>זָרַע</i>	δίδωμι <i>נָסַב</i>
κατασπείρω <i>זָרַע</i>	ἐπιδίδωμι <i>נָסַב</i>
κρύπτω <i>אָבָא</i>	ἡγέομαι <i>נָסַב</i>
ἐπικρύπτω <i>אָבָא, אָבָא</i>	ἐφηγέομαι <i>נָסַב</i>
κατα-, ἐπι- <i>אָבָא, אָבָא</i>	διηγέομαι <i>נָסַב</i>
δύω <i>עָבַר</i>	παύω <i>נָסַב</i>
καταδύω <i>עָבַר, עָבַר</i>	ἀναπαύω <i>נָסַב</i>
ἴστημι <i>יָסַד</i>	ἀπέχω, κατα- <i>נָסַב</i>

παρέχω פָּרַח
 κληρώ לָחַד, לָחַד
 ἐπικληρώ לִחְדוֹת
 κατακληρουχέω לְחַדְתָּהּ
 νοέω, ἐννοέω סָבַח
 μετаноέω סָבַח, סָבַח
 τείνω $\text{לָחַד-הָרָה, הָרָה, שָׁרַח}$
 ἐκτείνω, ἐπι-, κατα- פָּרַח
 χάζομαι גָּזַח, גָּזַח
 ἀναχάζομαι $\text{גָּזַח, גָּזַח, גָּזַח}$
 τήκω הָרַח, הָרַח
 κατατήκω, δια- הָרַח, הָרַח
 φέρω נָחַח
 καταφέρω נָחַח
 σείω נָחַח
 ἐκσειώ נָחַח
 φυσάω פָּחַח, פָּחַח
 διαφυσάω פָּחַח, פָּחַח
 βάλλω לָחַח, לָחַח
 ἐπιβάλλω, ἀντιβολέω לָחַח, לָחַח
 ἐμβάλλω, κατα- לָחַח
 σφάλλω לָחַח
 ἐπισφάλλω לָחַח
 ἵστημι בָּחַח
 ἐρίστημι, ὑφ-, ἀν-, καθ-, παρ- בָּחַח
 ἀποσυλάω לָחַח, לָחַח
 τίνυμι, τίνω סָחַח
 ἀποτίνυμι סָחַח
 ἐκτίνω סָחַח
 ἔχω הָחַח
 περιέχω הָחַח
 κόπτω, ὀρύσσω קָחַח
 ἐκκόπτω, ἐξορύσσω קָחַח
 φέρω, πείθω, ὑψόω, προσφέρω, אָחַח
 ἀνα- אָחַח
 διαφέρω, ἐξυψόω אָחַח
 καίω קָחַח
 ἐκκαίω קָחַח
 σείω, πείθω אָחַח, אָחַח

ἐπισείω, ἀναπείθω, κατα-, διαφέρω אָחַח, אָחַח
 φυσάω פָּחַח
 διαφυσάω פָּחַח
 λανθάνω פָּחַח
 ἐκλανθάνω פָּחַח
 ἐπιλανθάνομαι, -λήθομαι פָּחַח
 τίθημι פָּחַח
 ὑποτίθημι פָּחַח, אָחַח
 συλάω לָחַח
 ἀποσυλάω לָחַח
 ἰκνέομαι קָחַח
 ἐξικνέομαι, καθ- קָחַח
 κυνέω, βόσκω קָחַח
 ἐπικυνέω, καταβόσκω קָחַח
 ἐντέμνω, κατα- קָחַח
 κατάγνυμι קָחַח, קָחַח
 „ קָחַח, קָחַח
 ὠθέω קָחַח
 ἐξωθέω קָחַח, קָחַח
 θρώσκω קָחַח
 ἀναθρώσκω קָחַח
 σκιάζω קָחַח
 ἐπισκιάζω קָחַח
 δύω קָחַח
 ἐνδύω קָחַח
 φοβέω קָחַח
 καταφοβέω קָחַח
 κομέω קָחַח
 ἐπικομάω קָחַח
 κομίζω קָחַח, קָחַח
 συγκομίζω קָחַח
 ὀργίζω קָחַח, קָחַח
 προσοργίζομαι, συν- קָחַח
 θεωρέω קָחַח
 καταθεωρέω קָחַח
 στέλλω קָחַח
 ἀποστέλλω, ἐξαπο- קָחַח
 ράπτω קָחַח
 ἐπιρράπτω קָחַח

VII. GENERAL PROPOSITIONS

XXXVIII. *There are hybrid homologies, that is, Hebrew nouns, adjectives, and verbs which are supposed to be of simple structure but are, in fact, homologues of Greek compounds or derivatives—often incorporating their affixes, including -ζω—or of two separate Greek words. Similarly, one or two Greek compounds homologize with two separate Hebrew words.*

עֲלֵיוֹן ὑπερῶν Cant 3. 9 *the upper part of the house*, where the women resided [—not, as in the LXX, ὑπερῶν]

בָּדַד ἀποστατέω Ps 102. 8 *stand aloof*

בָּדַד ἀποσταδά Lev 13. 46 Dt 32. 12 Thr 1. 1 *standing apart*

נָשָׁה ἐκπνέω Gn 6. 17, 25. 8, 17 Ps 88. 16 Job 13. 19, 27. 5, 29. 18 *lose breath*; βίον ἐ. *breath one's last, expire*

חַמָּה גָּדֹל μέγας, q.v.

דָּל דυστυχής, ἀτυχής Ps 9. 10, 10. 18, 74. 21 *unlucky, unfortunate*

יָחִיד קוֹל הַצֵּלָה ἡ καλλιφωνος ICh 4. 3 *the one with the fine voice*

רָאֵה διαυγής, εὐαγής, εὐαυγής Ex 27. 20 Prv 16. 2 Job 11. 4, 33. 9 *translucent*; of gems יָכֹוֹד Job 28. 17; *bright, clear; bright, shining*

צַד „ „ „ Jes 18. 4 Jer 4. 11 Cant 5. 10

גָּבֵה ἀνάγω Ex 5. 1, 23. 14 IS 30. 16 Ps 42. 5 *celebrate*

טוֹטַפֹּת, טוֹטַפֹּת τὰ θεόφατα, τὰ φῶτα Ex 13. 16 *divine decrees, oracles; the illuminations*

יָפֶה εὐφύης Gn 12. 11, 14, 39. 6 IIS 14. 25 Jer 11. 16 Ps 48. 3 Cant 6. 4 Eccl 5. 17 *well-grown, shapely, suitably formed, well-ordered, graceful*

כִּימָה κομήτης Am 5. 8, Job 9. 9, 38. 31 κ., *with or without ἀστήρ, comet*

כֹּמֶר „ IIR 23. 5 Hos 10. 5 *wearing long hair*

לָוֶה προσλαμβάνω Gn 29. 34 Nu 18. 2, 4 Jes 14. 1, 56. 3 Ps 83. 9 Dan 11. 34 *take to oneself as one's helper or partner, associate*

with oneself, take as an associate (W); Dt 28. 12 Neh 5. 4
borrow; לוה, הלוה Ps 37. 26, 112. 5 Prv 19. 17 Eccl 8. 15
lend a hand, help, assist, co-operate with

מבול πλήμη, πλήσμη, πλημυρίς, -ρα Gn 6. 17, 7. 6, 9. 11, 15
flood-tide; generally, flood, deluge (prefix-suffix)

נשר χάρων Lev 11. 13 Dt 28. 49 Job 9. 26 poet. for χαροπός;
 also of the eagle (cf. χαροπός, of dogs كلب چلب)

סוד σύνοδος Gn 49. 6 Jer 15. 17, 23. 18, 22 Ps 64. 3, 89. 8, 111.
 1 Job 29. 4 *assembly, meeting*, esp. for deliberation; also of
private meetings or gatherings for discussion; pl., of *political clubs*
 نادى, or *conspiracies*

טעם ράθυμος Prv 11. 22 (ῥᾱ, θυμός) *light-hearted, easy-*
tempered, frivolous, careless; mostly in bad sense, *taking things*
easy, indifferent

עבוט ὑποθήκη Dt 24. 10-13 *pledge, deposit, mortgage*; ἐπὶ ὑπο-
 θήκαις upon securities given עבטיט Hab 2. 6

פגע ἐπέχω Jud 8. 21 IS 22. 17, 18 IIS 1. 15 IR 2. 25, 29, 32,
 34, 46 *aim at, attack, launch out against*; cf. ἐπιτίθεσθαι; Gn 32. 2
 Ex 23. 4 Nu 35. 19, 21 IS 10. 5 Am 5. 19 פגש Gn 32. 18,
 33. 8 IIS 2. 13 Hos 13. 8 Prv 17. 12 פגש Ps 85. 11 Prv 22. 2
 פגש Job 5. 14 *stand facing, face in line of battle*; פגש Ex 32. 1
 Jud 5. 28 *stay, pause, tarry* (spurious, cf. ὀψίζω)

צמד συνωρίς, ἵδος Jud 19. 3, 10 IS 11. 7, 14. 14 IIR 5. 17
 Jes 21. 7 *pair of horses, of mules*; generally, *a pair or couple*
of anything

קפד, קפון ἀκανθώδης Jes 34. 11, 15 *full of thorns, thorny; prickly*;
 ἀκανθόχοιρος: hedgehog قنفذ

ראי ὀρείχαλκος Job 37. 18 *mountain-copper, i.e. yellow copper ore,*
copper or brass made from it; a mirror of it

סרת טעם ράθυμος Hos 7. 5 v. סרת טעם חמה

שועל κυναλώπηξ Jos 19. 42 Jud 1. 35, 15. 4
 Neh 3. 35 *mongrel between dog and fox* ثعلب

תולַעַת, αλουργής Ex 26. 1 Nu 4. 8 Jes 1. 18 Thr 4. 5
cloths of purple

תִּקְחָה תַּא תֹּֿסֶֿף Job 41. 21 תֹּֿסֶֿף: bow; in pl. also, bow and arrows;
sometimes in pl. for the arrows only

XXXIX. Homologies are of two kinds: those whose components are identical, and those whose components are equivalent.

In the Hebrew or Arabic components of the former, the letters and points of vocalization represent or replace letters in their respective Greek homologues; whereas in the Hebrew or Arabic components of the latter, there is no such representation or replacement. Degrees of similarity or dissimilarity between the Hebrew or Arabic component and its Greek counterpart in any homology are not strictly relevant; because it is not resemblance but literal replacement that matters here. So much so that however transformed the Arabic and Hebrew homologues may be—and some of them are metamorphosed beyond recognition—they may still be identical with their respective Greek counterparts. Thus:

In the homologies אֶחָד/ἀγὰς and עַשְׁרִי/ἀγὰ-
 πᾶς, all the components in each homology are identical; for
 the letters and points of vocalization in the Hebrew and Arabic
 homologues represent or replace letters in the Greek homologue—
 א/א, ה/ה, ו/ו; ח/χ, ט/τ, י/ι; ק/κ, ל/λ, מ/μ; נ/ν, פ/פ, צ/צ;
 ש/σ, ת/τ, ז/ζ. Similarly, אֶחָד/ἀγὰπητός.

However, in the homology *داود* *ḏāwūd* / *حبيب* *ḥabīb*, each of the Hebrew and Arabic homologues is equivalent to its Greek counterpart and not identical with it; for the second *ب* in *حبيب* does not replace any letter in *ἀγαπητός*, but represents the thematic *ω* in *ἀγαπάω*, or the emphasis in *حب*, as the homologue of *ἀγαπάζω*, the Epic form of *ἀγαπάω*. Similarly, the second *ד* in *דוד* and *דָּוִד*—like the second *ד* in *דָּוִד*—represents the *ζ* in *ἀγαπάζω*, the first interchanging with the *γ*.

Again, in $\text{מִצָּרִי} / \text{מִצָּרִי} / \text{מִצָּרִי} / \text{מִצָּרִי}$, $\text{מִצָּרִי} / \text{מִצָּרִי} / \text{מִצָּרִי} / \text{מִצָּרִי}$, and $\text{מִצָּרִי} / \text{מִצָּרִי} / \text{מִצָּרִי} / \text{מִצָּרִי}$, all the components in each homology are identical; although מִצָּרִי differs entirely from מִצָּרִי , as do

מראה from *δραμα* and مصارى from *χρημα*, owing to the suffix/prefix metathesis.

But the Hebrew and Arabic verbs with the MV ו/נ lie in a special category, since these MV letters replace the preposition *ἐν* which was added in very ancient times to indicate the reflexive character of the verb, a function now performed by the MV terminations: -μαι/μοι, -σαι/σοι, etc. This *ἐν* seems to have survived in one or two verbs, e.g. *ἐντηρέω*—a verb identical with *נָטַר/נָטַר*.

A special distinction belongs also to the homology *ὄρω/ὄρω*, because *ὄρω* homologizes with the alternative verb from which come the First Aorist *ἤνεγκα* and the Second Aorist *ἤνεγκον*, while expressing the meanings conveyed by *ὄρω*. Similarly, *εἶδω/εἶδω*.

XL. Some Greek words have incomplete as well as complete or quasi-complete Hebrew homologues.

ἀργυρίς: אַרְגֶּרֶה, אַרְגֶּרֶה
ἀθετέω: אֶשֶׁם, בָּגַד, חָטָא, פָּשַׁע
ἀρα: אֵלָּא, חַלֵּי, הֵן
ἀ. μή: הֵן, הֵן
ἀρ' οὐ „
ἀρ' οὐν „
ἀρ' οὐχί: הֵן; *ἀ. γε*
βασιλεύω: מָלַךְ, מָשַׁל
γαῖα: אֵר, אֶרֶץ, אֶרֶץ, אֶרֶץ
אָדָם, קִיר, צִי, עִיר, עֵר, כֵּר
אָדָם
δάσους: סַעִיר, רֶשֶׁא, עֶשֶׂו, עֶשֶׂב
δαίς: הֵן; *Παῖάν*
καταδουλόω: תַּלְלוּל; *δοῦλος*
δράκω: זָרַק, נִרְקָן, נִרְקָן
ἐδωλίων: זָבַל, זָבַל
ἐθα: מָוָה, הֵנָּה
הֵנָּה, הֵנָּה
ἐ. καὶ ἑ.: הֵנָּה וְהֵנָּה
ἐθεν καὶ ἑ.: מוֹה וְמוֹה
ἐρίζω: חָרַד, רִיב

ἥλιος: אֶל, בָּשָׁל, הִלָּל, הִלָּל
הִלָּל
ἡσυχάζω: חָסָה, חָסָה
הִשְׁקִיט, חָסָה, חָסָה
θάνατος: מָוָה, מָוָה, מָוָה
θεραπεία: רַפָּא, רַפָּא, רַפָּא
θέσπις: חָסָה, חָסָה
θηρίον: אֶרֶץ, אֶרֶץ, אֶרֶץ
נִיל, פִּיל
ισχύς: חֹזֶק, חֹזֶק, חֹזֶק
חֹזֶק
καλύπτω: חָסָה, חָסָה, חָסָה
חָסָה, חָסָה, חָסָה
καθημεν: חָסָה, חָסָה, חָסָה
καθεμῶν: חָסָה, חָסָה, חָסָה
καθ' ἑ.: חָסָה, חָסָה, חָסָה
λαγχάνω: חָסָה, חָסָה, חָסָה
λάος: חָסָה, חָסָה, חָסָה
λάχος: חָסָה, חָסָה, חָסָה
μέγας: חָסָה, חָסָה, חָסָה
μικρός: חָסָה, חָסָה, חָסָה

XLII. Some Greek words, supposed to be borrowed, are transformed Hebrew and Arabic homologues of other Greek words.

ἄβα· τρόχος; τρόχος does not exist, but τροχός is *potter's wheel*, מַגְלָה Jer 18. 3. Furthermore, the homologue of the homonym מַגְלָה Ex 1. 16 is ὀπήεις: (ὀπή) *with a hole*, δίφρος ὁ., i.e. an obstetric chair.

ἄβαγνα· ῥόδα ἀμάραντα, *unfading roses*. 'To fade, droop, wither' in Arabic is وحن, the homologue of which is ἐσθίω: *decay, wane*.

ἄβαρταί = πτηναί, *winged*. 'Wing' in Hebrew is כנף Ps 55. 7, כנף Ib 91. 4, the homologues of πτέρυξ: *wing*.

ἄβάς· εὐήθης: *simple, silly*; also = ἱερὰ νόσος, *epilepsy*. 'Silly' in Arabic is غبي, the homologue of ἀφύης, *not clever, dull*; and 'epilepsy' in Hebrew is קֶרֶב IIS 1. 9, the homologue of ἄβατος—ἀ. πόνος a *plague that hinders walking*, i.e. gout—and or σπᾶσμα/-μός, *spasm, convulsion*.

ἄβδελον, ἄβελλον· ταπεινόν: *downcast, dejected*; מַלְאֵךְ Esth 6. 12, homologue of ἀμβλύς: *dull, spiritless*.

ἄβρα, ἄβρα: *favourite slave*; מַלְאֵךְ/מַלְאֵךְ Mai 2. 14, the homologue of ἑταίρα: *companion, courtesan*.

ἄβω· ἐπινοῶ: *have in mind, intend, purpose*; מַלְאֵךְ Ps 132. 13, the homologue of οἶω, ὀτῶ, οἶω, οἶομαι: *forebode, presage; mean, intend*.

ἀγάνα· ἄμαξα ἱερά: *holy, hallowed, consecrated wagon* מַלְאֵךְ IS 6. 7, homologue of κύκλα (κύκλος: *wheel*; in which sense the heteroclitic pl. κύκλα is mostly used), calling the whole by the part. Corroboration: κύκλος/מַלְאֵךְ Nu 31. 50 *ring, circle*; κύκλος جيل *cycle*; κύκλωμα מַלְאֵךְ IS 26. 5 *that which is rounded into a circle* (suffix-prefix metathesis); εὐκυκλος/מַלְאֵךְ IR 7. 23 *well-rounded, round*.

ἀγγρίζειν· ὑφαιρεῖσθαι: *diminish gradually; subtract, deduct* מַלְאֵךְ Ex 5. 8, 21. 10 Lev 27. 18 Dt 4. 2 Eccl 3. 14, the homologue of αἰρέω—*take away*—and ὑφ-. Quite apart from the fact that the spiritus asper exchanges with י—e.g. ὑψόω/מַלְאֵךְ Ez 28. 2. 31. 5; ὑβός/מַלְאֵךְ Lev 21. 20—αἰρέω actually = ἀγρέω.

ἀγέρδα· ἄπιος (*pear-tree*), ὄγχνη (*pear-tree, pear*); إنجاص إجاص 'pear, pear-tree', the homologue of ὄγχνη.

ἀγήρατος: *stone used by shoemakers to polish women's shoes*: حَجَرَةٌ, 'stone', the homologue of πέτρος: *stone*.

ἀγκταλιάζει· ἄγχει: *squeezes, esp. the throat, strangles, throttles*; מַלְאֵךְ Jes 27. 1, derivative of non-extant מַלְאֵךְ, the homologue of ἄγχω or κατ-. The extant מַלְאֵךְ Hab 1. 4 is the homologue of σκολιάζω:

- to be crooked סָבַל IIS 15. 31 סָבַל Gn 48. 14 סָבַל Gn 31. 28; σκολι-
αίνομαι, Pass., grow crooked סָבַל IIS 24. 10; cf. ἀγχα/קח.
- ἀγρευτεῖ· ὑβρίζει: treat despitefully, outrage, insult, maltreat; הָרַף IIR
19. 22, 'insult', homologue of ὑβρίζω and καθ-.
- ἀλλεῖ· κολακεύει: flatters; לָלַה, 'praise, glorify', homologue of δολούζω:
cry with a loud voice, and ἀγάλλω: glorify, exalt, esp. pay honour to a
god Ps 44. 9, 111. 1 Prv 31. 28, 31 ICh 16. 4 IICh 20. 21, 23. 12, 30.
21.
- ἀζαλέα = ψίλωθρον: depilatory; שֵׁנַר Lev 13. 10, 'hair'; שֵׁנַר IS 14. 45
Job 4. 15; homologues of θρίξ, ἔθειρα: hair, hair of the head.
- ἀζανίτης: horse medicine; חֶזֶן Ez 23. 24; حسان, 'horse'; homologues of
ὄχειος (ἵππος): horse kept for breeding; and ὄχημα: of animals that are
ridden.
- ἀζάπα· πτισάνη: peeled barley; חָפַח Jes 47. 2, 52. 10, 'bare, uncover',
homologue of γυμνῶω: strip; Pass., left bare; metaph., lay bare.
- ἀζαχῆς = σκληρός (hard; שָׁחַד, unyielding; of light, strong; of wind,
strong; of persons, harsh, austere, cruel, stubborn), χαλεπός (difficult;
hard to do or deal with; dangerous; of ground, difficult, rugged; of persons,
hard to deal with, cruel, harsh, stern); קִיף, 'strong', homologue of
ισχυρός: strong, esp. of personal strength Nu 13. 3: Jos 14. 11; of
things (wind) Ex 10. 19, (sound) Ib 19. 16; of armies Jos 17. 13;
of weapons Jes 27. 1; powerful Ez 26. 17; severe hunger IR 18. 2;
שָׁחַד, 'hard, difficult', homologue of χαλεπός: severe, difficult, irksome,
hard, dangerous, cruel, harsh Ex 1. 14, 18. 26, 32. 9 IS 20. 10, 25. 3
IIS 2. 17 Jes 27. 1 Cant 8. 6.
- ἀζεινοί· κύκνοι: swans; إوز 'goose', إوز عراقی 'swan', homologue of
νήττα, νήσσα, νάσσα: duck بَقَّة.
- ἀζειρεί· ξηραίνει: parch, dry up, homologue of צָרַח Ez 21. 3.
- ἀζένα· πώγων: beard; פָּיִץ Lev 11. 13 Dt 14. 12; 'bearded vulture',
homologue of πωγωνίας: bearded.
- ἀζητός· σεβαστός: venerable, reverend, august; טוֹב, 'good, kind, pious',
homologue of χρηστός: of persons, good, esp. in war, valiant, true
Ps 149. 5-9; generally, good, honest, worthy; of good citizens, useful,
deserving Ps 16. 10, 32. 6, 43. 1, 86. 2, 116. 15, 149. 1; of the gods,
propitious, merciful, bestowing health or wealth Jer 3. 12 Ps 145. 17.
- αἰδώτατον· τειχίονα. There is τειχίον: wall of a building; חָוַל Ez 13. 10
and חָוַל are homologues of both τειχίον and αἰδώτατον.
- αἰμάτη = λεκάνη: dish, pot, pan לֶמֶךְ Gn 21. 14, לֶמֶךְ Esr 6. 2,

homologues of ἀγγεῖον, -ήιον: *vessel* for holding liquid or dry substances; of metal, *jars* or *vases*; *box* for petitions.

αἶξ: *goat*; in pl. *waves*. It seems to me that the Greek sailors used to hear their Phoenician and Israelite colleagues speak of 'goats' as עִזִּים Gn 32. 15, a homologue of αἶξ; and of 'choppy seas' as עִזִּים עֲרִיבִים Jer 43. 16 Neh 9. 11. Hence the confusion of one with the other; otherwise, there is no apparent relation between them. The homologue of עֲרִיבִים is ἰσχυρός, *strong, violent*.

αἰολίδας· ποικίλους (*many-coloured, spotted, pied, dappled*; of birds and cattle), ταχεῖς (*of motion, swift, fleet*; of persons and animals). Only through Hebrew is it possible to justify the conjunction of these two words and their combined semantic relationship to the third. Thus: first, לָזָז Dt 14. 5, הָלַךְ Gn 49. 21, and הָלַךְ Jer 14. 5 are homologues of αἰόλος, η, ον: *quick-moving, nimble*; generally, *changeful of hue, sheeny; speckled, striped* (W); Αἰόλος, ό, the lord of the winds, properly, *the Rapid or the Changeable* הָלַךְ Ps 29. 9; then, עֲרִיבִים Ex 25. 5 Nu 4. 6 Ez 16. 10 is the homologue of ταχεῖς. So that the coverings of the Tabernacle and ladies' shoes were made of mottled, speckled, and striped skins of gazelle, giraffe, and zebra (Eccl 1. 10).

ἄκρα· ἔνδυμά τι πολυτελές, *a certain very costly garment*: עֲרִיבִים Zach 11. 13, homologue of κριτός: *choice, excellent*.

ἀκροβυστία, ἡ, *foreskin*. I respectfully agree with the Greek scholars who think that this word is different from its quasi-synonym, ἀκροποσθία; and that it is derived 'from ἄκρος and a Semitic root, cf. Bab. *būtu* "pudenda", Heb. *bōsheh* "shame" . . .'. But this is only partly right. The completely correct and full explanation follows. עֲרִיבִים (Jer 48. 39) is the homologue of αἰδέομαι: the initial ע stands for the spiritus lenis, and ר replaces δ. עֲרִיבִים (Ez 7. 18) and עֲרִיבִים (Jer 7. 19 Zeph 3. 19) are homologues of αἰδώς, עֲרִיבִים in Zephaniah bearing the other meaning of αἰδώς, i.e. *reverence, awe, respect*. Bab. *būtu* is the direct homologue of αἰδοῖον; but its equivalent in Hebrew is the indirect homologue by the suffix-prefix process, עֲרִיבִים (Dt 25. 11), characteristically in the plural. But ἀκροβυστία indicates that the direct homologue most probably existed in Hebrew as well as in Chaldean (cf. עֲרִיבִים IS 20. 30). However, one thing is beyond the bounds of probability and as certain as anything can be, and that is that ἀκροβυστία is not a mongrel word, half Greek and half 'Semitic', but pure Greek partly camouflaged.

ἀπασιτόν· τὸ δεσμωτήριον (*prison*), Hsch. (fort. ἀπλίκιτον (*camp-prison*)). Hesychius was right: it is not ἀπλίκιτον, but ἀπασιτόν, the homologue

of *حَسْبُ*. Similarly, *ἵψον* (*ἵπτομαι*): *τὸ δεσμοτήριον*. *ἵψον*—whether it has or has not anything to do with *ἵπτομαι*—is another homologue of *حَسْبُ*, itself the possible homologue of *ἀπόκλεισις*: a shutting up.

ἀποδόν βραδύ (*slow*). *ἀποδόν* is the homologue of *بَطِيء* ('slow') which, in turn, is the homologue of *βραδύς*.

ἀραδ(ήσ)ει· θορυβήσσει, ταραξεί: — *חרד* IS 14. 15. *θορυβέω*: make a noise, uproar, or disturbance, esp. of crowds, assemblies, etc.; trans. confuse by noise or tumult; *θορυβάζομαι*: Pass., to be troubled *إِثْتَرَب*; *ταράσσω*, -ττω; also *θράσσω*: stir, trouble *חרד* IIR 4. 13 *פֹּרַר* Jes 24. 19 *הַתְּפֹרֵר* Ib.; agitate, disturb, throw into confusion *פֹּרַר* Ps 74. 13 *פָּרַפַּר* Job 16. 12; cause confusion, throw into disorder *פרע* Ex 32. 25 Jud 5. 2 Prv 1. 25; cf. *ἀραδος*, *inf.*

ἀραδος, ὁ, disturbance *הַרְדָּה* IIR 4. 13, the homologue of *ταραχή*: disorder, panic *חרדה* IS 14. 15 IIR 4. 13; physiological disturbance or upheaval *הַלְחָלָה* Jes 21. 3; political confusion, tumult, and in pl. troubles *הַלְחָלָה* Ez 30. 4 *פְּרָעוֹת* Jud 5. 15 *פְּרָעוֹת* Ib 5. 2 *פְּרָעוֹת* Dt 32. 42. (Prob. onomatop., like *ἀραβος*.) My contention, however, is that this is not an onomatopoeic word, that *ἀραδος* and *ἀράδει* are kindred words, and that they are Greek transliterations of cognate Hebrew words of Greek origin. (*ἐρις, ἔδος*: *הַרְדָּה*, *inf.*)

ἀραμα (B), *ῥῆ*, (*ἀραρίσκαω*) union, love, Delphic word; *غرام* ('love'), the homologue of *ἐρως*: love for, desire for. Cf. *ἐρωμένιον*, *τό*, a little love, darling.

ἀρμάν· πόλεμος (*war, battle, fight*): *حَرْب* ('war, battle, fight'), the homologue of *πόλεμος* or of *ἐρις*, or of both; *ἐρις*: strife, quarrel, contention *רִיב* Gn 13. 7; mostly, battle-strife *הַרְדָּה* Jer 30. 5 *קָרַב* Zach 14. 3; generally, quarrel, strife; less freq. in pl. *רִיבֹת* Dt 17. 8; *πόλεμος, πτό-*: war *מִלְחָמָה* Gn 14. 2 Ex 17. 16 Nu 10. 9 Dt 2. 9 Jud 18. 11; battle, fight *מִלְחָמָה* Gn 14. 8 Job 39. 25 IIR 18. 29 *בְּתֵל* Gn 30. 8 *קָרַב* Ps 144. 1 Job 38. 23 Eccl 9. 18. In general, homologues—like *רִיב* and *קָרַב*, *הַרְדָּה* and *הַלְחָלָה*—differ either dialectally, because they originate in different tribes; or developmentally, evolving through a process of semantic differentiation.

ἀραβών, ὁ: earnest-money, caution-money, deposited by the purchaser and forfeited if the purchase is not completed; generally, pledge, earnest *עֲרָבֹן* Gn 38. 17 *עֲרָבָה* IS 17. 18 Prv 17. 18 *عَرَبُونَ*; the homologue of *ῥύσιον*: surety, pledge; property or person seized as a pledge or compensation *עֲרָבֹן*, *עֲרָבֹן*, *עֲרָבָה* IIR 14. 14 *رَهْن*.

ἄρτος· βόλος: *net* תַּבַּל Ez 12. 13 Ps 9. 16, the homologue of ἄρκυς: *net, hunter's net*.

ἄρφα· ἄρραβών (i.e. *arrha*), תַּבַּל; v.s. ἄρραβών, *sup.*

ἄρχα· ἄρραβών: v.s. ἄρραβών. It is submitted that possibly ἄρχα is a variant of ἄρφα, *sup.*, and a homologue of ῥύσιον; because the spiritus asper sometimes turns into a vowel, e.g. ῥωδιός ἔρωδιός; the φ in ἄρφα—like the β in ἄρραβών—interchanges with ι, while φ interchanges with χ—like π with κ—of which they are the respective aspirates.

ἀσάζειν· λυπεῖσθαι: *grieve, vex*; حزن, the homologue of πενθέω: *be wail, lament, mourn*.

ἄσιδον· ἔρωδιόν. ἔρωδιός: *heron*; תַּדִּסָּה Lev 11. 19 Jer 8. 7 Ps 104. 17. But תַּדִּסָּה/μέγας στρουθός, *ostrich* Job 39. 13. The contexts leave no doubt that תַּדִּסָּה was used for the stork and or heron, as well as for the ostrich.

ἀσιχήρ· δοτικός: *inclined to give, giving freely*; جَدِيْل ('generous'), the homologue of ἀφθονός: *ungrudging, bounteous*.

ἀσμός· ἀγνοεῖ, ἀνάπναι. ἀγνοεῖ: *go wrong, make a false step; to be ignorant of what is right, act amiss*; אָפָה Lev 4. 13, 27, the homologue of ἀγνοέω or of ἀθετέω: *deal treacherously with, break faith with* תַּבַּל Ex 21. 8 Jud 9. 23 Jer 3. 20 Mal 2. 11. 14 אָפָה Ex 32. 33 Lev 5. 5 אָפָה IIR 1. 1 Hos 8. 1; Pass., *to be struck off the register* אָפָה Prov 18. 19; ἀναπναι: *breathe forth* אָפָה Jer 42. 14.

ἀσπακῶς· φιλοφρόνως: *kindly, to be kindly minded*; φιλοφρονέομαι, *to be of a kindly, cheerful temper*; بِكَاَمَةٍ, بِكَاَمَةٍ ('with gaiety, with cheerfulness').

ἀταθήνιον· ἑλυτρον (τό, *covering*: *bow-case, sheath of a spear*) תַּבַּל ICh 21. 27/θήκη: (τίθημι) *sword sheath*; cf. ζώνη: *belt, girdle*, prop. the lower girdle worn by women just above the hips תַּבַּל Jer 3. 24; of men on the march, *belt* תַּבַּל Dt 23. 14; man's belt (more freq. ζωστήρ) תַּבַּל IS 18. 4 תַּבַּל IIR 3. 21; the belt of barbarians in which they wore the dagger IIS 20. 8.

αὐγεῖν· ἀλγεῖν: *feel bodily pain, suffer, be ill*; أَوْجَعُ; *feel pain of mind, grieve* أَوْجَعُ تَفَجَّعُ; both homologues of ἀλγέω: Pass., τὸν ἀλγούμενον ὀδόντα תַּבַּל Prov 25. 19.

ἀψίος· μέγα, πολύ: μέγας (*big*) كَبِير ('big'); πολύς, πολύ (*many, much*) كَثِير ('many, much'). The spiritus lenis changes into ك, and the σ in ψ drops; while the remaining π changes in one case into ب, and in the other into ث. All according to rule.

GRAECO-ARABIC HOMOLOGY

The fact that Arabic and Hebrew are sister languages has often misled biblical exegetes, owing to the vast vocabulary gap, real divergences, and deceptive similarities which exist between them. Only reference to Greek can fill or rather bridge that gap, resolve those divergences, and explain those similarities. The following three Propositions adequately deal with the problem in its various aspects.

XLIII. The Propositions governing Graeco-Hebraic homology apply to Arabic as well as to Aramaic—due account being taken of the differences in the alphabets and vocalizations.

These differences are: (ث, ت), (ذ, د), (ض, ز), (ظ, ط), (غ, ع), and (ك) which is pronounced like כ. Clearly these six additional Arabic letters are variants of letters common to both alphabets. Moreover, فتحة, ˁ, is the equivalent of פתח and קמץ; ˁ, of קמץ and קבוץ; ˁ, of קר and קטר; ˁ, of the enclitic קון. Arabic has no equivalent of חולם, סטל, צרי, or the independent קון; nor does it include in its alphabet a letter symbolizing the sound of ב or פ.

אב	אב	πατήρ	„	זרע
ברכות	פרעס	παραύσσει	זחב	זחב
לחם	לחם	τρεῖς	זחב	זחב
לחם	לחם	„	זחב	זחב
לחם	לחם	πέντε	זחב	זחב
לחם	לחם	χρῖς	זחב	זחב

XLIV. Greek words frequently homologize with Arabic words which differ from their Hebrew fellow homologues phonetically, morphologically, and/or semantically.

This is due to the following reasons:

1. The Arabic homologue may contain a letter which does not figure in the Hebrew alphabet, e.g. *καχάξω/זחב/זחב*, *πῶλος/לחם/לחם*.

2. The Hebrew homologue may contain a point of vocalization which does not exist in Arabic, e.g. *ónos*/גמור/جمار, μήτηρ/אם/אם.

3. An Arabic word may omit one letter or more of its Greek homologue, which its fellow Hebrew homologue does not, or vice versa, e.g. *ἀγαπάω*/אהב/حب, *πυρώ*/ללה/شعل, *λάρυγξ*/ללה/حلقوم.

4. Such Greek letters as are not omitted by an Arabic and its fellow Hebrew homologue may be replaced differently in the two homologues, e.g. *ράγας*/גרג/فرج, *ῥα*/ערה/ساعة.

5. The Arabic or the Hebrew homologue may have a prosthetic letter, whereas the other has not, e.g. *δραχμή*/כך/درهم, *στόλος*/זל/أسطول.

6. The Arabic or the Hebrew homologue may have a terminal letter, while the other has not, e.g. *λάρυγξ*/ללה/حلقوم, *ῥα*/גרג/فرج.

7. An Arabic and its fellow Hebrew homologue may differ as regards prosthetic letters, if any, e.g. *δέρος*, *δέρρις*, *δορά* דרה/حسير.

8. An Arabic and its fellow Hebrew homologue may differ as to the terminal letter, if any, e.g. *ὀπτάω* טב/طبخ, *πὺ* נל/إن (وين فين) أين.

9. An Arabic word may homologize with a Greek word as regards one of the latter's several meanings, while its fellow Hebrew homologue—whether homophonous or otherwise—homologizes with the Greek word as regards another of its meanings, e.g. *ξηραίνω*: parch, dry up דרב; drain dry صرف; *ἀποστέλλω*: divorce דלל; doff שלח; *δῶρον*: gift, present, gift of honour דבר; votive offering or gift to a god דבר, נדר; hand's breadth, palm, as a measure of length שבר.

10. An Arabic or its fellow Hebrew homologue may belong to the prefix-suffix phenomenon, whereas the other does not, e.g. *βωμός*/מנבר/منبر (from *نبر*, an obsolete homologue of *βάω*, with a MV נ; but there is *انتبر*, the homologue of *ἀναβαίνω*, go up, mount).

11. An Arabic or its fellow Hebrew homologue may have a MIV ו/נ, while the other has not, e.g. βωμός/בְּמִה/مِنْبَر, φέρω/נָשָׂא/نُقِش, نور/אור/نور, χαράσσω/קָרַק/نقش.

12. An Arabic noun and its fellow Hebrew homologue may belong to opposite genders, e.g. βωμός/בְּמִה/مِنْبَر, χρέος/זָרָה/مَلُوكَة/מלוכה, ضروره, βασιλεία/מלכות/ملك.

13. An Arabic verb and its fellow Hebrew homologue may belong to different scales, e.g. βασιλεύω, -λίξω, תְּסַלֵּט/שָׁלַט.

XLV. Subject to Propositions XLIII and XLIV, an Arabic word and its Hebrew homologue share a common Greek homologue.

אִם אִם	קִהְיָה אִם	נִמְר	نمر	μεριζόμενος
בֵּית בֵּית	οἶκος	נִפַח	نفخ	φυσάω
בְּמִל בְּמִל	άμμηλος	עוֹל	[عِل]	παίδιον
דֹּר דֹּר	طور دور	עָלַם	غلام	δούλος, πῶλος
זֶה זֶה	هه	פָּתַח	فتح	πετάνημι
הֵא הֵא	هه	צָבִי	ظبي	βαίνα
זָהב זָהב	ذهب	צָבִיעַ	ضبع	..
זֶרַע זֶרַע	سپایو	צָבַע	صبغ	χρoιά
זָמִיר זָמִיר	ذمر	זָרָה	زروه	χρέος
זָרָא זָרָא	سپروس	קָצִין	قاضي	δικαστής
טוֹב טוֹב	άγαθός	רָאָה	رای	όράω
יָד יָד	χρῖον	טָבַעַה	تبعة	έπτά
יָלַד יָלַד	βλαστός	שָׁלַט	تسلط	βασιλεύω
כָּתַב כָּתַב	γράφω	שָׁלַח	نُت	τρίτος
לֵיט לֵיט	λίς	שָׁחַס	شمس	ξανθός
מֶלֶךְ מֶלֶךְ	βασιλεύς	תָּאֵנָה	تينه	σῦκον, Boeot tῦκον

VIII. VERBAL ADJECTIVES

XLVI. Verbal adjectives end in -tos, and their homologues are regularly formed on the scale of *בְּיוֹנוֹי פְּעוּל*, or its equivalent.

ἀβατος: בתולה Gn 24. 16 Thr 5. 11 *untrodden*; metaph., *pure, chaste*; cf. πῶλος [πτῶλος] v. עלב; παρθένος: maiden, virgin

ἀβροτος: אָבִיר Gn 49. 24 = ἀμβροτος

ἀγαπητός: אהוב Dt 21. 15 Hos 3. 1 Neh 13. 26 דוד Cant 1. 14 דוד IS 25. 22 דוד IS 25. 23 ידד Jes 5. 1 Ps 84. 2 *ودود داود حبيب* of things, *desirable*; of persons, *beloved*

ἀγῆτος: איום Hab 1. 7 Cant 6. 4, 10 *عجيب (ἀγαμαι)* *admirable, wonderful*; cf. θαυμαστός

ἀγιστός: קדש Ex 19. 6, 29. 31 קדש Dan 4. 5 *قدوس* *hallowed*

ἀγνωστος, -ωτος: אנס Dan 4. 6 אנס Jer 17. 9 *αἰσχροειδής*, *unfamiliar, unintelligible*; cf. ἀτήκεστος

αἰδεστός: הדור Jes 63. 1 נשא IIR 5. 1 נשא Jes 3. 3 נשא Gn 23. 6 *revered, venerable*; cf. ὀδός

αἰνετός, -νητός: حمود حميد *praiseworthy*; cf. ἐπαυνετός

αἰνaktός: המודות Dan 9. 23, 10. 11 המודים Jes 44. 9 *expressed in riddles, riddling*; cf. ἐπιθυμητός

αἰρετός: בחר IIS 21. 6 ברר Neh 5. 18 ICh 7. 40 *eligible, chosen*

αἰτητός: שאל Gn 36. 37 IS 9. 2 *asked for*; see ἵπποι ἡττημένοι *borrowed horses*, s.v. αἰτέω IIR 6. 5; cf. εὐκτός

αἰωρητός: תלוא Dt 28. 66 Hos 11. 7 תלוי IIS 18. 10 *hanging*

ἀμβροτος: אָבִיר Ps 78. 25 poet. Adj. *immortal, divine*; cf. ἀγός

ἀναγκαστός: נחקר IS 21. 9 *forced, constrained*

ἀτήκεστος, ἀνάκ-: אנס Jes 17. 11 Jer 15. 18 *incurable, desperate, fatal*

ἀρατός: ארור Gn 27. 29 *prayed against, accursed*

ἀρδευτός: רטב Job 8. 16 *watered*

ἀρεστός: רצוי Dt 33. 24 *acceptable, pleasing*

ἀριθμητός: הרון Job 14. 5 *that can be numbered, easily numbered, few in number*

ἀριστος: עריץ Prv 11. 16 פריץ Jes 35. 9 of persons, *best*, in birth and rank, *nobles*; hence, like ἀριστεύς, a *chief*; of animals, *best, finest*

ἀρπακτός: בוז Jes 42. 22 גזל Dt 28. 31 שדוד Jud 5. 27 *gotten by rapine, stolen*

ἀρρωστος: רזה Ez 34. 20 *weak, sickly*

ἀφρακτός: פרוץ Esth 9. 19 פרוץ IS 6. 18 פרוץ Ez 38. 11 (cf. ῥηκτός/פרוצה Prv 25. 28) *unfenced, unfortified, unguarded*; cf. φρακτός

γεμιστός: עמוס Jes 46. 1, 3 *laden, full*

γλυπτός: גליל Lev 26. 1 Job 13. 4 גליל IIR 17. 12, 21. 21 *carved, carved image*; cf. εἰδωλον

γνωστός, -ωτός (A): ידוע Dt 1. 13 Jes 53. 3 *known*; of persons, *well-known*

γνωστός (B): מידע Ruth 2. 1 *kinsman, kinswoman*

γραπτός: וכתב Jer 17. 1 כתב Ex 31. 18 Dt 28. 61 Jer 17. 1 *marked as with letters, written*; cf. χαρακτόν: *engraved*

δετός: אסיר Gn 40. 3 IIS 3. 34 IIR 7. 10 Jer 40. 1 אסיר Jud 16. 21

סור Eccl 4. 14 נעצר IS 21. 8 עצור IS 21. 6 Jer 33. 1, 36. 5 Neh

6. 10 צורה IS 25. 29 IIS 20. 3 צורר Gn 42. 35 קשירה Gn 44. 30

that may be bound; cf. ἑδετος, *σειραῖος*

δηλωτός: גלוי Jer 32. 11 *able to be shown*

δικτυωτός: יקש Jer 5. 26 Ps 91. 3 Prv 6. 5 יקש Hos 9. 8 *made in net-fashion*

Διόδοτος, Δόδ-: יהודב IIR 10. 15 יד Jer 35. 6 יהונתן IS 14. 6 יד

IS 13. 2 נדביה ICh 3. 18 נהיה Jer 41. 15 יהו Jer 41. 9 *given by Zeus, heaven-sent*

δοτός: נתן Nu 3. 9, 8. 16 Dt 28. 31, 32 Esth 3. 11 Esr 8. 17 ICh 6. 33

ICh 1. 12 נתן Esr 8. 20 *granted*; cf. ἑδωτος

ειρητός: תרוץ Cant 1. 10 *that can be threaded or sewn*

ἑδετος: קשורה Gn 44. 30 *fastened*; cf. δετός

ἑδωτος: נתן Dt 28. 31, 32 *given up, delivered*

ἐκλεκτός: חלון Nu 32. 27 Jes 15. 4 *picked out, select*; cf. λεκτός

ἐλκτός: דרוכה Jes 5. 28, 21. 15 שלובה Nu 22. 23 חלון Dt 25. 10 *that can be drawn, tensile*

ἐνδυτός: עדי Ez 16. 11 *garment, dress*

ἐπτατός: נטה Ez 1. 22, 20. 33 נטהה Jes 3. 16 *stretched*; cf. τωτός

ἐξαιρετός: בחרה Jer 24. 2 בחרה Mich 7. 1 בחרים Ex 23. 16 *picked out, chosen, choice*; cf. αἵρετός/בחר IIS 21. 6

ἐπαινετός: حمد محمود مدوح *praiseworthy, laudable*

ἐπιθυμητός: חמד Job 20. 20 חמדו Dan 10. 3 حمد محمود *desired, to be desired*

ἐραστός, ἐρατ-: عروس *beloved, lovely*

εὐκτός: נזיר wished for, desired Gn 49. 26; vowed, dedicated Jud 13. 5, 7;

cf. ἐγκαρτής, -τευτής

- εὐλογητός: ברוך Gn 27. 29 IIS 2. 5 Ruth 3. 10 *blessed*
 ἐφθός, ἄπ-: אופו Dan 10. 5 אופיר ICh 29. 4 פו Cant 5. 11 *boiled; refined gold*
 ζεστός: וידון Ps 124. 5 נוד Gn 25. 29 *seethed, boiled; hot water; ὕδατα ζ.. of hot springs*
 ζευκτός: חבוש Jud 19. 10 סוגה Cant 7. 3 *yoked, harnessed; joined*
 ζητός, ζατ- = ζητητός: ציד Lev 17. 13 צידה Gn 27. 3 *sought for*
 ζυμωτός: חמיץ Jes 30. 24 חמץ Ex 12. 15 *fermented, leavened*
 θαυμαστός: אים Hab 1. 7 אימה Cant 6. 4 *wonderful, marvellous*
 θεριστός, -ριτός: קציר Jes 18. 4 Joel 4. 13 *harvest, harvest-time*
 θετός: דסה Esth 2. 7 סמן Jos 7. 21 Job 18. 10 נתן Neh 13. 4 *placed; taken as one's child, adopted; θετή adopted daughter*
 θηκτός: חדוד Job 41. 22 שחט Jer 9. 7 שנין Prv 25. 18 *sharpened, whetted*
 θραυστός: שבור Lev 22. 22 Ps 147. 3 *broken, crushed*
 ἰστός: כישור Prv 31. 19 יד Ex 15. 8 נס Nu 21. 8 נצב Jud 3. 22 נצב
 Gn 19. 26 עמוד Ex 13. 22 Jud 20. 40 IR 7. 15 *anything set upright; generally, rod, pole; generally, loom*
 καλυπτός: חתום Jer 32. 14 Job 14. 17 כהס Dt 32. 34 לבוש IS 17. 5 לוש IS 21. 10 סתום Ez 28. 3 Dan 12. 9 שתיב Nu 24. 3 *covered*
 καυστός, -τόν, καυτός: ניהח Gn 8. 21 Ex 29. 18 *burnt-offering for the dead; whole burnt-offering*
 κλειστός: נעול Jud 3. 24 Cant 4. 12 סגר Ez 44. 1 *closed*
 κλειτός: קרוא Ez 23. 23 קריא Nu 1. 16 *renowned, famous*
 κλητός: קרוא IS 9. 13 Esth 5. 12 *invited*
 κοπτός: חסבות Prv 7. 16 כתיב Jes 30. 14 *chopped small, or pounded*
 κτιστός: מנסד Cant 5. 15 *built*
 κυκλωτός: עגול IR 7. 23, 31 ICh 4. 2 עיל Nu 31. 50 *rounded*
 κυφός: חפר IIS 15. 30 *bent forward, stooping*
 λεκτός: לקחים Prv 24. 11 חלוק Nu 32. 27 *gathered, chosen, picked out; cf. ἐκλεκτός*
 λεπτός: דך Ps 9. 10, 10. 18 דך Gn 41. 3, 6 Ex 16. 14 Lev 13. 30 (λέπτοθριξ) IR 19. 12 Jes 29. 5 דקה Nu 13. 18 *thin, fine, delicate; generally, small, weak; rarely of the voice, fine, delicate; cf. δυστυχής*
 μεριστός: נמר Jer 13. 23 *divided [striped]*
 μικτός: מהול Jes 1. 22 מסך Ps 75. 9 *mixed, blended*
 μισθωτός: שכיר Ex 22. 14 Jes 7. 20 שכור Neh 6. 13 *hired; hireling, hired servant*
 νηφαντός: = -άλιος عيوف غنيف *sober*
 ξεστός: הקקים Ez 23. 14 *planed; carved; polished*
 ξυστός: גזית ICh 22. 2 (1) קצובות Cant 4. 2 קצוץ Jer 9. 25 שיש ICh

29. 2 שֵׁשׁ Cant 5. 15 *whittled with a knife or plane, scraped; trimmed, cropped with scissors*
- ὀπτητός: טבוח Dt 28. 31 חבית ICh 9. 31 *roasted*
- ὄρατός: רָאוּת Esth 2. 9 *to be seen, visible*
- ὀρεατός: ערוף Jos 2. 6 Ez 23. 41 שָׁלַח Gn 49. 21 *stretched out; longed for, desired; τὸ ὀ. the object of appetency*
- ὄρυκτός: ערוץ Job 30. 6 *dug, formed by digging, opp. a natural channel*
- ὄχετός: נִיד Gn 32. 33 Jes 48. 4 Job 40. 17 *conduit, duct; cf. ῥακίς*
- ἡκτατός: חֲקוּעָה Jes 22. 25 *stuck in, fixed*
- παιντός, πν-: נבון Gn 41. 33 قَطُون فَطِين *prudent, discreet*
- ποικιλωτός: בּוץ ICh 15. 27 ICh 2. 13 סלוא Gn 30. 32, 35 *broidered, variegated*
- ποτός, -όν: שָׁקוּ Hos 2. 7 שָׁתִּי Eccl 10. 17 שָׁתִּיה Esth 1. 8 בִּינֵן Esth 1. 5, 7. 7, 8 *that which one drinks, drink, esp. of wine*
- προσῆκός: אָרִיךְ; אֶשְׁכָּח, τὰ π.: אֶרֶךְ Esr 4. 14 *befitting, proper, meet, seemly*
- πταιστός: פֶּק Nah 2. 11 *liable to fail* (פִּקַּה/פִּקָּה/פִּקָּה: stumble Jes 28. 7 Jer 10. 4; פִּקָּה/פִּקָּה: failure IS 25. 31)
- πυρετός: חֲרָרָה Dt 28. 22 حَرَارَه *burning heat, fiery heat; fever*
- ραχιστός: ערוּפָה Dt 21. 6 *cut up, cleft*
- ῥακτός: חֲרוּץ Lev 22. 22 פֶּרֶצִים Lev 13. 45 פִּרְצָה ICh 32. 5 קָרוֹעַ IIS 1. 2, 15. 32 רִצּוֹץ Jes 42. 3 *that can be broken or rent, penetrable*
- ῥητός: בְּרִית Gn 9. 9 *covenant*
- σειστός: נִעוּר Neh 5. 13 *shaken*
- σκαπτός: חֲצוּב Dt 6. 11 *dug, that may be dug*
- σκελετός: צִלִּי Jes 44. 16 קֶלֶר Lev 2. 14 קֶלֶי Ruth 2. 14 קֶלֶא IS 17. 17 *dried up (spurious); φρυκτός: roasted*
- σκεπαστός: חֲבֵרָה Job 40. 13 כֶּסֶר Ps 32. 1 סֶפֶן IR 7. 3 Jer 22. 14 Hag 1. 4 צֶפֶן Ez 7. 22 Hos 13. 12 שָׁבֵן Dt 33. 19 *cottered; cf. καλυπτός*
- σπαρτός: פִּזְרָה Jer 50. 17 וּרְעָה Jer 2. 2 *sown, cultivated, scattered*
- σταδτός: נִדָּה Lev 12. 2 *oozing out in drops, trickling, distilling*
- σπρστός: נִטוּשׁ IS 30. 16 *spread*
- στυγερτός: שִׂנְאָה IIS 5. 8 שִׂנְאָה Gn 29. 31 Dt 21. 15 *hated, abominated*
- συνακομιστός: קִבּוּץ Neh 5. 16 *brought together*
- συνρφέτος: אֶסְפָּסוּף Nu 11. 4 *sweepings, refuse; metaph., mixed crowd, mob, rabble*
- σχιστός: שְׁסוּעָה Dt 14. 7 *cloven, divided; split*
- σωστός: נִצּוּר Ez 6. 12 נִצּוּרָה Jer 1. 8 *safe*
- ταρακτός: פִּרְעָה Ex 32. 25 Lev 13. 45 *disturbed; that may be disturbed*
- τατός, ἐντατός: נִטוּשׁ Ez 1. 22 Ps 102. 12 נִטוּשָׁה Jer 21. 15 *that can be stretched; stretched*

- τηκτός: נִסָּךְ Jes 48. 5 נִסָּךְ Dan 11. 8 כָּהוּט IR 10. 16 *melted, molten*
 τριχωτός: שְׁעִיר Gn 37. 31 Lev 16. 10 שְׁעִירָה Ib 4. 28 שְׁעִיר Gn 27. 11
 שָׂרוּ Lev 21. 18 *furnished with hair, hairy; τὰ τ. animals furnished with hair; cf. Σάτυρος*
 τρυπητός: חָרָם Lev 21. 18 *pierced*
 φακωτός: נֶקְדוֹת Cant 1. 11 *lentil-shaped*
 φάτος: נֹבֵב, נֹבֵב Jes 57. 19 *spoken or that may be spoken*
 φλογιστός: לָחָמִי Dt 32. 24 יָקוֹד Jes 10. 16 יָקִיד Jes 30. 14 *burnt up, inflammable*
 φορυτός: עוֹר Dan 2. 35 נֶעֱרָה Jes 1. 31 *whatever the wind carries along: chips, shavings*
 φρακτός: בְּצוּרָה Ez 21. 25 בְּצֻרוֹת Nu 13. 28 *fenced, protected*
 φρυκτός: עָגָה Gn 18. 6 Ex 12. 39 Nu 11. 8 *roasted: צֵלִי, קֵלִי, קֵלִי*
 φυρτός: מִצְרֵב Ex 12. 38 Neh 13. 3 *mixed*
 φύσητός: נִפּוֹחַ Jer 1. 13 נִפּוֹךְ Jer 22. 28 *blown, blown out*
 φυτευτός: נִטָּע Eccl 3. 2 סָחֵל Jer 17. 8 *planted*
 χρηστός, -όν: חֶסֶד Gn 24. 12 חֶסֶדִים Gn 32. 11 חֶסֶד Ps 145. 17, 149. 5-6 חֶסֶדִים Prov 10. 4, 13. 4 pl. τὰ χ., as Subst., *benefits, kindnesses; of persons, good, esp. in war, valiant, true; generally, good, honest, worthy*
 χωριστός: נִרְוּשָׁה Lev 21. 7 *separable, existing separately*

COMMENTS

Although it is not usually difficult to distinguish the genuine likeness from the spurious semblance while prospecting for homologues, if our rules and tests are rigorously applied, the very existence in Hebrew of a homologue to a cognate verbal adjective acts as a reassuring adjuvant in this delicate aspect of our philological exploration. It would corroborate an unusual verbal homology. For instance: ἔλαω means, *inter alia*, to draw a bow; and in that meaning, the homologue of ἔλαω is דָּרַךְ (קֶשֶׁתוֹ) Thr 2. 4. ἔλαω also means to draw a sword; and in this meaning the homologue is שֶׁלֶף (הֶרְבּוֹ) Jud. 8. 20 IS 17. 51. Now ἑλκτός means *tensile*, and in that meaning, the homologue of ἑλκτός is דָּרוֹךְ Jes 5. 28: וְכָל-קֶשֶׁתָּיו דָּרֹכֹת, 'and all his bows are tensile'. ἑλκτός also means *that can be drawn*, and in this meaning the homologue of ἑλκτός is שְׁלוּףָה Nu 22. 23: וַחֲרָבוֹ שְׁלוּפָה, 'and his sword was drawn'. But ἔλαω has a further meaning: to draw, with a collateral notion of force or exertion; and in this meaning

it has two homologues: חָלַץ Dt 25. 9, as well as שָׁלַח Jud 3. 22 Ruth 4. 7. In this meaning the homology of $\epsilon\lambda\kappa\omega/\text{חָלַץ}$ is corroborated by that of $\epsilon\lambda\kappa\tau\acute{o}s/\text{חָלַץ}$ Dt 25. 10, especially in view of the contexts Dt 25. 5-10 and Ruth 4. 1-13.

Incidentally, there are two additional corroborative details which reinforce that of the homology of this verbal adjective, namely: the compound verb and its special meaning. For חָלַץ has for homologue $\epsilon\acute{\xi}\epsilon\lambda\kappa\omega$, and bears both its meanings: *draw, drag out* (Lev 14. 40, 43) and *rescue from* (Ps 6. 5 Prov 11. 8, 9), the latter being a specialized use of the former—'*draw, drag out of danger*'. (Cf. $\text{שָׁמַר}/\acute{\alpha}\nu\eta\kappa\epsilon\sigma\tau\acute{o}s$, $\text{שָׁמַר}/\nu\sigma\acute{o}\sigma\acute{\alpha}\zeta\omega$ IIS 12. 15.)

A unique example—across which I came almost by accident—is הָרוּג , a verbal adjective bearing two totally different meanings: *slain* and *arms*—the latter hitherto unknown—although derived from a verb with a single meaning, *slay*. This unparalleled phenomenon has placed two verses in Isaiah beyond the comprehension of biblical scholars, because the explanation lies exclusively in the homologue of הָרוּג , $\epsilon\nu\alpha\rho\acute{\iota}\zeta\omega$: *strip a slain foe of his arms* ($\epsilon\nu\alpha\rho\acute{\alpha}$); hence *slay in fight* הָרוּג Gn 4. 8 Ex 2. 14; generally, *slay* הָרוּג Lev 20. 15, 16. Then the homologue of הָרוּג is $\epsilon\nu\alpha\rho\acute{\alpha}$, $\tau\acute{\alpha}$: ($\epsilon\nu\alpha\rho\acute{\iota}\zeta\omega$) only pl., *arms and trappings of a slain foe* הָרוּגִים Jes 10. 4, 14, 19. There remains, however, another snag of a similar type, the phrase תַּחַת אֲסִיר which occurs in the former verse. אֲסִיר there is the homologue of $\sigma\epsilon\iota\rho\acute{\alpha}$: *cord, rope* אֲסִיר Jud 15. 14; *trace* אֲסִיר Jes 10. 4. To complete the matter and corroborate the above, $\sigma\epsilon\iota\rho\acute{\alpha}$ has two derivatives, namely: $\sigma\epsilon\iota\rho\alpha\iota\acute{o}s$: *joined by a cord or band* אֲסִיר Jud 16. 21 IIS 3. 34 IIR 7. 10 Jer 40. 1 Ps 146. 7 Neh 4. 12 אֲסִיר Gn 39. 22 Jud 16. 21 סִוּר Eccl 4. 14; and $\sigma\epsilon\iota\rho\acute{\alpha}\omega$: *bind or draw with a rope* אֲסִיר Gn 46. 29, 49. 11 Jud 15. 13, 16. 5 IS 6. 7 IR 18. 44 IIR 25. 7 Jer 40. 1, 46. 4 Ez 3. 25. Now both texts are perfectly plain: לְבָשׁ הָרוּגִים means 'dressed in armour', and $\text{תַּחַת אֲסִיר וְתַחַת הָרוּגִים יִפְּלוּ}$ means 'they will fall in battle in harness under their armour'. Indeed, Hebrew is very Greek.

It is instructive to compare some Hebrew homologues among themselves, and with fellow Arabic homologues. For instance: $\acute{\alpha}\gamma\alpha\pi\eta\tau\acute{o}s/\text{أَهْوَب}/\text{حَبِيب}$, $\text{דָּוִד}/\text{داود}/\text{دَوِّد}$; $\alpha\iota\delta\epsilon\sigma\tau\acute{o}s/\text{وَشَو}$, $\acute{\alpha}\gamma\alpha\pi\eta\tau\acute{o}s/\text{أَهْوَب}$, $\alpha\iota\delta\epsilon\sigma\tau\acute{o}s/\text{وَشَو}$; $\alpha\iota\pi\epsilon\tau\acute{o}s/\text{بَحِير}$; $\acute{\epsilon}\xi\alpha\iota\pi\epsilon\tau\acute{o}s/\text{بَكُور}$; $\acute{\alpha}\gamma\iota\sigma\tau\acute{o}s/\text{קָדוֹשׁ}/\text{قُدُوس}$.

قدیس/קדש. Note the scale פעול and פעיל in Hebrew and Arabic respectively as regards אהוב and حبيب, while the converse obtains as regards דויד and داود; the initial α in ἀγαπητός changing into י in ידיד, and into و in ودود; the homologues of αἰδεστός are: one on the scale פעול, and the other on the scale פעיל; so are the two Arabic homologues of ἀγιστός; but their fellow Hebrew homologue is on the scale פעול, whereas the Aramaic is on the scale פעיל; the homologues of αἰρετός and εξαίρετός show that ה was sometimes pronounced like כ, as it is to this day by the Ashkenazim; while אהוב and حبيب show that γ exchanges with both ה and ח, as in γάμος, חלב, חליב/חלב.

The difference in gender between בתולה and بتول is merely formal, for both nouns are in the feminine. This purely formal difference is convincingly explained by the fact that they are both homologues of ἀβατος, an adjective of common gender. It is significant that because ἀβατος is of the same structure as a verbal adjective, its homologues both in Arabic and Hebrew are on the scale פעול. ἀφθορος, πῶλος and παρθένος also claim homology with בתולה, and are of common gender.

Consider the two pairs of homologies—ἀβρατος אברא and ἀμ-βρατος אברא, γνωτός (A) ידע and γνωτός (B) ידע—and mark how closely faithful to Greek Hebrew can be.

The homology γνωτός/ידע is perfectly valid, although the direct homologue of ידע is not γιγνώσκω but οἶδα. This is an irregular verb which belongs to the mixed class of verbs some of the tense stems of which differ from others. Thus, the aorist and perfect for the verb εἶδω (B) are usually supplied by γιγνώσκω. The same phenomenon manifests itself in the homology φόρημα משה (Nu 11. 11), on account of the two verbs associated with φέρω, namely: οἴσειν (fut. inf.) and ἐνεγκεῖν. It is interesting that Hebrew proves the connection between γιγνώσκω and οἶδα, in that the former verb—unlike the latter, but like ידע—preserves the meaning of carnal knowledge.

There is not always an extant verb or kindred word of the homologue of a verbal adjective, e.g. ἀγαπητός/ידיד. Sometimes the verb of one homologue exists, but not of another, e.g. אהב is the verb from which אהוב is derived; but there is no extant verb in Hebrew from which ידיד was derived, whereas its equivalent

ودود is derived from ود/ἀγαπάω. Nor is ףוּנַן, the homologue of ἀναγκαστός, related either phonetically or morphologically to וּנַן, the only homologue of ἀναγκάζω. וּנַן drops the syllable γκα by way of syncope, splits ζ into its components, and drops δ; whereas non-extant ףוּנַן dropped the initial vowel by way of aphaeresis, and γ by way of syncope, converted κ into ן, and ζ into צ. Hence the vast difference in the pronunciation of (non-biblical) וּנַן and ףוּנַן.

For one reason or another I had repeatedly been tempted to accept as genuine the homologies αῖρέω/בָּחַר and αἰδέομαι/בָּוֹשׁ, but had as often resisted the temptation, until I discovered that in an appreciable number of words β replaces the spiritus, e.g. βαγός = Laconic ἄγός, βάδομαι stands for ἡδομαι, βαδύς (i.e. *Fadús*) is Elean for ἡδύς; βαλκιωτής (*Fal-*), Cretan for ἡλικιωτής; βάριον, cf. ἀρήν; βάριχα, cf. ἄριχα; βήλημα (i.e. *Fηλ-*), ἡλημα; βρίζα, Aeolian for ῥίζα; βρόδον, i.e. *Fro-*, Aeolian for ῥόδον وِرد פֶּרֶד Nu 17. 23; ἥλιος, Cretan ἀβέλιος בעל Jud 2. 13 בֵּל Jes 46. 1; εἴκοσι, Laconic βείκατι; ῥᾶ, cf. Aeolian βρᾶ; ῥαδινός, Aeolian βράδινος; ῥαδίως, Aeolian βραῖδιως; ῥάκος, Aeolian βράκος; ῥατάναν, cf. βρατάναν; ῥήτρα, Elean *Fράτρα* בְּרִית Gn 6. 18; ῥοδοδάκτυλος, Aeolian βροδοδάκτυλος; ῥυτίς, Aeolian βρυτίς; ῥώχειν = βρύχειν, βρύχω, βρύκω קֶרַח Ps 35. 16 Job 16. 9, ἐπιβρύκω حَرَق; cf. τρίζω.

In fact, αῖρέω/בָּחַר (Gn 6. 2, *choose*) is strongly corroborated by καθαιρέω/בָּחַר (IICh 34. 6, *destroy*). The *Ketiv* in the latter verse is בָּחַר בְּתֵי־הֵם, and the *Qeri* בָּחַר בְּתֵי־הֵם. In the context, however, the *Qeri* does not make sense, whereas the *Ketiv* should have been vocalized בָּחַר בְּתֵי־הֵם—meaning ‘destroyed their temples’. בְּתֵי־הֵם is Ashkenazi for בְּתֵי־הֵם.

At the beginning I also had my doubts about the homology αἶρω/תָּלַה Gn 40. 19, but they were dispelled when I discovered that the spiritus was sometimes replaced by ת in Graeco-Hebraic homology—thus: ὄλος, Ion. οὖλος (A)/תָּבַל Jes 13. 3; οὖλος (B)/תָּלַת Cant 5. 11; ἀλουργός/תֹּלַעַת Jes 1. 18/תֹּלַעַת Nu 4. 8/תָּכַל Nu 4. 6; εὐλή/תֹּלַעַת Jes 14. 11/תֹּלַעַת Jon 4. 7; εἶς/תַּחַת Ptn 17. 10; ἐπ-αινέω/תָּנַח Jud 5. 11; ἀπτω/תַּפַּח Dt 21. 19, 22. 28; ἐννέα/תַּשְׁח Dt 3. 11. Indeed, in one case at least, i.e. ὀμφαλός/טָבוֹר Jud 9. 37 Ez 38. 12, the spiritus is replaced by ט; and in another, ἑλκω/דָּרַךְ Ps 7. 13, by ד. It is relevant to

observe that the *دبكة*, the traditional dance witnessed by tourists at Baalbek, is obviously homologous to τὰ Βάκχια/Bάκχεια or ἡ Βάκχη.

The related homologies, αἰνετός/حمود حميد and αἰνικτός/חמודות/חמודים, characterize the intricacies of Greek, the thoroughness required in the search for genuine homologues, and the powerful—if not altogether indispensable—assistance lent by Arabic in ascertaining them. That is why these homologies are worth considering in detail.

First, αἰνετός and αἰνικτός respectively derive from αἰνέω and αἰνίσσομαι; the latter verb derives from αἶνος, a cognate of the former. Now αἰνέω is identical with αἰνίζομαι, which accounts for the ט and the ז in the homologues of αἰνέω and its derivatives.

Secondly, these homologues are: αἰνέω, Aeolian αἶημι = αἰνίζομαι—poetical and Ionic verb, very rare in good Attic prose, ἐπαινέω being used instead—properly, *tell, speak of* טוה Ez 17. 2, usu. *praise* אמר Jes 3. 10 טנה Nu 21. 17 Ps 147. 7 טנה Jes 27. 2; *approve* חמד Ps 68. 17; esp. in religious sense, *glorify* God חמד Jes 1. 29 מנח חמד; *advise, recommend* טע Jes 19. 12, 23. 8 ועצ נصح; *commend* חמד, *to be content with, acquiesce in* חמד Gn 24. 5 ונאח Ib 34. 15; *thank* חמד; *to promise* טע Ex. 21. 8, 9, טעבד Am 3. 3; *or vow* טעבד.

Thirdly, compounds: ἐπαινέω, Aeolian -αἶημι, = αἰνέω (for which it is regularly used in Attic), αἰνίζομαι, *applaud* טנה Ex 32. 18 טנה Jes 27. 2 Ps 88. 1 טני אתני על; *commend* חלל Ps 56. 5; *applaud, approve* טבח Eccl 8. 15; *assent* טבה Ex 10. 27; *praise* חלל Ps 106. 1 טבתבה Ps 117. 1 טבח Ps 117. 1, 31. 30 חתהחלל Prv 27. 2 טנה Jud 5. 11 טני אתני על; *undertake to do* טעבד; ἐπαἰνεσις, ἔπαινος, *applause* (W) טנות Ex 32. 18; καταπνέω, *promise to do* טעבד, esp. *promise in marriage, betroth* חטב.

Fourthly, other derivatives: αἰνετήριος, *laudatory* טחי טחי = αἶνος. αἶνος, poetical and Ionic word, = μῦθος, *a tale, story* חידה Ps 49. 5, 78. 2, αἰνεῖν αἶνον *to tell a tale* Aeschylus, Agamemnon 1483, חוד חידה Ez 17. 2, esp. *story with moral, fable* חידה Ez 17. 2 חמד מנח טנא, *praise* חידה Jud 14. 12, *riddle* חידה Ez 17. 2 חמד מנח טנא.

resolution *تصميم*. *ἐπαίνεσις*, praise *לְנוֹחַ* Ex 32. 18 *تَسْبِيح*; *ἐπαινέτης*, praiser *حَمَاد*; *ἐπαινετός*, praiseworthy, laudable *مُحَمَّدٌ مَحْمُودٌ مَذُوحٌ*; *ἐπαινός*, panegyric *مَدِيح*. It is interesting to note that the equivalent of *αἰνεῖν αἶνον* to tell a tale (Aeschylus: *Agamemnon* 1483) occurs no less than four times in two different books: Jud 14. 12, 13, 16 Ez 17. 2.

Fifthly, the homologues of *αἰνίσσομαι* and its derivatives: *αἰνίσσομαι*, speak darkly or in riddles, *לִלְל* Jud 14. 12; *αἶνγμα*, -μός, dark saying, riddle *לִלְלָהּ* Ib. *أَحْجَبِيَّة*.

Sixthly, a word or two about the above group of homologies.

The primary homologues of *לָלַח* are *μήδομαι*, *μητιάω*, -ίομαι, -ίζομαι—because they not only conform phonetically and semantically, but also yield derivatives which are homologous with *לָלַח* (*μητίετα*, -της), *לָלַח* (*μηδος* (A), *μητις*), *לָלַח* (*μηδος*, *μητιμα*, *μητις*). But since *αἰνέω/αἰνίζομαι* do not provide such derivatives, they could only be accepted as secondary and additional homologues of *לָלַח*, *وعظ*, and *نصح*; and even then, not without reservation.

The primary homologues of *לָלַח* are *εἶρω* (B) and its associates, *ἐρῶ*, *εἶπον* and *φήμι*, because—here, again—not only do they conform both phonetically and semantically, but also yield derivatives which are homologous with *לָלַח* (*φήμη*, *ἔπος*, *ρήμα*, *أَمْرٌ*), *לָלַח*, *לָלַח*, *לָלַח* (*ρήσις*, *φήμη*, *ἔπος*), *לָלַח* *ρήμα*, *φήμη*). And although *αἰνέω* provides no such derivatives, I nevertheless uphold the validity of its claim to homology as a secondary homologue with *לָלַח*, or as a homonym, in view of the context.

However, the invocation of the Greek morphological rule, whereby *μ* is added in the middle of a word to facilitate pronunciation, is not to be resorted to lightly or arbitrarily in order to conjure up homologies at random. On the contrary, it—perhaps more than other philological rules—ought to be treated with great caution and judicial discretion, because by juggling with any of them one could plausibly contrive spurious or unrealistic homologies of a grotesque nature. Here, however, over and above the fact that the families of *εἶρω* and *לָלַח* completely resemble each other in every one of their kindred members, what clinches the argument in favour of inserting the *ל* is the semantic factor operating in Arabic as well as in Hebrew in a strangely

convincing way. For although in none of its various meanings—which Greek verbs are disconcertingly wont to have—does εἶρω specifically convey or even vaguely suggest the notion of ‘replying’, one of the meanings of ῥῆσις is ‘answer’, and this happens to coincide precisely with אָמַר in verses which occur in two quite different books of the Bible, that is: Jud 5. 29 and Prv 22. 21. This is corroborated by another extraordinary coincidence, since one of the meanings of εἶρω is ‘order’, the Arabic homologue of which is أَمَرَ; while one of the meanings of ῥῆμα is—almost unaccountably—‘matter’, which happens to be homologous with מַעֲרָם (cf. ἔπος דָּבַר Ex 18. 22). Finally, since אָמַר is the homologue of ἔπω (the associate of εἶρω), its connexion with εἶρω and its derivatives is similar to that of אָמַר with ὀέρω and its derivatives; so that the מ dialectally replaces the π.

As to the rest of the above homologies, I have never entertained any doubt.

The homology αἰτέω/אָלֵא is confirmed by the fact that the Boeotian variant of αἰτήσω is θήσω.

The צ in אָרֵצִי/ἀρεστός is preserved from the original homology ἀρέσκω/הָרָצָה, where it replaces the digraph σκ. Now ἀριστός is not a verbal adjective, but since it is in the form of one, its Hebrew homologue is on the scale פְּעוּל. Other examples are θέρπιτος which has precisely the same homologue as θεριτός and θεριστός/θέριστος.

ἀρετός/אָרֵי is confirmed by ἀρκεῖς/אָרוּכָה II Ch 24. 13 (*help, aid*) and ἀρκέω/אָרָךְ Jes 40. 18 Ps 40. 6, 89. 7 (*to be a match for*)(?).

ὄρακτός resembles פְּרוּזִי, פְּרוּזָה, and פְּרוּי more closely than does ἄφρακτος; but semantically all the texts point to the latter as being the right homologue. Both words derive from φράσσω, the homologue of which is בָּצַר, not through metathesis, but by the dropping of ρ and the adding of a terminal ר, as in יָצַר/ὀρθός. Cf. ἄβατος/בְּתוּלָה, *sub.*, where the α privativum drops.

In γλυπτός/אָלִיל, the γ exchanges with א, as in אָלֵךְ Jes 20. 6 and γυνή (-ναικός)/אִשָּׁה Gn 2. 22 اُنْثَى; although in these two homologies it can reasonably be argued that the γ is dropped. But there can be hardly any doubt about the exchange in μέγας/מָאָד.

γραπτός derives from γράφω, the homologue of כָּתַב. Admittedly, the metamorphosis which the Hebrew verb has under-

gone is so complete as to render it utterly unrecognizable as a variant of its putative Greek original: the γ and the ϕ have been respectively altered to \beth and η , and the ρ has dropped out. Indeed, the Greek word has been so transformed by these changes that it has lost its literal identity in the resulting substitute. Nevertheless, there is abundant evidence that this homologue is merely wayward and not at all spurious.

First, all three consonantal changes are perfectly regular: γ and κ , and ϕ and θ (or π and τ) interchange dialectally, whereas the ι in the infinitive $\epsilon\iota\nu$ or the thematic ω interchanges with \beth and ρ drops out in Graeco-Hebraic homologies.

Secondly, the Doric and Argive versions of $\gamma\rho\acute{\alpha}\mu\mu\alpha$ ($\gamma\rho\acute{\alpha}\phi\mu\alpha$) are severally $\gamma\rho\acute{\alpha}\theta\mu\alpha$ and $\gamma\rho\acute{\alpha}\sigma\sigma\mu\alpha$. Here one should remember that θ , σ and τ are dialectally interchangeable, and that in later Attic $\sigma\sigma$ passed into $\tau\tau$.

Thirdly, כתב bears various meanings of $\gamma\rho\acute{\alpha}\phi\omega$, including one or two highly specialized, which is rather significant: *scratch, graze* Ex 39. 30; *draw maps* Jos 18. 4, 6, 8, 9; (*mark, brand* Lev 19. 28); *write* Jes 8. 1 Jer 36. 6 كتب خط ; *inscribe* Ex 39. 30 Dt 10. 2 Prv 3. 3; *register, enrol* Ez 13. 9; *prescribe, ordain* Esth 3. 9; *indict; bring an accusation against* Job 31. 35.

Fourthly, all the derivatives of כתב find counterparts among those of $\gamma\rho\acute{\alpha}\phi\omega$, with which they tally quite comfortably, in sense as well as in structure, namely: $\gamma\rho\acute{\alpha}\phi\acute{\eta}/\text{כתב}$, *that which is written, writing* Esr 1. 22, 4. 7; *letter* IICh 2. 10; *document* Esr 2. 62; *book* Ez 13. 9 كتاب ; $\gamma\rho\acute{\alpha}\phi\acute{\eta}/\text{כתב}$, *that which is drawn or painted, drawing, picture, writing* Lev 19. 28; $\gamma\rho\acute{\alpha}\mu\mu\alpha$, $-\acute{\alpha}\theta\mu\alpha$, $-\acute{\alpha}\sigma\sigma\mu\alpha/\text{מכתב}$, *written character, letter* Ex 39. 30; *letter* IICh 21. 12; *inscription* Ex 32. 16 Dt 10. 4; *notes in music* מכתם Ps 16. 1. A highly specialized meaning of $\gamma\rho\acute{\alpha}\phi\acute{\eta}$ is *bill of indictment* in a public prosecution, the homologue of which is ספר Job 31. 35.

סור confirms that the \aleph in אסור and אסיר is prosthetic, but I am not quite sure about the status of the ק in קסורה . If קשר is the homologue of the simple verb $\delta\acute{\epsilon}\omega$, then the ק would be prosthetic; on the other hand, should קשר be held to be—like עקר —a direct homologue of the compound verb $\acute{\epsilon}\kappa\delta\acute{\epsilon}\omega$, embodying the prefix $\acute{\epsilon}\kappa$ -, then the ק would be replacing κ . Yet that choice would not quite dispose of the problem; there is a real dilemma here. For strictly speaking, since קסורה is on the scale

פעול, it would usually be the homologue of δετός, the verbal adjective of δέω; whereas grammatically, the homologue of ἔκδετος should regularly (though not necessarily) have been מקשרה or מקשרת. The only way out of the impasse is to accept the ק also as a prosthetic, especially as this would tie up with δέσις/קשר IIR 11. 14, on one hand, and κατάδεσις/קשר Jes 3. 20, on the other. A similar question is posed by הלוי in connection with λεκτός and ἐκλεκτός; and by עדה and עטה vis-à-vis δύω and ἐνδύω. Besides, although I know only one other instance of a prosthetic ק—קבל—πρός—there are several instances of other gutturals being prosthetic, e.g. βλέπω/הבר Jes 47. 13 (cf. ἐπι-); λάξις/הלקה Gn 33. 19, חלק IIR 9. 10; λάχος/חלק Dt 18. 8, חלקה IIR 35. 5; περάω/עבר Gn 15. 17 Jos 4. 22, פורו/עבר Jer 23. 9, ἐκפורו/העביר IIR 16. 3, פורו/עבר Jos 5. 11.

Incidentally, comparison with Greek proves conclusively that the exceptional structure סור is the genuine original word—and not a freak, as has hitherto been thought. There are several such instances, e.g. γαληρός/שמן Am 6. 1, חלמן Job 21. 23; Ζεὺς (Σδεύς)/שדי Gn 17. 1, Ζήν/שדין Job 19. 29. Each one of them is a tribute to the absolute fidelity of our scribes who, generation after generation, faithfully transcribed the text of our sacred scriptures as they found it. They have thus transmitted to us relics which establish beyond peradventure that in the distant past our forefathers spoke undiluted and unimpaired Greek.

Mark that whereas Δόδοτος embodies the verbal adjective and means 'given of Zeus', יהונתן and נתניהו embody the noun and mean 'gift of Zeus', יה being homologous to the genitive Διός—with the not unusual elimination of the initial δ—as כבד Ex 29. 13 is homologous to ἑπατος, the genitive of ἑπαρ. Mark also that נתניה is short for נתניהו, because יה Jes 12. 2 Ps 68. 19 and ביה Jes 26. 4 Ps 68. 5 are the homologues of Διός or Πατρί.

The homology ἐλογετός/ברוך has a somewhat complicated background which deserves to be thoroughly explored, in order to clear up ambiguities and dissipate unnecessary doubts, while pointing out persistent difficulties.

The initial obstacle to be surmounted is phonetic, namely, the exchange of the prefix εὐ with ב. This can be done by taking into consideration five facts: (1) that in proper nouns this prefix exchanges with אב and אבי; (2) that in אברך Gn 41. 43—

assuming the word to be related to בָּרַךְ—this prefix actually exchanges with בָּרַח; (3) that in several homologies this prefix exchanges with ׀, a letter associated with ב in Graeco-Hebraic homologies, e.g. εὐφύης/יָפִי Gn 39. 6, εὐφωκός/יָפִי Nu 13. 6, εὐδω/יָפִי Cant 5. 2; (4) that in modern Greek, εὐ is pronounced 'ef'; (5) that Arabic yields the following immediately relevant and closely resembling homologies: εὐλογέω/يُطَلِّعُ, εὐλογία/بَلَاغَة, εὐλογός/بَلِيع. Cf. Euskadiko/Basque.

Then there lies concealed somewhere a semantic snag, i.e. the word בָּרַח in Jes 36. 16, which commentators and lexicographers have glossed over by inventing for it the meaning of 'treaty', or explaining it away by a circumlocution. As always, I preferred to face the difficulty, instead of evading it with a worse than useless dodge; and, as usual, I discovered a suitable homologue, εὐεργεῖα, -είη, -εσία, -εσίη, *well-doing, good deed, kindness* (cf. Jos 15. 19). But it behoves me to be modest, because I have an unfair advantage over them, in that I am able to invoke Greek as my authority. However, the trouble is that scholars—one authority excepted, namely, Professor Cyrus H. Gordon—refuse to take me seriously, treating my painstaking philological invocation as if it were a mere incantation, an attempt at summoning the genie!

Accordingly, the following is the result of my research: The simple verb בָּרַךְ is homologous to εὐλογέω; but its infinitive, בָּרַךְ Jos 24. 10, its Passive, בָּרַךְ Gn 12. 3, and its פָּעַל, are the only parts of it extant. Its פָּעַל, בָּרַךְ has at least two homologues: (1) κατευλογέω (strengthened for εὐλογέω)—*speak well of, praise* Nu 23. 11, 20; *bless, praise* a god ICh 29. 10; of God or men, *bless* Gn 24. 1 IIS 13. 25 IR 8. 66 ICh 31. 8; also, apparently by an Hebraic euphemism, *curse* IR 21. 10, 13 Job 1. 5, 2. 9; (2) κατευεργετέω (strengthened for εὐεργετέω)—*show kindness to* Jos 14. 13. The פָּעַל is homologous to κατευλογέω in the Passive Voice—*bless, praise* a god Job 1. 21; of God and men, *bless, praise* Jud 5. 24. Its פָּעַל is homologous to εὐλογέω in the Middle Voice—*bless* Gn 22. 18 Jes 55. 16; *bless, praise* Dt 29. 18. Finally, its verbal noun בָּרַח is homologous (1) to εὐλογία—*praise, eulogy* Neh 9. 5; *blessing called down or bestowed* Gn 27. 12, 35–6; and (2) to εὐεργεῖα, -εσία—a *good deed, kindness* Jes 36. 16 (v. p. 229).

Now I am not happy about the euphemistic use of εὐλογέω to

mean 'curse' in the Septuagint, especially as there is another verb which has a good claim to homology with קָרַךְ in IR 21. 13, that is, $\kappa\alpha\tau\eta\lambda\omicron\gamma\acute{\epsilon}\omega$ which means 'make of small account'. But this verb is supposed to be instead of $\kappa\alpha\tau\alpha\lambda\omicron\gamma\acute{\epsilon}\omega$, a form which we are told does not occur. Is it possible that it is an ancient form of $\kappa\alpha\tau\epsilon\upsilon\lambda\omicron\gamma\acute{\epsilon}\omega$, used several times by Herodotus? I am not sufficiently informed to be able to judge. Nevertheless, it is right to point out that on at least one other occasion the Septuagint gave what they believed to be a literal translation of the Hebrew text, when they rendered $\text{לְשׁוֹן זָהָב אֶחָד}$ by $\gamma\lambda\omega\sigma\sigma\alpha\nu \mu\acute{\iota}\alpha\nu \chi\rho\upsilon\sigma\eta\nu$ Jos 7. 21. In fact, לְשׁוֹן there has nothing to do with 'tongue', but is the homologue of $\pi\lambda\acute{\iota}\nu\theta\omicron\varsigma$, *ingot*. In this homology, the letters dropped are π and ν ; whereas in $\pi\lambda\acute{\iota}\nu\theta\omicron\varsigma/\text{לִבְנֹהַן}$, לִבָּן , the letters dropped are π and θ . In מִלְכָּן , one of the five homologues of $\pi\lambda\iota\nu\theta\epsilon\acute{\iota}\omicron\nu$, ν and θ drop out; while in the others— מִלְכָּם , מִלְכָּם , מִלְכָּם —only ν drops out. Cf. הָשִׁיב Esr 10. 14, 18 Neh 13. 23; $\kappa\alpha\theta\acute{\iota}\xi\omega$ *συνοικέω*.

As to אֲבָרַךְ , it may be the הַפְעִיל imperative of either בָּרַךְ $\text{בָּרַךְ}/\epsilon\upsilon\lambda\omicron\gamma\acute{\epsilon}\omega$, with \aleph instead of η —as in אֲנֹלֶהָ Jes 63. 3, אֲרִשֶׁע IIS 3. 18, אֲשַׁתְּוֹלֵל Ps 76. 6, אֲהַחֲבֹר IICh 20. 35—or of $\text{בָּרַךְ}/\text{בָּרַךְ}/\pi\rho\omicron\sigma\kappa\upsilon\acute{\nu}\epsilon\omega$ IICh 6. 13, as in Arabic, أَبْرِكْ . Accordingly, as Joseph drove by in the State ceremonial procession, the populace lined up along the way was bid by his forerunners or outriders to acclaim or kneel down, as a token of respect.

$\epsilon\phi\theta\acute{o}\varsigma/\text{אֹפִיר}$ is another interesting homology. אֹפִיר , אֹפִיר , and אֹפִיר are apparently indiscriminate spellings. Thus we find that $\text{אֹפִיר}/\text{אֹפִיר}$ is a personal name: Gn 10. 29 ICh 1. 23; $\text{אֹפִיר}/\text{אֹפִיר}$ is a geographical name: IR 9. 28, 10. 11, 22. 49 ICh 29. 4 IICh 8. 18, 9. 10; and אֹפִיר is an adjective: Jes 13. 12 Ps 45. 10 Job 22. 24, 28. 16. The homologue of this adjective is $\acute{\alpha}\pi\upsilon\rho\omicron\varsigma$ in at least one context, Job 22. 24; elsewhere it may be $\epsilon\phi\theta\acute{o}\varsigma$. Another homologue of $\epsilon\phi\theta\acute{o}\varsigma$ is אֹפִיר Dan 10. 5, while $\acute{\alpha}\pi\epsilon\phi\theta\omicron\varsigma$ is the homologue of מֹאפִיר Jer 10. 9 and מֹאפִיר IR 10. 18. Lastly, one of the many remarkable finds in my most exciting research is that each of the following three relevant Greek phrases had an identical twin in Hebrew: $\acute{\alpha}\pi\epsilon\phi\theta\omicron\varsigma \chi\rho\upsilon\sigma\acute{o}\varsigma$, *refined gold* כֶּתֶם אֹפִיר Jer 10. 9; $\acute{\alpha}\pi\upsilon\rho\omicron\varsigma \chi\rho\upsilon\sigma\acute{o}\varsigma$, *unsmelted gold* כֶּתֶם מֹאפִיר Jer 10. 9; and $\epsilon\phi\theta\acute{o}\varsigma \chi\rho\upsilon\sigma\acute{o}\varsigma$, *refined gold* כֶּתֶם פִּז Cant 5. 11

אופו Dan 10. 5. A phrase identical with זהב מאופו is זהב מופו IR 10. 18, though מאופו might mean 'from *Ephesos*'.

According to the commentators and lexicographers, אופיר in its different spellings is invariably a proper noun, and so is אופו; whereas פו is a noun and מופו a participle of the verb פו, on the scale הפעל, meaning 'be refined'.

The homology ζευκτός/חבש/סוגה shows (1) that when a Greek verb—e.g. ζεύγνυμι—bears several meanings, its Hebrew homologues tend to differ with the variation in meaning, (2) that Arabic is of great corroborative value, and (3) that an homology carries conviction when the various meanings of the two homologues concerned coincide. Thus, consider the following meanings of ζεύγνυμι: of riding horses, *harness, saddle, and bridle* חבש IR 13. 13; *bind fast* חבש Ez 24. 17 Jon 2. 6 [סוג Cant 7. 3]; *join together* in setting a fractured jaw חבש Ez 34. 4; *join in wedlock* חבש; *join issue at law* חבש Job 34. 17; ἐπιζεύγνυμι, *bind fast* חבש Ps 147. 3; *join to* חבש Ez 30. 21. Mark, on one hand, the close resemblance between סוג and زوج; and on the other hand, the appreciable difference between harnessing a mount, setting a fracture, and going to law—in all of which meanings ζεύγνυμι tallies exactly with חבש. (Cf. σκεπάζω/חבש חבש Ez 16. 10, 24. 17 Job 28. 11, 40. 13; and c. p. 208.)

θετός/חבש, etc., is a most interesting homology.

First, according to the Septuagint, חבש means θρεπτή, 'adopted foundling', the initial ח being the definitive article. Apparently, in the days of the LXX, they knew the word חבש as meaning 'adopted'. But חבש has since been interpreted as an alias of Esther, akin to חבש—interpreted as 'aromatic bush', 'myrtle'—where the ח is an integral letter of the word. In one case, therefore, the homologue would be θετός (θετή, 'adopted daughter'); while in the other, it would be ἡδύς, Doric ἀδύς, 'pleasant' smelling or 'pleasant' looking. Since Esther was an adopted as well as a comely maiden, the probability is that she was surnamed חבש on both accounts.

Secondly, טמן is a homologue of θετός by the insertion of מ in the middle of the verb to facilitate pronunciation; cf. ἰστός/טמן. Otherwise, the relevant homologue of τίθημι would have been טן, instead of טמן Prov 19. 24, the ך being a terminal ך. This is corroborated by the Epic infinitive τιθήμεναι and the

homology $\theta\acute{\epsilon}\mu\alpha/\text{מִטְמָא}$ Gn 43. 23 Jes 45. 3 מִכְבֵּד Dan 11. 43, the two Hebrew synonyms reflecting the Greek dialectal exchange of θ with χ . Pronunciation was facilitated in other homologues of $\tau\acute{\iota}\theta\eta\mu\iota$ by a prosthetic \aleph , by resorting to the MV 1, or by transliterating the verb in full. However, the difficulty in pronunciation is still experienced in שׁוּם , where only the Hebrew terminal מ is added to the root $\theta\epsilon$; for in the formation of the הִתְפַּעֵל (הִתְשַׁמ), both the τ and θ were used: Dan 2. 5 Esr 4. 21, 5. 8. (Cf. $\tau\acute{\iota}\theta\eta\mu\iota/\text{הִתְשַׁמ}$ ICh 21. 10/ הִתְשַׁמ IIS 24. 12.)

$\delta\omicron\tau\acute{o}\varsigma/\text{נָתַן}$ is a doubly peculiar homology—in that morphologically, the Hebrew homologue corresponds to $\theta\epsilon\tau\acute{o}\varsigma$ as well as $\delta\omicron\tau\acute{o}\varsigma$; while semantically, it is highly specialized to describe one of two grades in the Hebrew hierarchy—the Levites and the *Nethinim* properly so called—subordinate to the priests. For the priesthood in Israel was monopolized by Aaron and his descendants. He and his sons were ceremonially anointed and consecrated to minister to God, and accordingly constituted a strict caste somewhat segregated from the rest of the people (Ex 29. 1–37, 30. 30, 40. 12–15 ICh 23. 13). The priests were assisted in a limited way by their fellow tribesmen, the Levites, who formed a secondary and looser caste. The Levites were formally dedicated— נָתַן , ‘granted’—by the rest of the people to God, instead of the first-born Israelites; because he had consecrated unto himself all the first-born in Israel, both man and beast, when he excepted them from destruction in the plague inflicted on Egypt (Ex 12. 12, 13, 29 Nu 3. 6–13, 8. 6–19). Supplementary auxiliaries to the priests were dedicated— נָתַן or נָתַן , ‘granted’—by king David (Esr 8. 17, 20). The descendants of these votaries set themselves up into a separate category, referred to by the Septuagint as *Ἀθινεῖμ*, *Ναθανίμ*, *Ναθινίμ*, or *οἱ Ναθιναιοί*; but only once was their name translated (*οἱ δεδομένοι* ICh 9. 2). However, נָתַן in Dt 28. 31, and נָתַן in the next verse, mean simply ‘granted, given, given away’, and are obviously so rendered by the Septuagint.

$\acute{\epsilon}\gamma\kappa\rho\alpha\tau\eta\varsigma/\text{נָזַר}$: Any person, man or woman, might make the vow of a Nazarene, a ‘self-disciplined’ man, whereby he bound himself for a certain period to grow his forelock, to refrain from shaving his head, to keep away from the dead, and to abstain from any product of the vine. He would thus become tempora-

rily 'devoted to the Lord'. At the end of that period—apart from unleavened bread, cakes, and libations—he would bring four sacrifices: a burnt offering, another offering for purification and a payment offering—presumably representing the payment of a ransom or conscience-debt felt by the Nazarene to be due to the Deity. In addition, he would shave his forelock and place the luxuriant crop on the fire beneath the payment offering (Nu 6. 2-21). The whole undertaking, more particularly the sacrifice of his own hair, was a personal votive gift given of himself, probably as a symbol of self-sacrifice. Similarly, the Greeks used to begin their sacrificial rites by cutting off a wisp of hair from the victim's forehead and casting it into the fire (*Odyssey* 3. 446). And Euripides significantly refers to the sacrificer's own hair: δάκρυα τ' ἔδωκα καὶ κόμης ἀπηρξάμην (*Electra* 91). Again: κόμης ἀπαρχὰς καὶ χοὰς φέρουσ' ἐμὰς (*Orestes* 96).

The homologies involved in this rite are: $\Pi\Lambda\lambda$ /καταξυράω, *shave close*; $\Pi\Xi\lambda$ /θύμα, *victim, sacrifice*; $\lambda\lambda$ /ἀσταφίς, δσ-, σ-, δτ: *grapes, raisins*; $\aleph\aleph\aleph$ καθαρίζω, *cleanse, purify*; $\Pi\aleph\aleph$ καθάρσιον (sc. ἱερόν), *purificatory offering*; $\Pi\lambda\lambda\lambda$ /κόλλιξ, *roll or loaf of coarse bread*; $\lambda\lambda\lambda\lambda$ /ράξ, ῥαγός, *grape, generally, berry*; $\aleph\lambda\lambda$ /δίωτος, *of things, dry, parched*; $\lambda\lambda\lambda$ καθαρίζω, *cleanse, purify*; $\Pi\lambda$ /λεῖος, *smooth, metaph. soft*; $\Pi\lambda\lambda\lambda$ ἀνάθεμα, -θημα, *anything dedicated*; $\Pi\lambda\lambda$ μῆξα, *barley-cake, distinguished from ἄρτος (wheaten bread)*; $\lambda\lambda\lambda$ δίδωμι, *offer to the gods*; $\lambda\lambda\lambda$ δῶρον, *votive gift or offering to a god*; $\Pi\lambda$ ἄνθος; $\Pi\lambda\lambda$ παρέχω, *present, offer*; and/or ἐγκρατεύομαι, *exercise self-control* Nu 6. 12; and/or εὐχομαι, *vow or promise to do*; $\lambda\lambda\lambda$ ἀπέχω, *keep oneself from, refrain oneself*; κατ-: *restrain himself from* Ib 6. 3; $\lambda\lambda\lambda$ ἐγκρατής, *master of oneself, self-controlled, self-disciplined*; and/or εὐκτός, *vowed, dedicated*; $\lambda\lambda\lambda$ σπονδή, *drink-offering*; $\Pi\lambda\lambda$ ἐκπύρωσις, *calcination*; $\aleph\lambda\lambda\lambda$ ἀπειλέω, *promise* Lev 27. 2 Nu 6. 2; $\lambda\lambda\lambda$ προκόμιον, *forelock of a horse, frontal tuft*; $\aleph\lambda\lambda$ ἁγίζω, *hallow, make sacred, sanctify (W)*; $\aleph\lambda\lambda$ ἅγιος, *devoted to the gods; in good sense, sacred, holy*; $\lambda\lambda\lambda\lambda$ καθιερεύω, *sacrifice, offer*; $\lambda\lambda\lambda\lambda$ ἱερεῖον, Ionic ἱερῆϊον, *victim, animal for sacrifice, ἱερέουσ' ἱερῆϊον* Od. 14. 94; $\aleph\lambda\lambda$ πρόσθιος, *front*; $\lambda\lambda\lambda\lambda$ φρυκτός, *roasted, fried*; $\lambda\lambda\lambda$ ἔθειρα, *hair, poetic noun*; $\lambda\lambda\lambda\lambda$ θύημα, θυήλημα, in pl., *sacrificial offering*; θύλημα, *that which is offered, mostly in pl., θυλήματα, cakes, incense, etc.*; $\lambda\lambda\lambda\lambda$ τέλος, *payment; pl. services or offerings due to*

the gods; חַטָּא / $\alpha\theta\acute{\epsilon}\tau\eta\mu\alpha$, *breach of faith, transgression*; גֶּפֶן / $\alpha\iota\acute{\nu}\eta$, old name for *the vine*; זָיִת , זֵיתוֹן , any climbing plant with tendrils, esp. *grape-vine* (IIR 4. 39); חֲמֵץ / $\zeta\acute{\upsilon}\mu\omega\sigma\iota\varsigma$, *fermentation*; יוֹנָה / $\alpha\iota\acute{\nu}\alpha\varsigma$, *a wild pigeon*, of the colour $\alpha\iota\acute{\nu}\omega\pi\acute{o}\varsigma$, *the rock-dove*, *Columba livia*; יַיִן / $\alpha\iota\acute{\nu}\omega\varsigma$, *wine*; עֵנָב / $\alpha\iota\acute{\nu}\acute{o}\pi\eta$, a kind of *grape-vine*; שָׂכָר / $\mu\acute{\epsilon}\theta\upsilon$, *wine*; מֵשָׂרָה / $\sigma\tau\acute{\alpha}\lambda\alpha\gamma\mu\alpha$, *that which drops, a drop*; תַּעֲר / $\tau\acute{o}$ $\xi\upsilon\rho\acute{o}\nu$, *razor*; תֵּר / $\tau\rho\upsilon\gamma\acute{o}\nu$, *turtle-dove*.

Thus both the rite and its nomenclature are Hellenic, though the institution of the Nazirate seems to be purely Hebraic. It will have been noticed that הַזֵּיתוֹן has three homologues to cope with, and זֵיתוֹן two: one, $\epsilon\acute{\upsilon}\kappa\tau\acute{o}\varsigma$, a verbal adjective, homologizing with זֵיתוֹן like $\mu\iota\sigma\theta\omega\tau\acute{o}\varsigma$ with שָׂכָר ; the other, $\epsilon\gamma\kappa\rho\alpha\tau\acute{\eta}\varsigma$, a noun, homologizing with זֵיתוֹן like $\mu\iota\sigma\theta\omega\tau\acute{o}\varsigma$, a Subst., with שָׂכָר .

IX. PROPER NOUNS

XLVII. Some Hebrew proper nouns resemble Greek proper nouns, others have Greek verbs, adjectives and common nouns as homologues; while some Greek proper nouns have Hebrew common nouns as homologues.

אֶדְנָהּ Ἡδωνεύς	דַּאֲחִיֶּה Ἡδης	עֲמֶרֶק *Ομηρος
אֵדֶה „	דִּיךְ ἀγαπητός	עֲמֶר „
אֶדְנָן „	דִּיךְ „	אֶדְנָנִי ἀστήρ (ὁ τὰς
אֶבְיֹאֵל εὐήλιος	הַצִּלְפֹּן הַקָּלִיפֹוֹ- nos	Ἡρόδοίτας), the planet Venus
אֶבְרָחָם εὐρημα	זכריה Διὸς ἀνὴρ	אֶפְלֹא Ἀπόλλων
אֶבְרָם εὐρεμα	הַדֵּל Ἡδης	אֶבְרָם φούρις, -νίκινος
אֶבְרָם-עֲבִיִּי εὐήλιος	הַדֵּל יִרְבִּי Ἡδου	אֶבְרָם Σκύθης
אֶזְרָא ξανθός	οἰκῆτωρ	אֶזְרָא „
אֶדְנָן Ἡδωνίς	עֲמֶרֶק *Ομηρος	אֶדְנָן „
אֶרֶם-אֶרֶם Ἡραί, Ἐρινύες	הַדֵּל Διὸς, Παιάν	אֶדְנָן Σκυθῶν
אֶרֶם Ἥρας	הַדֵּל Δίοπαν, Διὸς	אֶדְנָן „
אֶרֶם θεός	הַדֵּל Διογενίης	אֶבְרָם ὑπερούτης
אֶרֶם „	הַדֵּל „	אֶבְרָם „
אֶרֶם „	הַדֵּל εὐδωνος	אֶדְנָן Πτολεμαῖος
אֶרֶם-עֲבִיִּי *Ἡέλιος	הַדֵּל ἡΐθεος θεοῦ	אֶבְרָם „
אֶרֶם-עֲבִיִּי Ὑπερίων	הַדֵּל Ὀρθώσιος, ἴσος	אֶדְנָן κύρα
אֶרֶם-אֶרֶם Ἀμμων	אֶבְרָם Σκύθης	אֶדְנָן κυρία
אֶרֶם-אֶרֶם Ἀθήνη	אֶבְרָם Σκυθῶν	אֶדְנָן Ἡδης
אֶרֶם-אֶרֶם ἀστήρ	הַדֵּל μορία	אֶבְרָם „
(ὁ τὰς Ἡρόδοίτας, the planet Venus; cf. Jer 7. 18)	הַדֵּל „	אֶבְרָם ἐφῆβος θεοῦ
„ δρῦς, ξύλον,	אֶבְרָם πάμμεγας	אֶבְרָם „
ἀσκηρά	הַדֵּל Νεῖλος	אֶבְרָם „
הַדֵּל Διὸς, Παιάν	הַדֵּל „	אֶבְרָם „
אֶבְרָם πολυόμματος	הַדֵּל „	אֶבְרָם „
אֶדְנָן φύλαξ	הַדֵּל „	אֶבְרָם „
אֶבְרָם ἥλιος, ἡέλιος,	הַדֵּל Ἀθήνη (Θαρσώ, οὐς) Ὑπερίων	אֶדְנָן Ζήν
ἀβέλιος, πόσις, βέλα	הַדֵּל Ἡδης	אֶדְנָן „
אֶבְרָם πόσις		

כְּדִי	Zeús, Σδεύς	שָׁכָם	σηκός, σήκωμα	תָּמוֹת	θάνατος
שָׁחַר	ρόος	גִּלְהָד	Δήλος	תְּמַיִם	Σεμναί
כַּחֲזוֹר	„	שָׁם	Zeús	תַּרְסִישׁ	Θαρσώ, οὐς
כִּיחָר	„	הַלְכִי	Πτολεμαῖος		

Of necessity, an element of conjecture enters into the search for and ascertainment of homologues of proper nouns: ethnic, personal, and geographical. But I have tried to eliminate it as far as possible by the aid of two determining factors, namely: the context and comparison with other biblical homologues. Judiciously exploited, these two factors play such a decisive role that most of the results obtained through their application in this special research attain a degree of certainty almost equal to that achieved in the ascertainment of other homologues, where more factors and more reliable factors are available. This calculated risk has been amply justified, since there emerges a meaningful multi-lateral pattern of unexpected lucidity, wherein feature religious and social as well as philological details of far-reaching interest. They reveal, *inter alia*, hitherto hidden customs and historical facts which shed a flood of light on the Hellenic nature of Hebrew annals and way of life.

A preliminary exploration indicates that in this sector of our investigation appearances are even more deceptive than elsewhere, because—to the difficulties arising from the camouflage created by literal exchanges—there is added the handicap of homophony. Thus, the components אָח and אִי of אָחִיִּי cannot have their respective ordinary meanings, any more than אָב and אִי in אָבִיִּי. And what about אָבִיִּיִּי and אִיִּיִּי? Equally intriguing is a different set of compounds, i.e. אִישׁ־בֶּשֶׁת and אֶת־בֶּשֶׁת. Similarly, the compounds beginning with אֱלִי or ending with אֵל—such as אֱלִי־צוֹר and אֱלִי־צֶפֶן, אֱלִי־אֵל, אֱלִי־אֵלֵךְ, אֱלִי־אֵלֵךְ, אֱלִי־אֵלֵךְ, אֱלִי־אֵלֵךְ and אֱלִי־אֵלֵךְ in Jes 29. 1 and אֱלִי־אֵלֵךְ in Esr 8. 16.

I first classified these nouns into groups: (1) those beginning with אָבִי and אִיִּי, (2) with אָחִי and אִיִּי, (3) with אִישׁ־, אֶת־, אֱלִי־, אֱלִי־, אֱלִי־, אֱלִי־, אֱלִי־, אֱלִי־; and (4) those which include in their composition אֵל and אֱלִי. This convinced me that אָבִי and אִיִּי had no more to do with 'father' than אָחִי and

אֲחִי have with 'brother'; that, in fact, אֶבֶן and אֶחָא, אֲבִי and אֲחִי were interchangeable; that the vocalization of אֶבֶן was immaterial; and that neither אֵל nor יְהוָה necessarily referred to the deity. The fact that אֲבִי-עֵלְבֹן is the same as אֲבִי-עֵל, and אֲבִי-עֵל as אֲבִי-עֵל, was both challenging and helpful.

Now some of the words which follow אֶבֶן and אֲבִי, such as נֶעַם and שְׁלוֹם, are common nouns the respective homologues of which were known to me. I had also discovered the homologue of יִתְרוֹ. It suddenly struck me that אֶבֶן in אֲבִי-עֵל resembled εὐ as pronounced in modern Greek; and, on immediate trial, found them to be identical: אֲבִי-עֵל, εὐ-εἰς, אֲבִי-עֵל, εὐ-εἰς, אֲבִי-עֵל, εὐ-εἰς, εὐ-εἰς. This provided the key to nearly all the names beginning with אֶבֶן and אֲבִי; and it was not long before I realized that these prefixes were also equivalent to ἀγα-, and that ἀγα- was also equivalent to אֶחָא and אֲחִי. Much later I accidentally noticed that εὐδομος was Boeotian for ἐβδομος (*seventh*), and that ἀβληρα was a variant of εὐληρα (*τά: reins*).

What paved the way to the resolution of the difficulty presented by the third group (for although it contained several words, there was, as I discovered later, only one difficulty; cf. Gn 41. 25) was the interpretation of another series of kindred enigmas, not less baffling because some of them had been passed over by the exegetes who took them to be simple words of obvious meanings. They are: מְרִיבָעַל, יִרְבֶּעַת, יִרְבֶּעַת, מְרִיבָעַל, מְרִיבָעַל, מְרִיבָעַת, מְרִיבָעַת.

For my part, I could see no reason why, of all the idols, Baal should have been singled out for *shame*. And even if Baal was actually identified with 'shame', I found it utterly unacceptable that Gideon and the sons of both King Saul and Prince Jonathan should have been referred to by ignominious aliases. Nor did the plausible explanation for surnaming Gideon יִרְבֶּעַת commend itself to me, seeing that מְרִיבָעַל and מְרִיבָעַת were alternatives to מְרִיבָעַת. Lastly, Simonis's opinion, quoted by Gesenius, that מְרִיבָעַת is a contraction from מְרִיבָעַת, 'exterminating the idol', did not impress me, any more than the *Lexicon*'s interpretation of מְרִיבָעַת: 'Baal is (our, my, his) advocate (?)' . . . but G. B. Gray thinks מְרִיבָעַת orig. form = *hero of Baal*. In the circumstances, I felt that not only מְרִיבָעַת, but also the prefixes to it and to מְרִיבָעַת, demanded fresh investigation.

This led me to the discovery that the homologue of **בעל**, the Phoenician sun-god, was *ἀβέλιος*, Cretan for *ἥλιος*; that its homonym, meaning 'husband', had *πόσις* for homologue; and that *πόσις* was also one of the homologues of **בשת**. For at the time of Gideon and Saul, the connection between **בעל** and *ἥλιος* had long been forgotten, and people thought of **בעל** merely as a spouse (cf. Hos 2. 18, 19). But at that time, the connection of **בעל** (*husband*) with *πόσις* had also been completely forgotten: hence, the alternative appellation, of Baal being **בשת** (the other homologue of *πόσις*). Incidentally, the other homologues of **בשת** are the synonyms, *αἰδώς*, *αἰσχύνη*.

The key to the riddle of the various prefixes to **אל**, **בעל**, **בשת**, and **עם** is to be found in **איש-בשת**—where the homologue of **איש** is *ἰσθεός* rather than *ἀνθρωπός*—and the hyphenated **איש-בשת** being in contiguity with **בחר-אין** (Ez 30. 17). For it is *ἰσθεός* and its synonyms, *εἰρήνη* and *μείραξ*, which are the homologues of the other prefixes—except **שור**, **פִּי**, and **מפִּי**, the homologues of *ἀμύ*. Strangely enough, it was when I formed the view that the prefix **מפִּי** was the homologue of *ἀμύ*—so that **מפִּי-בשת** meant 'a follower of Baal'—that I appreciated the fundamental function of **איש-בשת** in my investigation, and realized that I stood on the threshold of a massive discovery.

Yet one more series of comparisons with other biblical homologues, to establish the fivefold meaning of **אל**. An obvious homologue is *θεός*, where the *θ* drops out through apheresis, as in *θεραπεία/תרפואה*; while the terminal *σ* turns dialectally into *ρ* which, in turn, also dialectally alters to *λ*. Another equally valid homologue is *ἥλιος*, e.g. **אל עליון** *Hēlios 'Υπερίων*, where the gutturals—**ע** and the *spiritus asper*—interchange, the *π* drops out (as in *ἐρπετόν/רֶמֶס* and *ὑπέρ/sur*) and *ρ* changes to *λ*. A third is *εἰρήνη*; a fourth *ὅλος*. Finally, *πολύς*; because sometimes **אל** is short for **לֵאל**, and once alternates with **בעל**. Incidentally, **בעל** has two other homologues: *πολύς*, e.g. **בעל שער** *πολύς/εἰς*; and *πολίτης*, e.g. **בעל שכם**.

Several proper nouns have more than one possible homologue, because of the close similarity between all the structures concerned without their prefixes, e.g. **אביר** is likely to homologize: with *εὐδωρος*, on the basis of the homology *δόσις/תשורה*; with *εὐθώρηξ*, on the basis of the homology *θώραξ/שור*; with

εὐπους, on the basis of the homology πούς/אשור. Another example is אוריאל.

On the other hand, there are different nouns which have the same possible homologue or homologues—e.g. אביאל and אבי-עלבון—because they refer to the same person. This pair of nouns confirms the accuracy of the inference that אל is the homologue of ἥλιος, drawn from the homology אל עליון/Ἡέλιος 'Υπερίων. At the same time אבון illustrates the interchange of ב and ו. A different example is: אלדעה, אלדע, and בעלדע homologizing with πολυειδήμων, ἡλιοειδής or 'Ηλιάδης. First, אלדע and בעלדע refer to the same person: the dilemma here being, whether בעל is the homologue of πολύς or—like בעל—that of ἥλιος, ἡέλιος. Then, אלדעה and אלדע are very similar; so that it is not unreasonable to assume that they have the same homologue. After due consideration, however, I judged the claims of 'Ηλιάδης to be of secondary rank.

צור in Dt 32. 4, 18, 37 is the homologue of θεός; but אליצור is synonymous with צור-צדי, both being homologous with εἰρηγν, ἡίθεος Διός. However, אליצור belongs to a series of proper nouns compounded of two nouns which change with each other not cases but only places—e.g. אלדע and ידעאל, אליה or ואלה and ואל, אלעם and עמאל, אלעסה and עסהאל, אליצור and צוראל, אליפלט and פלטיאל—which repay special scrutiny.

These names illustrate the pattern or principle of the prefix-suffix phenomenon; and the key to the series is the last pair, because it illustrates that phenomenon to perfection. Thus, אליפלט and פלטיאל are synonyms, both meaning εἰρηγν Πλούτωνος. This is confirmed by another pair, אלעם (IIS 11. 3) and עמאל (ICh 3. 5), which refers to the same person—Bathsheba's father. Now apart from this proper noun, ע has several homologues, e.g. δῆμος and γάμος (Gn 19. 38); so that אלעם might mean πολύδῆμος or πολύγαμος. But neither homologue is suitable: *populous* is an adjective which applies to a place, while *often married* refers to what a mature adult has been or become, and not to a newly born babe. On the other hand, 'my god is people' does not make sense; still less does 'my god is unlawful wedlock'. But the true homologue of ע in this

compound is *γαμέτης*, the synonym of *πόσις*—בִּשְׁת—the alternative name of Baal. Accordingly, אֱלִיעֶם seems to mean *Baal's present*. As a matter of fact, judging by יוֹאֵל (*Διὸς εἰρηή*), it actually means 'Baal's young man/gift'; and so does עֲמִיאל. Similarly, אֱלִיצוֹר and צוֹרִיאֵל mean one and the same thing.

Here the Septuagint comes to our assistance in a big way. To begin with, who in his senses would have equated יָשֵׁב בְּשֵׁבֶת in IIS 23. 8, with יִשְׁבְּעֵם in ICh 11. 11? Yet this strangest of equations is testified to by the Scriptures, without any explanation for it from the *Lexicon*. Fortunately, the Septuagint reads otherwise: יָשֵׁב בְּשֵׁבֶת is substituted by 'Ιεσβοσθέ in the Greek version, and by 'Ιεσβαδά in the Lucian; while יִשְׁבְּעֵם is 'Ιεσεβαδά in the former. Mark, incidentally, the consonant/vowel metathesis in 'Ιεσβοσθέ/'Ιεσβοσέθ, 'Ιεσεβαδά — βαδάδ — βαδά.

Gesenius states: 'יָשֵׁב בְּשֵׁבֶת' ('dwelling tranquilly' ['sitting on the seat']) . . . in the parallel passages יִשְׁבְּעֵם; and 'Yashov'am, like יִרְבְּעֵם ('to whom the people turn') . . . On the other hand, the *Lexicon* simply records the different versions, except that it omits to note the significant substitution of ὁ Χαβαθός for תַּחֲכַמִּי (which it states ought to read תַּחֲכַמִּי, and of 'Ιεσεβαδά for יִשְׁבְּעֵם. However, my theory reconciles all these versions by proving that the differences between them are purely philological: 'Ιεσβοσέθ, 'Ιεσεβαδά אֱלִיעֶם בִּשְׁת, אֱלִיצוֹר.

Thus: יָשֵׁב בְּשֵׁבֶת is literally ἡθεὸς ποσις אֱלִיעֶם בִּשְׁת, 'Ιεσβοσθέ)—יָשֵׁב homologizing with the genitive of ἡθεὸς, ἡθεου, the υ turning into ב—and יִשְׁבְּעֵם ἡθεὸς γαμέτου. Moreover, πόσις stands for בַּעַל, as does עֵם for γαμέτης. Again, the syllable δά in 'Ιεσεβαδά has undergone consonant/vowel metathesis from εδ, while δ has replaced λ dialectally from ελ; so that in the result the word actually reads 'Ιεσεβαδά. As for תַּחֲכַמִּי, as usual, the word is accurately recorded; and, as is almost invariably the case, the purported correction by the *Lexicon* is presumptuous. Now תַּחֲכַמִּי in IIS 23. 8 changes—hitherto unaccountably—to בֶּן-תַּחֲכַמִּי in ICh 11. 11. As a matter of fact, this is simply because תַּחֲכַמִּי exemplifies the prefix-suffix phenomenon, its homologue being Ἀχαμονίδης (the prefix תֵּן exchanging with the suffix -δης) or—as the Septuagint has it in ICh 11. 11—υἱὸς

The following are the homologues of *μάντις* and their compounds:

מיכיהו (masc.), מיכיה, מיכה, מיכאל, מיכא, מושי, מוצא
מסך, מטה, מסא, מעכה, מעוף, מנשה, מישע, מוסף, מישאל, מיכיהו, (fem.)
מתיהו, מתיה, מתני, מתני, מתן, מתושאל.

Another series of proper nouns, short but important, also manifests the prefix-suffix phenomenon. Each noun is a name made up of a subject, God; and a transitive verb, the implied object of which is the person bearing that name. But the homologue of such a noun is adjectival; it embodies the subject and the action of the verb, and implicitly qualifies that person. Thus יהונתן or יונתן changes back to front into נתניה or נתניהו, יהונדב or יהונדב changes back to front into נדביה or נדביהו, and אלהן or יוחנן or יוחנן changes back to front into חנניה or חנניהו or חננאל. The homologue of יונתן or יהונדב is Διόδωτος or Διόσδοτος, that of אלהן is θεογενής and that of יוחנן is Διογενής.

Numerous names of peoples and places throughout the Middle East—the land conglomeration washed by the Euphrates, the Mediterranean, the Jordan, the Dead Sea, the Red Sea, the Indian Ocean, the Arabian Sea, and the Persian Gulf—resemble *Σκύθης* and its derivatives. They constitute convincing testimony that in very ancient times that part of the world was ruled and inhabited by Cimmerians, Greeks, and Scythians, e.g.:

כֹּחַ, 20. 15. Ib חֲזִי, 15. 10. Gn חֵת, 34. 11. Ich מְזִי, 6. 17. IIR מִן
כֹּחֵן, 1. 12. Nu כֹּחֶה, 16. 21. Ib כֹּחֶה, 8. 14. ICh כֹּחֶה, 9. 19. IIR
כֹּחֶה, 19. 10. Gn כֹּחֶה, 24. 17. Ib כֹּחֶה, 30. 17. IIR כֹּחֶה, 7. 3. Hab
כֹּחֶה, 1. 1. Job עֵץ, 1. 19. Ex כִּי, 17. 10. Gn כִּי, 1. 16. Ex כִּי
כֹּחֶה, 1. 29. Gn קֹחֶה, 21. 5. Jud קְדוּמִים, 1. 20. Nu עֵץ, 35. 19. Jos
קֹחֶה, 26. 2. Dt קְדֻמָּה, 18. 47. Ez 14. 24. IS 19. 15. Gn קְדֻמִּי, 7. 23. Nu
קֹחֶה, 28. 21. Jos קִישִׁין, 7. 4. Jud קִישִׁין, 23. 15. IIS קִדְרוֹן, 5. 1. Cant
קֹחֶה, 1. 2. Jos קֹחֶה, 1. 2. Jos קֹחֶה, 22. 7. Jud קֹחֶה, 3. 14. Gn קֹחֶה.

Indeed, the biblical map—which stretches from Egypt to India, and from Sparta to Aden—is sprinkled with many names the Greek origin of which has been wrapped up in philological obscurity, e.g.:

הַרְמוֹן, הַדְקֵל, גִּלָּה, בַּצְרָה, בַּעַל פְּרָצִים, בֵּית לֶחֶם, אֲשֶׁדּוֹד, אֶרֶם נְהָרִים, נְהַרֵי כּוֹשׁ, מִסָּא, מִרְיָה, מִצְרַיִם, מִצּוֹר, מִצָּה, מַעֲכָה, כְּנַרְת, כּוֹשֶׁן, יֶרְקוֹן, יֶרְדֵּן

רָקֵן, צָרְפָּת, צִידוֹן, צֹר, פָּרָה, פֹּזֵז, פֶּדֶן אֲרָם, עֹזָה, סָפְרָד, נַחֲל מִצְרַיִם, תְּרַשִּׁישׁ, שְׂרוֹן, שְׁלֹחַ, שִׁיחֹר, שֹׁנִיר, שָׁאן.

Four cities have not as yet been definitely identified and located, namely: מַעֲכָה, מֶשָׁא, סָפְרָד, and תְּרַשִּׁישׁ. Therefore, they present a challenge to my theory, which I readily pick up.

The word מֶשָׁא is a homologue of *μαρτελα*, and is therefore Hellenic. It occurs once only, in Gn 10. 30, where it is said that the descendants of יִקְטָן *Ἰκθύς* settled all over the land stretching from מֶשָׁא to the Scythian mountains. יִקְטָן has a distinctly Arabic ring, so that the area indicated most probably lies between the Red and Arabian Seas. This was known as עֲרָבָה (Dt 1. 1, 2. 8) the homologue of *ἐρημία*, a solitude, desert, wilderness—and its inhabitants were called עֲרָבִים (IR 10. 15) or עֲרַבִּים (Ib 17. 4. 6). The single desert-dweller was called עֲרַבִּי, עֲרַבִּי or עֲרַבִּי, words homologizing with *ἐρημικός* and *ἐρημίτης*.

Now there must have been several *μαρτελα* in that part of the world—such as the one presided over by Jethro—and the fact that the one referred to here was singled out as a landmark goes to show that it was a famous one, most probably مَكَّة. For the antiquity and sanctity of this city go very far back, and it has occupied a central position from time immemorial. Indeed, since its worship was Apollonic, it must have been founded during the occupation and overlordship of the Greeks in that region. Thus the كَعْبَة, the sacred stone in مَكَّة, is cubic in shape and, therefore, كَعْبَة is a homologue of κύβος. Dice are also called in Arabic كَعْب. Moreover, the pilgrims go round that rock seven times in ritual procession, and seven is the Apollonic figure *par excellence*. It is also significant that the heights overlooking Mecca are called عَرَفَات *ἑρῶτες*. *ἑρῶτες* = *ἑρῶτης*: *ἑρῶτης* pl., *ἑρῶτες* *Πολέου*, i.e. his temple.

As to the pronunciation of مَكَّة, ك is pronounced ش by the peasants in Israel. I recall an occasion when the شَخَر of Lifta—a village near Jerusalem on the highway to Jaffa—reproved his young son for having eaten two generous portions of cake meant by my grandmother for both of them, exclaiming:

! (كَا كَا) تَوْتِلِدْ شِيَّة

Thus one word in the Bible, rightly interpreted, brings out

into the light a whole epoch which has for so long lain in oblivion. Another such word is ספרד, which also occurs once, that is, in the penultimate verse of the moncapitular book of Obadiah. Here it is:

וְגֵלְתָּ הַחֵל-הַזֶּה לְבְנֵי יִשְׂרָאֵל אֲשֶׁר-כְּנָעִים עַד-צִרְפָּת וְגֵלְתָּ יְרוּשָׁלַם אֲשֶׁר
בְּסַפְרָה, יִרְשׁוּ אֶת עָרֵי הַנֶּגֶב:

It appears that there were two Hebrew commercial colonies in Greece; one in צרפת, composed mainly of Israelitish expatriates: the other in ספרד, composed mainly of Judeans. In my opinion, ספרד is Σπάρτη and צרפת Θεράπυη. It will be recalled that the name צרפת was borne by a Phoenician city (IR 17. 9, 10) which is now known as سَرَفْت. This word resembles Θεράπυης, the genitive of Θεράπυη, even as closely as does צרפת: in one the σ changes dialectally into δ, and in the other into ת. It is significant that the Continental צרפת was described as צרפת לַצִּידוֹן, to distinguish it from another צרפת, presumably the one in Greece—just as שִׁילָה was described in Jos 21. 2 and 22. 9 as מִשְׁלָה בָּאֶרֶץ-כְּנָעַן and בְּשִׁלָּה בָּאֶרֶץ כְּנָעַן, presumably to distinguish it from another shrine of the same name elsewhere, that on the island of Delos.

Obviously, כְּנָעִים means *merchants*, as in Prov 31. 24; and the respective homologues of גֵּלְתָּ and חָל are ἑλσσις and ὄχλος. There is no record or tradition that these multitudes of exiles ever returned to the land of their fathers. They certainly did not inherit any part of it. What has happened to them? In fact, both גֵּלְתָּ and חָל bear an uncanny resemblance to ἑλως and ἑλωτης. Were the *Helots*, then, Hebrews? Let us examine the evidence, for there is strong circumstantial evidence from Hebrew history, which has never been considered because nobody has ever asked this question before.

To begin with, the Greek annals are scanty and obscure, so much so that even the identity of the *Helots* has not been definitely determined. Fortunately, the approximate date of the *Helot* civil war is known and placed *circa* 650 B.C., a generation or so after another war had raged at some distance away, which may well have caused it. I refer to the Assyrian conquest of the kingdom of Israel and the captivity of its inhabitants, a large number of whom must have been bought by Phoenician camp-followers who found a ready market for them in Greece.

'What are you to me, O Tyre and Sidon and all the regions of Philistia? . . . for you have taken my silver and my gold and carried off my desirable objects into your halls. You have sold the people of Judah and Jerusalem to the Greeks, in order to remove them far beyond their own frontiers.' Joel 4. 4-6

Indeed, Δῆος, the name of a slave, may well be 'David', and I am informed by Professor Cyrus H. Gordon, of New York and Brandeis Universities, that he has it on the authority of Ze'ev Ben-Shlomo in Israel, that serfs in Linear B tablets often have Semitic names. No doubt, many were redeemed by their prosperous brethren who had settled in Greece; but, generally speaking, the sight of thousands of their compatriots crowding the slave markets, the kingdom of Israel completely destroyed and that of Judea considerably weakened, must have humiliated the Hebrews in Greece, who were now condemned to permanent isolation in a strange land. Their helplessness could not but sorely tempt their native neighbours who had witnessed the yearly celebration of the Exodus. Did they resist the temptation of imitating the Egyptians, or did they yield to it? And in the bloody strife that followed, were the Hebrews once more subjugated? I am afraid this actually happened, and what used to be merely a commercial rivalry became a chronic friction between Hebrews, Greeks, and Phoenicians. This bitter enmity continued for centuries all along the Mediterranean shores, now and again flaring up in bloody feuds, under one pretext or another.

The irony of it is that the Israelites had suffered in Egypt because they were Greeks, and here is the philological evidence—again, one word. When Joseph was raised from the status of prisoner to that of prince and regent, Pharaoh gave him the title of **בַּעַל פָּנֵי**, βασιλόφανος—*bay-eating*: hence, *inspired*. It was a Greek Pharaoh who ruled Egypt through native officials; not a Continental Asiatic Greek, but a Greek from one of the imperial Isles of Crete or Cyprus. Then the Egyptians revolted and expelled the Greeks, with disastrous consequences to the Hebrews: 'There arose a new king in Egypt who knew not Joseph.'

מַעֲכָה is the homologue of μάστις (IIS 3. 3 ICh 11. 43, 27. 16) as well as μαρτεῖον (IIS 20. 14-15). (Note the similarity between these homologies and **מַשֵּׁה**/μάστις, **מַרְתֵּה**/μαρτεῖον.) The king of **מַעֲכָה** is mentioned in connexion with the war between Ammon and Israel (IIS 10. 1-19 ICh 19. 1-19), when

the neighbours of the Ammonites came to their assistance. They were three Aramite peoples: אַרַם צוּבָא, אַרַם נַהֲרַיִם, and אַרַם מַעֲכָה. Now since מַעֲכָה is synonymous with מַעֲכָה, and מַעֲכָה happens to be the principal *μαντεῖον* in the region, the context seems to indicate that the king of מַעֲכָה was the ruler of that shrine. But one has to be careful not to jump to conclusions, as one risks doing when dealing with proper nouns.

Lastly, תַּרְשִׁישׁ. This word first occurs in the fourth verse of the tenth chapter of Genesis, a chapter which gives a geo-ethnic survey of the ancient οἰκουμένη (יְקוֹם). There תַּרְשִׁישׁ stands in a purely Greek setting, together with four other names of undoubted Hellenic stamp, i.e.: יוֹן/Iων, אֱלִישָׁה/Ελλάς, כְּתִים/Κρητικοί, and אַרְדָּן/Αρδανοί. It turns up again in the Book of Esther, as the name of one of the king's advisers. Once at least, in IR 22. 49, (perhaps also in Jes 2. 16) תַּרְשִׁישׁ seems to describe a type of ship equipped with a bank or banks of oarsmen. It is then the homologue of ταρσός. In Ez 10. 9 and Cant 5. 14—among other texts—it is the homologue of Θρακίας (sc. λίθος), the synonym of Θρήϊσσα λίθος, Thracian stone said to take fire in water. Otherwise, תַּרְשִׁישׁ refers to a thriving port in the Mediterranean, whose commerce ruled the waves—for which Jonah's ill-fated ship was bound—and to *another one lying east of Suez*.

It is quite astounding that the authorities not merely doubt the latter's existence but positively deny it. This is what Gesenius states s.v. תַּרְשִׁישׁ:

'Compare my Comment. on Isaiah 23: 1, אֲנִיֹּת תַּרְשִׁישׁ *ships of Tarshish*, partly properly so called, the Tyrian ships sent to Tartessus [in Spain], or returning thence, Isa 23: 14; 60: 9; partly used as a general term for large ships of burden, although going into other countries, Isa 2: 16; Ps 48: 8; and so, 1 Ki 10: 22 (compare 9: 28); 22: 49; used of the ships going to Ophir; although the author of the Chronicles seems either not to know, or acknowledge the usage of language; see 2 Ch 9: 21; 20: 36, 37; compare my Gesch. d. Heb. Spr. p. 42.'

Here Gesenius does not impugn the accuracy of the copyists, but questions the knowledge and challenges the integrity of the very author of the Chronicles. He might be forgiven the arrogance of thinking that he knew better than that author, but one

can hardly pass over his reckless charge of dishonesty. What possible motive could impel the author to suppress harmless information?!

On the score of knowledge, I beg to disagree with Gesenius that תרשיש was *Ταρτησσός*. Among the examples adduced in support of Proposition 29 is *Θαπώ*—the genitive of which is *Θαπσοῦς*; alternatively *Θρασώ*, the genitive of which is *Θρασόος*, contracted to *Θρασοῦς*—as the homologue of תרשיש, *Θαπώ* and *Θρασώ* being names of Athena. There were two cities of that name: Athens, in the Mediterranean, and عدن.

As to the eastern תרשיש, on careful examination of the relevant texts, it becomes crystal clear that the destination of the Elath fleet was distant Ophir, and that תרשיש was its port of call on its way there and back. The valuable cargo was put aboard at Ophir, and nothing is said to have come from תרשיש. Witness the records: IR 9. 28, 10. 11, 22. 49 ICh 8. 18, 9. 10. In the circumstances, the most likely port would be Aden, and عدن is a replica of *Ἀθήνη*. If my theory is correct that the very ancient Greeks spread their dominion from the Black Sea to the Indian Ocean, it would not be surprising to find that their furthestmost outpost was named after their goddess or metropolis. After all, the Philistine colonists called their two cities on the shores of Canaan אשדוד (*Ἀθήϊς*, *Ἀθήϊδος*, *Attic*, i.e. the Attic City, Athens) and עזה (*ἄστυ*, *town*, i.e. Athens).

X. INITIAL ׀

XLVIII. The initial ׀ of many verbs beginning with that letter is a built-in prefix homologous with ἐν and ἰ.

THIS ׀ indicates that the Hebrew verb is a deponent homologous with a Greek verb in the Middle or Passive Voice, or in -μι. The compounds and derivatives of such verbs keep the ׀.

In the following the initial ׀ is a prefix:

אָרָא	ἀράομαι, ἐπ-, κατ-
אָרָא	πρόφημι
אָרָא	φαῦλος
אָרָא	αὐγάζω
אָרָא	δίδωμι
אָרָא	ἡγέομαι
אָרָא	ὀδύρομαι
אָרָא	ἐγκράτεια
אָרָא	τρέπω, ἀναχωρέω
אָרָא	ἐγκρατεύομαι
אָרָא	παρ-έχω
אָרָא	„
אָרָא	ἀπ-έχω, κατ-
אָרָא	ἐγκρατευτής, -ατής
אָרָא	εὐκτός
אָרָא	θέρος
אָרָא	κληρόω
אָרָא	τείνω
אָרָא	ἀρόω, φα-
אָרָא	„ φάρος
אָרָא	ἐγχειρίζω
אָרָא	„ γνωρίζω
אָרָא	τελέω, ἐπι-, ἀπο-
אָרָא	μεριστός
אָרָא	σπένδω
אָרָא	ὠρύομαι
אָרָא	βάλλω, πίπτω

In the following the ׀ is part of the radical:

אָרָא	μοιχεύω
אָרָא	νήπιος
אָרָא	νοσάζω
אָרָא	ἀνανεύω
אָרָא	ἄνθος (A)
אָרָא	„ (B)
אָרָא	μετανοέω
אָרָא	νείφω
אָרָא	νύμφη
אָרָא	ἀνθίζω
אָרָא	εὐνοέω, -νομέομαι
אָרָא	εὐνουν
אָרָא	„ νόος, νοῦς
אָרָא	ἀνεμώνη
אָרָא	„
אָרָא	ἀνθραξ
אָרָא	νεφέλιζω
אָרָא	ἀνθίζω
אָרָא	νίζω
אָרָא	φενακίζω
אָרָא	νάρδος
אָרָא	ἀντιάζω
אָרָא	νέφος
אָרָא	δανείζω
אָרָא	νίτρον
אָרָא	μάντις (pr. n.)

Initial 1 is a prefix:

נפש	ἀναψύχομαι
נצב	ἵστημι
נקר	ὀρύσσω
נשא	πείθω
נשק	αἰθομαι
נשק	„
נתן	ἀνάθημα
נתן	„
נתן	δίδωμι

1 is part of the radical:

מתנה	μαντεῖον (pr. n.)
נא	νειός
נאק	μυκάομαι
נבל	μαραίνω
נבל	νεφέλη
נב	νότος
נח	νύγω
נקה	μυκάομαι
נוס	νωτίζω

The words beginning with 1, in the order in which they appear in the Mandelkern Concordance under the letter 1, and those incidentally referred to therein—such words being marked with an asterisk—showing etymological disarray:

נא	νῦν, νυν, νυ	Gn 12. 11, 13	נוה	Jer 6. 2	
	now; in Ep. mostly as a particle of emphasis		נאח*	ἀβῶ, ἐπινοέω	Jes 26. 9 Ps 132. 13 Job 23. 13
נא-אל	οὐ νυ	Gn 13. 8 in commands			intend, purpose; c. p. 240
	Gn 18. 3, 33. 10	or entreaties		ἀγαπάζω, -άω	Dt 12. 20 Jes 26. 9 Job 23. 13 Prv 21. 10
נאח	ῶναξ	Gn 50. 17 poet. contr. for ὦ ἀναξ (lord, master, as a title of rank)			desire
	ῶνα	Dan 9. 4 poet. contr. for ὦ ἀνα (voc. of ἀναξ, king, always as address to gods)	נתאה*	Dt 5. 21 Ps 45. 12	desire, love
נאה	Jon 4. 2		נאח*	ἀγάπημα	Dt 12. 15, 20
נא	ὥμος	Ex 12. 9			Jer 2. 24 generally, delight
	خام نبي	prop. of flesh, raw, uncooked	נאח*	Ps 140. 9	
נאוד	κηδύς	Jud 4. 19 any of the cavities in the body	נאח*	ἀγάπησις	Gn 3. 6 Nu 11. 4
					Jes 26. 8 Job 33. 20 affection
נאה	νειός, νεός, νέα	Joel 2. 22 fallow land	נאח*	εὐθετέω	Jer 10. 7
			נאח	φημί	Jer 23. 31
נאח	εὐθετέω, -τίζω	Jes 52. 7 to be suitable, to be timely			speaking; yes
				נעם; cf. ναὶ μὴν	
נאח	εὐθετος	Prv 26. 1 suitable	נאח	φήμη	Gn 22. 16 Jer 23. 31
					prophetic saying, message
נאח	εὐφύης	Cant 1. 5 shapely, suitably formed, graceful (יפה)	נאח*	στενάζω, -αχίζω, -άχω, -νω	Jes 24. 7 Thr 1. 4
					sigh deeply; generally, sigh, groan

- קקא* στοναχή Ps 31. 11 *groan, sigh, wail*
 קקא* παύλα (παύω) Jes 21. 2 *rest, peace*
 קאן μοιχάζω, -αίνω, -άω, -χεύω Ex 20. 14 Prv 6. 32 *commit adultery* (μ/ν; v. μυκάω)
 קאן Jer 3. 8, 29. 23
 קאן μοιχός Job 24. 15 *adulterer, paramour*
 קעאן μοιχός, -χή, -χίς Lev 20. 10 *fem. of μοιχός*
 קאן μοιχεία Jer 13. 27 *adultery*
 קאן Hos 2. 4
 קאן ἀτίζω, -ίω (-ιμάζω) Prv 1. 30 *not to heed*
 קאן IIS 12. 14 Ps 10. 13 *not to honour, slight*
 קאן (קאן) Jes 52. 5
 קאן ἀτιμία Jes 37. 3 Ez 35. 12 *dishonour, disgrace, indignities*
 קאן μυκάομαι Ez 30. 24 *prop. of oxen, low, bellow; of Heracles in agony*
 קאן μυκή Ex 2. 24 *lowing, bellowing, of oxen; rumbling*
 קאן ἐπαράομαι, κατ- Thr 2. 7 *imprecate curses upon, curse, execrate*
 קאן προφήτεύω, -τάζω, φημίζω IS 10. 11 Jer 2. 8, 27. 15 Ez 12. 27 *to be a προφήτης (prop. one who speaks for a god and interprets his will to man; Διὸς π. interpreter, expounder of the will of Zeus; interpreter, expounder of the utterances of the μάντις; possessor of oracular powers; generally, interpreter, declarer) or interpreter of the gods; with oracular powers; prophesy*
 קאן φημίζω Jer 23. 13 Zach 13. 3-4 *prophesy*
 קאן Nu 11. 27 IS 10. 5 IICH 18. 17
 קאן προφήτης Ex 7. 1 Dt 13. 2, 34. 10 Zach 13. 2 קאן
 קאן προφήτης Ex 15. 20 *fem. of προφήτης*
 קאן προφήτεια, όήμη IICH 15. 8 *gift of interpreting the will of the gods, gift of prophecy; concrete, prophecy or oracular response; utterance prompted by the gods, prophetic saying*
 קאן κενός, -κενός Jer 52. 21 Job 11. 12 *empty*
 קאן βαβίζω, -βύζω, βαύζω Jes 56. 10 *bark*
 קאן ὄψομαι (όράω) Jes 5. 30 *look towards*
 קאן ἐποπτάω, -όψομαι, ἐπωπτάω, -άζω, ἐφοράω Nu 23. 21 Ps 34. 6 *observe; look upon, behold*
 קאן πίστωμα Jes 20. 5, 6 Zach 9. 5 *assurance, warrant, pledge*
 קאן βάθρον Job 38. 16 *pl., foundations*
 קאן μαραίνω Jer 1. 30 *waste, wither*
 קאן ἀμβλύνω Ex 18. 18 *blunt, dull, take the edge off*
 קאן ἀπόλλυμι Jes 24. 4 *perish, die, cease to exist*
 קאן παλαιόω Lev 5. 2 Dt 21. 23 Jos 8. 29 IR 13. 24 Jes 26. 19 Jer 9. 21 *mostly in Pass., decay through lapse of time*

- לבר* πλήμη, -μυρα, -μυρίς, -ήσμη Gn 6. 17 *flood-tide; flood, deluge*
- לבר νηπιάζω, -αχεύω, -άχω, -ιεύομαι Prv 30. 32 *to be childish; φείδομαι: spare persons and things in using them, use sparingly; φανλίζω: hold cheap*
- לבר νήπιος Dt 32. 6 *childish, silly; without foresight, blind; φαῦλος: mean, common, low in rank; inefficient, opp. σοφός IIS 3. 33; in good sense, simple, unaffected IS 25. 3*
- לבר νηπιέη Dt 22. 21 *folly; φαυλότης: badness*
- לבר ἐκβάλλω Nah 3. 6 *expose*
προσπαλαίω Mich 7. 6 *wrestle or struggle with*
- לבר φειδός (φείδομαι) IS 25. 3, 25 Jes 32. 5 *sparing, thrifty; hence Comedy pr. n. Φειδύλος IS 25. 3*
φειδωλός as Subst., *niggard, miser* Jes 32. 5; *merciful* IS 25. 3
- לבר φειδώ, -δωλή, -λία IS 25. 25 *thrift*
- לבר φύσις Hos 2. 12 *the characteristic of sex, = pudenda, esp. the female organ*
- לבר νάβλα, ναῦλον, -λα IS 10. 5 Ps 33. 2 *a musical instrument of ten or of twelve strings*
νεφέλη (νέφος), νέφος Job 38. 37 *cloud, mass of clouds*
- δπλον IS 1. 24, 10. 3 Jes 30. 14 Jer 48. 12 Thr 4. 2 *tool, implement*
- φείδων IS 1. 24 *oil can with a narrow neck that lets only a little run out; as pr. n. Φείδων, King of Argos (conf. IS 25. 3)*
- עבר πηγάζω Prv 18. 4 *gush forth*
- עבר πηγίδιον Jes 35. 7, 49. 10 Eccl 12. 6 *Dim. of πηγή (running water; fount, source)*
- עבר καταπύθω Eccl 10. 1 *putrefy, become putrefied*
- באז, φημίζω Ps 59. 8, 78. 2, 119. 171, 145. 7 Prv 15. 2 *speak, utter*
- נעבא* βουβών Ex 9. 9 *in pl., glands; swollen gland = Lat. bubo, owl* بوبه
- נעב νότος, του Gn 20. 1 Ex 27. 9 *south*
- נעב νοτόνδε Gn 13. 14 Jos 15. 1 *southward*
- נעב διηγέομαι Gn 3. 11, 41. 24, 25 *set out in detail, describe*
- נעב Ruth 2. 11
- נעב διήγημα Zach 9. 12 *tales*
- נעב ἰθὺς (A), εὐθύς Gn 31. 32 *face to face, opposite; cf. ἀντί*
- נעב Dan 7. 10
- נעב κατιθύς Gn 2. 18 *opposite*
- נעב ἡγεμών, ἡγητήρ, -ής, -τωρ מל! IIR 20. 5 IICH 31. 12 *leader, guide*
- נעב ἰθὺς (A), εὐθύς Prv 8. 6 *straight; in moral sense, straightforward, just*
- נעב αὐγάζω, ἐν Jes 9. 1 *illumine; shine*
- נעב Jes 13. 10

- נֹא *αὐγή, αὐγασμα, ἐν-* Jes 50. 10 Dan 6. 20 *light of the sun, dawn, any bright light; brightness; illumination*
- נֹא *Jes 59. 9*
- נֹא *νύγω, νυκχάζω, νύσσω, νύττω* Ex 21. 28 *نخس نطح touch with a sharp point, prick, stab, pierce*
- נֹא *δια-* Ez 34. 21 *strengthened for νύττω; cf. κατα-*
- הִנֵּנִי Dan 11. 40 *Pass.*
- נֹא *κατανικάω* Ps 44. 6 *strengthened. form of νικάω (conquer, vanquish)*
- נֹא* *ζάγκλον, -λη* Jer 50. 16 *reaping-hook, sickle, Sicilian for δρέπανον (נִרְבָּן IS 13. 21)*
- נֹא *αἰδῶ, contr. ᾄδω (ἀφείδω)* Ps 68. 26 *sing; hoot; of other sounds, twang, of the bow-strings*
- נֹא *ἐπ-* IS 16. 16 Jes 38. 20 Ps 33. 3 *sing to or in accompaniment*
- נֹא *ᾠδή, contr. for αἰοδή* Jes 38. 20 Ps 4. 1, 77. 7 Job 30. 9 *song, lay; joyful song نَشِيد*
- נֹא *ᾠσμα (ᾄδω)* Thr 3. 63 *song (μελωδία Job 30. 9)*
- נֹא *θιγγάνω* Gn 26. 11 Jes 6. 7 Prv 6. 29 *touch, have intercourse with*
- הִנֵּנִי *ἐπι-* Jes 25. 12 *touch, reach as far as*
- נֹא *ἰκνέομαι* Esr 3. 1 *come, arrive*
- הִנֵּנִי *ἀφ-* Ez 7. 12 Ps 88. 4 Cant 2. 12 Esth 2. 15 *arrive, reach*
- נֹא *νοσάζω, -σέω* Job 6. 7 *to be ill, ail*
- נֹא *νοσθρός* Jes 53. 4 Ps 73. 14 *diseased, unhealthy*
- נֹא *νοσάζω, -αίζω* Gn 12. 17 IICh 26. 20 *causal, produce sickness; make sick*
- נֹא *Ps 73. 5*
- נֹא *νύγμα, νύχμα, νόσσημα, νόσημα* Ex 11. 1 *lesion, grievous affliction, sickness*
- נֹא *κατανικάω* Jos 8. 15 נֹא *νύγω* Ex 21. 35 נֹא *νικάω* IS 4. 3 IIS 10. 15 נֹא *הִנֵּנִי* IR 8. 33
- נֹא *νοσάζω* Jes 19. 22 נֹא *νόσημα* Nu 17. 11 נֹא *נִגְפָה* IS 6. 4
- נֹא *πταίω* Ps 91. 12 *stumble, trip; cf. προσκόπτω*
- הִנֵּנִי *Jer 13. 16*
- נֹא *πταῖμα, -ῖσμα* Jes 8. 14 *stumble, trip*
- נֹא *νίκημα* IIS 18. 7 *victory*
- נֹא *ρέω* IIS 14. 14 Thr 3. 49 *flow, run, stream, gush; the fountain runs with water*
- הִנֵּנִי *ἐκρέω* Mich 1. 6 *shed, let fall*
- נֹא *ἀπορρέω* Mich 1. 4 *Pass., flow or run off*
- הִנֵּנִי *διαπρίζω* Jer 18. 21 = *πρίω, -ίζω, -ιόω: saw*
- נֹא* *οἰκέω* Gn 12. 10 Jud 5. 17 Ez 47. 22 *dwell, live, inhabit*
- הִנֵּנִי* *IR 17. 20*
- נֹא* *οἰκητήρ, -ής, οἰκητήριος* Job 19. 15 *domestic, dweller, inhabitant جَارِيه*
- נֹא* *πάροικος* Ex 3. 22 *جار neighbour, sojourner in another's house*

- גר* οἰκητήρ, -ής Gn 23. 4 Ps 119. 19 dweller, denizen
 גרות* οἶκημα, -ησις Jer 41. 17 dwelling-place, shrine, dwelling
 קנר* οἶκημα, -ητήριον Gn 17. 8, 36. 7 dwelling-place, settlement or residence in a foreign city
 צר* ἐγείρω Jes 33. 14 Ps 140. 3 rouse, stir up
 κυρέω Ps 5. 5 جرى befall
 גר* μέτοικος Gn 15. 13 IIS 1. 13 settler from abroad, alien resident in a foreign city, denizen
 קנר* δειμα Thr 2. 22 object of fear, a terror, esp. in pl.
 קנרה* οἶκημα Hag 2. 19 store-room
 קנרה* οἰκημάτων Joel 1. 17 Dim. of οἶκημα קנרה
 צר* ἀγείρω Ps 59. 4 gather, assemble (אנר)
 הנהצר* ἐγείρω Jer 30. 23 Hos 7. 14 Pass., rouse or stir oneself, be excited by passion
 צר* δειδω Dt 1. 17 fear, to be alarmed, anxious about, dread
 קנר* δειμα Jer 6. 25 קנר
 קנרה* Prv 10. 24
 צר* θηρίον Gn 49. 9 Nah 2. 12 in form Dim. of θήρ (beast of prey, esp. a lion)
 צר* Jer 51. 38 Nah 2. 13
 צר* ἀγείρω Lev 11. 7 collect, gather צר
 גרה* ἄγρυμα Lev 11. 3, 7 anything collected
 צר* διαπρίω IR 7. 9 saw through, saw asunder, Pass.
 קנרה* πρίων IIS 12. 31 ICh 20. 3 saw
 צר* ἀγρέω, -εύω Hab 1. 15 Prv 21. 7 capture; take by hunting or fishing; catch
 צר* αἰκίζω, -ζομαι, ἐν- Ex 5. 6 Dt 15. 2 IIR 23. 35 Jes 3. 12, 9. 3, 14. 2 maltreat, torture; scourge
 צר* Jes 3. 5
 צר* αἰκίστρια (as if from a mas. αἰκιστής) she who tortures Job 3. 18
 צר* ἐγγίζω Gn 27. 21 Ex 19. 15 approach; IIR 4. 27 c. inf., to be on the point of doing
 צר* Gn 33. 7
 הצר* Ex 21. 6 Lev 2. 8 bring near, bring up to
 הצר* IIS 3. 34
 צר* ιστός Ex 15. 8 beam of loom, loom צר
 הצר* ἀπαθέω IIR 17. 21 thrust away, drive away
 צר* δίδωμι Ex 6. 23, 25. 2, 35. 21, 29 grant permission, give freely
 הצר* ἐπιδίδωμι Jud 5. 2, 9 Esr 2. 68, 7. 15 ICh 29. 6 give freely, give oneself up, devote oneself, esp. contribute as a 'benevolence' for the purpose of supplying state necessities, opp. εἰσφέρειν (which was compulsory)
 צר* δοτήρ, -τικός Jes 32. 5, 8 giver, dispenser; inclined to give, giving freely
 צר* δοτικός Ps 51. 14 inclined to give, giving freely
 צר* δόσις Jes 32. 8 gift
 צר* δόσις, δῶρον Lev 7. 16

- נדף *ωθέω* Jes 41. 2 Ps 1. 4
 דחה, of the wind
 הנדף *ἐξ-* Ps 68. 3 הדיח
 נדר *δίδωμι* Dt 23. 24 *give, offer*
 נדר *δοτήρ* Lev 27. 8 נדיב
 נדר *δῶρον* Gn 28. 20 Lev 7. 16
 Nu 15. 8 IIS 15. 7, 8 נדבה
 נה *ὅτιοῦν* (*ὅστις, ὅσοῦν*), *οὐδ' ὅ.*
 Ez 7. 11 *not the least mite,*
nothing whatever
 נה *ἡγέομαι* IIR 9. 20 Cant 8. 2
 Thr 3. 2 *guide, drive, lead,*
conduct
 נה *ἐφ-* Gn 31. 26 *lead to a*
place
 ננה *ἡγεμόνευμα* IIR 9. 20
leading
 נה *ἐπηχέω* Nah 2. 8 *resound,*
re-echo, accompany one in
shouting
 נה *ἡχέω, ἀχ-* Mich 2. 4 *sound*
 נה *ἡγέομαι* IS 7. 2 נה
 נה *ἡχή* Jer 9. 17, 18 *cry of sor-*
row
 נה, נה Ez 27. 32
 נה Mich 2. 4
 נה* Ez 2. 10
 נהל *ἐφῆγέομαι* Ex 15. 13 נה
 הנהל *ἀν-* Gn 33. 14 *advance*
 נהל *ἡγεμών* Jes 51. 18 *guide,*
leader إمام زعيم قائد عادي
 נהל *παρέχω* Gn 47. 17 IICH
 28. 15 *furnish, supply, provide*
 נהל *κοῖλος, -ῖλωμα* Jes 7. 19
 of Places, *lying in a hollow*
 or *forming a hollow* נחלה
 נהל* Jos 19. 15, 21. 35
 נה *ἡχέω, ἀχ-* Prv 5. 11 נה
 נה *ἡχή, ἀχή* Prv 19. 12 *sound,*
rarely of articulate sounds
 נהמה* Jes 5. 30
 מה* *κινέω* Dt 7. 23 *disturb,*
stir up, agitate
 מה* *ἡχέω* IR 1. 45 נה
 מה* *ἐπ-* Mich 2. 12 נה
 מהמה* *κίνημα* Dt 7. 23 IS 14.
 20 *uproar, excitement*
 מהמה* Jes 63. 15
 מה *οἰμῶζω. ἀν-, ἀπ-, ἐξ-* Ps
 55. 3 *wail aloud, lament*
 מהמה* *οἰμωγμα* IS 5. 11
lamentation, wail
κίνημα/οἰμωγμα Ez 7. 7 *up-*
roar; wail
 מהמה* *ὀμαδέω* IR 1. 41 Jes 22. 2
make a noise or din
 מהמה* *κινέω* Jer 5. 22 Prv 7.
 11 מה
 מהמה* *ὀμαδος* Prv 1. 21 *noise*
throng; noise, din, esp. of the
confused voices of a number
of men
 מהמה* Ez 7. 11
 מהמה* Jes 14. 11
 מה *κινέω* Jer 4. 19 Cant 5. 4
stir, to be moved
οἰμῶζω Jer 48. 36 Ez 7. 16
 Ps 55. 18 מה
 מה *κινέω* Zach 9. 15 Prv
 20. 1 *set in motion, stir up*
 מהמה* *θανάτω* Prv 19. 18 *put*
to death
 מהמה* *δῆμος, δᾶ-* IIR 25. 11
 Jes 13. 4 *people*
 מהמה* Jer 52. 15
 מהק *μυκάομαι* Job 6. 5
 נאק
 מהר *ρέω* Jes 2. 2 נה
 מהר *πόος, Νεῖλος* Gn 2. 10, 15.
 18 *stream, flow of water*

- נָהַר* Dan 7. 10 *wailing, lamentation*
 נִהְרָא* Esr 4. 16 Ps 56. 9
 נִהְרָה* Esr 4. 17 Job 16. 5
 נִהְרָה ῥοή Ps 137. 1 *river, stream; freq. in Homer, always in pl.*
 נָהַר φάω Jes 60. 5 *shine*
 נִהְרָה φάος, φῶς Job 3. 4 نور *light, esp. daylight*
 נִהְרָא נִהְרָא* Dan 2. 22
 נִהְרִיר* Dan 5. 11 *light, as a metaph., with reference to the illumination of the mind*
 מִנְהָרָה ὀρυγμα Jud 6. 2 *excavation, tunnel*
 הִנִּיא ἀνανεύω Nu 30. 6, 32. 7 *throw the head back, in token of denial, make signs of refusal*
 תַּעֲזָא πρόφασις Job 33. 10 *pretext, pretence; cf. תַּעֲזִיבָה*
 נִבֵּי φημί Prv 10. 31 *speak; command, order*
 פָּוֶה Ps 92. 15 *grow; war*
 נִבֵּב ἀναπειθω Zach 9. 17 *persuade, move to do a thing, seduce*
 נִבֵּי פִהֶמָה Jes 57. 19 *any voice or words, speech, saying*
 נִבֵּי βροσκή, -ημα Mal 1. 12 *food*
 תַּעֲזָבָה φύτευσις Dt 32. 13 Jud 9. 11 Jes 27. 6 Ez 36. 30 *growth, production, pl.*
 נִדָּל ἀλάομαι Jer 50. 3 *wander, roam, esp. to be outcast, banished נִדָּל*
 נִדָּל ἀλήτης Gn 4. 12 *wanderer, vagabond*
 נִדָּל ὀδύρομαι Jer 16. 5 Job 2. 11 *wail, lament, mourn*
 נִדָּל ὀδυρμα, -μός Jes 17. 11
 נִדָּל Ps 56. 9
 נִדָּל Job 16. 5
 נִדָּה ὀδυρμα, ὠδή Thr 1. 17 *wailing; song, lay, ode*
 נִדָּד σείω IR 14. 15 *shake, move to and fro נִדָּד*
 הַתְנוּדָד σείω Jes 24. 20
 הִנִּיד ἐκ- IIR 21. 8 *drive out or forth*
 ἀνα-, δια- Jer 18. 16 *swing to and fro; shake violently*
 מִנְדָּד σείσμα Ps 44. 15 *shaking*
 נִדָּד* ἀνοδος (A) Gn 4. 16 *having no way or road, impassable*
 נִיחָה παύω Ex 23. 12 *cease, have done, take one's rest*
 הִנִּיחָה ἀνα-, ἀμ- Dt 12. 10 *relieve, give rest*
 הִנִּיחָה Thr 5. 5
 מִנְחָה παυστήριον Ez 41. 9, 11 *outwork, fence*
 מִנְחָה ἀνάπαυμα, ἀμπ- Gn 8. 9 Ruth 3. 1 Thr 1. 3 *repose, rest, resting-place*
 מִנְחָה IR 8. 56 Ps 23. 2, 132. 8 Ruth 1. 9
 נִיחָה IIR 6. 41
 נִיחָה ἡσυχάζω IIR 2. 15 Job 3. 26 Esth 9. 18, 22 *find rest, rest from war*
 נִיחָה ἡσυχία Jes 30. 15 Eccl 9. 17 *rest, quiet; silence, stillness*
 יִסְחָרֵץ Jes 30. 30 *strength, might, power*
 הִנִּיחָה ἐφηγέομαι Jes 63. 14
 הִנִּיחָה Jud 16. 26
 הִנִּיחָה κατατίθημι Gn 2. 15 Jes 14. 1 Ez 37. 14 *set one down in . . .* IR 8. 9 IIR 1. 14

- place, put IR 13. 30, 31
lay down, in a place (חָצָה);
of the dead, bury
- הָנַח Zach 5. 11
הָנַח ἀναψυχή, ἀνάπαυσις, ἀνοχή
Esth 2. 18 relief, respite; rest
from a thing, relief from
- הָנַח καυστός, -υτός Gn 8. 21
Ex 29. 18 whole burnt offering
- הָנַח Ex 29. 41
הָנַח* Esr 6. 10
הָנַח ? Job 17. 16
הָנַח* ναύτης, ναύτης Gn 5. 29 sea-
man, sailor
- הָנַח σείω Ps 99. 1 נָד
הָנַח ὑπνόςω نام Jes 5. 27 fall
asleep, sleep
- הָנַח ὕπνος Prv 23. 21 sleep,
slumber
- הָנַח ὑπνωδία Ps 132. 4 sleepi-
ness, drowsiness
- הָנַח τέκνον Job 18. 19 child
- הָנַח κωτίζω, φεύγω IS 4. 17
Zach 14. 5 flee
- הָנַח ἀπονωτίζω Dt 32. 30 turn
one's back and flee; trs. in
causal sense
- הָנַח φύγιμον מָנוּס Jer 16. 19
Ps 142. 5 place of refuge,
asylum
- הָנַח φύγή Jes 52. 12 flight
- הָנַח ἀνθέω, -ίζω Dt 34. 7 blossom,
bloom, of the youthful beard;
Pass., with silvered hair
σείω Jes 10. 29 נָד
- הָנַח ἐπαύσω Jud 7. 21 assail,
assault, swoop; cf. ἀπονωτίζω
- הָנַח σείω Jes 29. 9 נָד
- הָנַח δια- Jes 37. 22 הָנַח
הָנַח σείστρον IIS 6. 5 rattle
- הָנַח κινέω Am 4. 8 Pass., to be
put in motion, go הָנַח
- הָנַח κατα- IIR 23. 18
strengthened for κινέω, move,
disperse
- הָנַח πεινάω Ps 59. 16 hunger
after; to be in want of, lack
- הָנַח πείνα Ps 88. 16 hunger,
famine
- הָנַח κείω, κείω Prv 7. 17 shower
- הָנַח κατα- Ps 68. 10 cover with
snow; metaph., sprinkle as
with snow
- הָנַח ἀναδέω, -φωρέω Jes 10. 32
raise up
- הָנַח Jos 8. 31
הָנַח Ex 29. 27
- הָנַח ἀναθρόν Ex 29. 27, 38. 24
Jes 19. 16 rising of a sign,
offering (הָנַח הָנַח)
- הָנַח παραπτύω Jes 30. 28
reject scornfully
- הָנַח πύον Jes 30. 28 winnowing
shovel, fan
- הָנַח τόπος Ps 48. 3 place, region
- הָנַח Jos 12. 23
הָנַח Jos 17. 11
- הָנַח* Μέμbris Jer 44. 1
- הָנַח κωτίζω Job 39. 13 cover
the back of
- הָנַח κωτίσμα Lev 1. 16 Ez 17. 3
that which covers the back, e.g.
wings
- הָנַח* θηλάζω, θήσαι Jes 60. 16 Job
3. 12 (θήλη, θάω) suck
- הָנַח* θηλάζω, τετεύω Gn
21. 7, 32. 16 Ex 2. 7, 9 IR 3.
21 Thr 4. 3 suckle (θ/ρ)
- הָנַח* τεύω Gn 24. 59, 35.
8 IIR 11. 2 (θάω with

- redupl.) nurse; *θηλαμών*: wet-nurse
- יֹנֵק * *θηλαμίνος* Dt 32. 25 Thr 4. 4 a suckling (—θ, λ/2)
- יֹנֵק * Nu 11. 12 Ps 8. 3
- יִזְנֶק * *θαλλός* Ez 17. 22 young shoot, young branch
- יִזְנֶק * Ez 17. 4
- יֵר *γένος* IR 11. 36 offspring
- יֵר *φανός*; *φανή* نَار IIS 22. 29 torch
- יֵר Ex 27. 20 IS 3. 3 Ps 18. 29
- מִצְרָה *φανάριον* Ex 25. 31, 32
- יֵר *Dim. of φανός* نَار Dim.
- תֵּנּוּר *πυρός* Lev 2. 4 Jes 31. 9 oven, furnace
- יֵר * *πῦρ* Dan 3. 27 fire
- יֵר * *πῦρ* Dan 3. 6, 27
- אֵשׁ *ἀνίαστος, ἀνηκός* Jes 17. 11 Jer 15. 18 Ps 69. 21 incurable, desperate, fatal
- אֵשׁ * Jer 17. 9
- יָאֵשׁ * *νοσάζω, -σίζω* IIS 12. 15 to be ill
- זָרָה *σπείρω* Lev 6. 20 scatter like seed, strew, spread
- זָרָה *δια-, κατα-* Ex 29. 21 Jes 52. 15 scatter or spread about, spread as in sowing, disperse
- זָרָה *نَزَعَ*
- זָרָה * *ζέμα* Gn 25. 29 IIR 4. 38, 39, 40 that which is boiled, decoction
- זָרָה *λύγαινω* Jud 5. 5 to be liquefied
- זָרָה *καθ-* Jes 63. 19 liquefy
- זָרָה *λύγρον, -ρά* Ex 15. 8 liquid
- זָרָה *ρέω, ρέομαι* Dt 32. 2 זָרָה
- זָרָה *ἐκ-* Jes 48. 21 shed, let fall
- זָרָה * *κυνόσουρα, -ρίς* IIR 23. 5 dog's tail, a name for the constellation *Ursa Minor*
- זָרָה Job 38. 32
- זָרָה *ἐνώτιον* Gn 24. 47, 35. 4 ear-ring
- זָרָה *ἀδίκιον* Esth 7. 4 a wrong, damage
- זָרָה * Dan 6. 3
- זָרָה * *διαδικέω* Est 4. 13 do wrong, injure
- זָרָה *ἀναχωρέω* Jes 1. 4 Ez 14. 5 go back, retire, withdraw; retire from the world
- זָרָה Lev 22. 2 Ez 14. 7 Hos 9. 10 v. p. 512
- זָרָה *καθιερώω* Nu 6. 2-3, 5 dedicate, devote
- זָרָה *θέρος* Lev 25. 5 summer-fruit, harvest, crop
- זָרָה *ἔθειρα* Nu 6. 19 Jer 7. 29 hair of the head
- מִזְבֵּחַ *ἱερόν* Nah 3. 17 holy place, temple
- זָרָה *ἐκκαθαίρω* Lev 15. 31 cleanse out
- זָרָה *ἐγκρατής, ἀναχωρητής* Nu 6. 2 master of oneself, self-controlled, self-disciplined; one who has retired from the world, anchorite
- זָרָה *ἄνθος* Ex 29. 6 Zach 9. 16 chaplet of flowers
- זָרָה *ἡγέομαι* Gn 24. 27 זָרָה
- זָרָה *ἐφ-* Gn 24. 48 זָרָה
- זָרָה *ἀληρόω* Zach 2. 16 allot, assign
- זָרָה Lev 25. 46 Jes 14. 2
- זָרָה *κατα-* Nu 32. 18 receive as one's portion, esp. of a conquered country
- זָרָה Nu 33. 54 Ez 47. 13 divide among themselves, portion out

- נחל κληρουχέω, κληρώ Ez 47. 14 *obtain by allotment; have allotted one, obtain by lot*
 Ex 23. 30, 32. 13 Jos 17. 6
 Jud 11. 2 Jes 57. 13 Ps 119. 111 Prv 3. 35 *inherit*
 Nu 34. 17, 18 Jos 19. 49 *divide, allot land*
 Ex 34. 9 Jos 14. 1 *settle one as an allotment holder*
- נחל Jos 13. 32, 14. 1
 הנחיל ἐπι- Dt 1. 38, 12. 10, 32. 8 *assign by lot*
- נחל Jos 19. 51
 הנחל Job 7. 3 *Pass., have assigned one by lot*
- הנחיל κατα- Dt 21. 16 *portion out*
 הנחיל δια- IS 2. 8 Jer 3. 18, 12. 14
 Zach 8. 12 Prv 8. 21 *allot*
- נחלה κληρος Nu 26. 53, 36. 2 Jos 13. 6, 7 Jud 18. 1 Ez 45. 1 *lot*
 Nu 26. 54, 36. 2-4, 9 Jos 19. 51, 21. 3, 24. 28 Jud 2. 9, 18. 1 *that which is assigned by lot, allotment of land*
 Nu 16. 14, 36. 7-8 Jud 21. 24 Mich 2. 2 *piece of land, farm, estate*
 Gn 31. 14 Nu 18. 21, 27. 7 Dt 12. 9 Jos 13. 14, 14. 14, 17. 6, 18. 7, 19. 49 Jer 3. 19, 12. 14 *legacy, inheritance, heritable estate*
- נחלת Ps 16. 6 *lot*
- נחל ρόος Gn 32. 24 Jos 15. 4 נהר
 φοῖνιξ Nu 24. 6 نخل *date-palm*
- נחל μεγαλίζομαι Ps 82. 8 *to be exalted* (μ/נ or —με, ÷)
 נחלה ἀνάκεια Jes 17. 11 *want of strength, feebleness*
- נחלה μέγας Jer 30. 12 *great, mighty*
 κοῖλος, -λωμα Jes 7. 19 נהל
 ροή Ps 124. 4 *river, stream*
- נחילה αὐλος Ps 5. 1 *pipe, flute, clarinet*
- נהם μετανοέω Jud 21. 15 IS 15. 35 *change one's mind or purpose, repent*
- נהם Gn 6. 6 Ex 32. 12 IS 15. 29
 התנחם Nu 23. 19
 ἐπι- Gn 27. 42 Ez 5. 13 *have in one's mind, intend, purpose*
- נהם παραμυθέομαι Gn 24. 67
 Jer 31. 15 (14) *console, comfort* (μ/נ; v. μυκάομαι/קא)
 נהם Jes 66. 13
 התנחם Gn 37. 35
- נהם Gn 37. 35 Jes 40. 1, 66. 13
 Ruth 2. 13 Thr 1. 9, 17, 21 *speak soothingly*
- נהם παραμυθητής IIS 10. 3 *consoler*
- נהם παραμύθημα Ps 119. 50 *consolation*
- נהם παραμυθητικός Zach 1. 13 *consolatory*
- התנחם παραμυθία Jer 16. 7 Job 15. 11 *consolation (pl.)*
- נהם Hos 11. 8
- נהם Jes 57. 18
- נחץ ἀναγκαῖος IS 21. 9 *urgent*
- נהר* ἐρυθρίω Gn 4. 6, 30. 2
 IIS 24. 1 Jon 4. 9 Neh 3. 33 *blush, colour up; to be inflamed*
- נהר* κατα- Job 19. 11 *blush deeply* (v. נהר/πυρόω)
- נהר* ἐρύθημα, -θημα Ex 11. 8 *redness or flush upon the skin, blush*

- נָחֶרֶן * Ex 32. 12
 ὀργή Ex 15. 7 Ps 88. 17 *anger, wrath*, pl. הַחֶרֶת ὑστεραίῳ
 Neh 3. 20 *following, next*;
 ἐφυστερέω: *to be late*
 נִחָרָה * ἐρίζω Jes 41. 11 Cant 1. 6
contend, challenge
 הִתְחַחֲרָה * προσ-, συν- Jer 12. 5
strive with or against; contend together
 נִחְרָא חָרָא θώραξ Ex 28. 32 *corslet, coat of mail*
 נָחַר βέγκας, -γχος Job 39. 20
snoring, stertorous breathing
 נִחְרָה Jer 8. 16
 נָחַר ρίς Job 41. 12 *nose or snout*; pl., *nostrils*, but freq. like Lat. *nares*, *nose* (+n)
 חָרָה * ξηραίνω Job 30. 30 *parch, dry up*
 נָחַר * Ez 15. 4, 5
 נָחַר * Ps 69. 4
 חָרָה * περῶ Ez 24. 11 Ps 102. 4
 حرق *burn up*
 נָחַר * Jer 6. 29 *burn with fire*
 נָחַר * Ez 24. 10
 חָרָה πυρετός Dt 28. 22 *fever*
 חָרָה ἔρπω (A) Jes 24. 6 *to be clean gone, perish, disappear*
 חָרָה * ἐγείρω, ἐξ- Prv 26. 21
rouse, stir up; metaph., *awaken, arouse*
 חֲרָרִים * χέρσος, -ρρος Jer 17. 6
dry land; pl., *barren soils*
 נָחַשׁ ἐκγοητεύω Gn 30. 27 IIChr 33. 6 *strengthened for goheteúō: bewitch; fascinate, as a snake; play the wizard*
 נָחַשׁ γοητεία, -ευσίς Nu 23. 23
witchcraft, jugglery; sorcery
 נִחְשָׁן * γόης, γοητικός Ex 6. 23
sorcerer, wizard; skilled in witchcraft, juggling
 נִחְשָׁה γοητεύτρια IIR 24. 8
sorceress
 נִחְשִׁים γοήτευμα Nu 24. 1 *spell, charm*
 נָחַשׁ ἔχιδνα Gn 3. 1 *viper*
 נִחְשָׁתָן * Ἐχιδνα, Ἐχιδναῖος IIR 18. 4 Ἐχιδναῖος: p.n. of a monster; born of Ἐχιδνα
 נִחְשָׁה καυχός, -χοῦς Cretan for χαλκός Gn 4. 22 نحاس
copper; v. p. 513
 נָחֹשׁ Job 6. 12
 נִחְוֶה Jes 45. 2 Mich 4. 13 Job 41. 19
 נִחְוֶה Job 40. 18
 נָחֹשׁ * Dan 2. 32
 נִחְוֶה * Dan 2. 35
 נִחְוֶה קָלִיל χαλκός ἐρυτρός Ez 1. 7
copper, with reference to its polished surface
 נָחַח πίπτω Ps 38. 3 *fall down, fall*
 נָחַח Ps 38. 3
 נִחְחָה * Dan 4. 10
 נָחַח εἰς- Jer 21. 13 Job 21. 13
fall into, generally with a notion of violence, rush or burst in
 נִחְחָה * ἐκ- Dan 5. 20 *to be driven out, to be banished*
 נָחַח IIS 22. 35 Ps 65. 11
 נִחְחָה ἐφθγέομαι Joel 4. 11 נִחְחָה
 εἰς, εἰς Prv 17. 10 *one*
 נָחַח τάσσω, -ττω, προσ- IIR 6. 9
Pass., to be posted or stationed; to be drawn up; placed or posted at a place; תָּחַח/τάγμα

- נָחַח* ἀποτίθημι Esr 6. 1 put away, stow away (v. נָחַח, s.)
 κατα- Esr 5. 15, 6. 5 deposit
 נָחַח πῆγνυμι Gn 33. 19 stick or fix in, pitch a tent
 τίθημι Ps 21. 12 ICh 21. 10 set, put, place; order, ordain, of gods; cf. IIS 24. 12; p. 372
 στρέφω Ex 23. 2 IS 8. 3 IIS 2. 19 turn about or aside, turn
 נָחַח παραστρέφω Ex 23. 2 IS 8. 3 turn aside, alter; metaph., turn aside, esp. for the worse, pervert
 נָחַח παραστροφή Ez 9. 9 slippery trick, dodge; distortion
 נָחַח στόρνυμι, στρώνυμι Jer 14. 8 spread the clothes over a bed, spread or make up a bed
 נָחַח στρωτός Ez 1. 22 Ps 102. 12 spread, laid (v. p. 105)
 נָחַח στρώμα IS 19. 13 IIS 3. 31 Esth 7. 8 anything spread or laid out for lying or sitting upon, mattress, bed; used on the funeral bier
 נָחַח στρώσις Jes 8. 8 spreading
 נָחַח τανύω, τείνω Jos 8. 26 Jes 44. 13 Ps 104. 2 stretch, spread, extend (v. נָחַח, p. 105)
 נָחַח Nu 24. 6 Jer 6. 4
 נָחַח ἐκ- Jer 6. 12 stretch out
 ἐπι- Prv 7. 21 urge on, incite
 κατα- Gn 24. 14 Jer 7. 24 extend downwards
 παρα- Ps 27. 9 stretch on the rack, torture
 προ- Esr 7. 28 stretch forth, hold out, offer
 נָחַח φυτεύω Job 26. 7 c. acc. of the thing planted, plant trees, esp. fruit-trees
 נָחַח βάκτρον Gn 38. 18 Ex 4. 2, 7. 12 Nu 17. 21 IS 14. 27 Jes 10. 5 Jer 48. 17 stick, cudgel
 נָחַח ἐνερθε, -θεν, -θα, ἐνερθε, -θεν Dt 28. 43 Prv 15. 24 below
 נָחַח לְ Ex 26. 24 Dt 28. 13 Ez 1. 27
 נָחַח νοτέω drip Jes 40. 15
 נָחַח τίθημι IIS 24. 12 Thr 3. 28
 נָחַח
 נָחַח ἐκ- Jes 63. 9 pick out for separate treatment
 נָחַח ναῦλον, -ὑσθλον Prv 27. 3 freight, cargo
 נָחַח ναῦλος Zeph 1. 11 passage money, fare or freight
 נָחַח* φέρω Dan 7. 4 bear, convey
 נָחַח* ἀνα- IS 18. 11
 נָחַח* ἀνα- Dan 4. 31 lift, raise up; cf. נָחַח
 נָחַח* μετα- Jer 16. 13 Jon 1. 4 transfer, divert, shift
 נָחַח* Jer 22. 28; v. p. 638
 נָחַח* κατατίθημι Prv 16. 33 place, put, lay down; v. p. 372
 נָחַח πῆγνυμι Ps 94. 9 Dan 11. 45
 נָחַח στόρνυμι Jes 51. 16
 נָחַח φυτεύω Gn 2. 8, 21. 33 Ex 15. 17 Ps 44. 3
 נָחַח φυτόν Jes 5. 7 plant, esp. garden plant or tree
 נָחַח φυτάριον Ps 144. 12 Dim. of φυτόν
 נָחַח* φύτευμα Jes 60. 21 that which is planted, plant; φυτόν

- φυτευτήριον, pl. Ez 17. 7, 31. 4
 Mich 1. 6 *nursery or plantation*
 נָטַע* ICh 4. 23
 נָטַע סָאָזַע Jud 5. 4 Joel 4. 18
 Cant 5. 5 *shed drop by drop,*
drip; metaph.; cf. נָדַע
 נָטַע Am 9. 13
 נָטַע סְאָקְתָּה (סָאָזַע) Ex 30. 34
oil of myrrh
 נָטַע סְאָגֹוֹן (סָאָזַע) Job 36.
 27 *drop, of water, wine,*
milk; dew-drops
 נָטַע סְאָקְתֵּרִיָּא Jud 8. 26 Jes
 3. 19 *vessel containing aro-*
matic oil
 נָטַע תְּהָרֶעָו Cant 1. 6 *watch*
over, take care of, guard, rarely
of persons
 נָטַע* Dan 7. 28
 נָטַע תְּהָרֶהֱתִיס, -רֹס Cant 8. 11
keeper, observer; warden, guard
 נָטַע דֶּסְמוֹוֹתֵּרִיֹּן Jer 38. 6
prison
 נָטַע תִּמְוָרֶעָו Lev 19. 18 *to be*
an avenger, exact or seek to
exact vengeance for, avenge
 נָטַע תִּמְוָרֹס Nah 1. 2 *avenger*
 נָטַע תְּהָרָמָא, -רֶעֻמָּא Thr 3. 12
prey
 נָטַע Job 16. 12
 נָטַע פְּרֹדִידָוּמִי IS 17. 28 Jer
 12. 7 *deliver up; betray; for-*
sake, abandon
 נָטַע Am 5. 2
 נָטַע Jes 32. 14 *Pass.*
 נָטַע סְטֹרֶנֻּמִּי Nu 11. 31 *spread,*
strew נָטַע
 נָטַע IIS 5. 18
 נָטַע סְטְרֹוֹטֹס IS 30. 16 Jes 21.
 15 נָטַע
- נָטַע פְּרֹדֹוֹטֹס Jes 18. 5 *aban-*
doned
 נָטַע אֲנֹוֹתִיֹן Esth 3. 7 in Orphic
phraseology, Spring
 נָטַע יֹוֹטֹס (יֹוֹטִיֹוֹן) IIS 21. 19
beam of a loom, which stood
upright, instead of lying
horizontal as in our looms
 נָטַע אֲנֹוֹלְכִיס, -כִּיס, -יֹוֹס Jes 16.
 7 Prv 15. 13 *without strength,*
impotent, feeble; v. נָטַע
 נָטַע IIS 4. 4 Jes 66. 2
 נָטַע קְתֵּמָא (קְתֹוֹמָא) Gn 37. 25
anything gotten, piece of pro-
perty, possession; freq. in pl.,
possessions
 נָטַע IIR 20. 13
 נָטַע תֵּכְנוֹן (תִּכְטֹו) Job 18. 19
child
 נָטַע פִּלְהֶסְסֵעָו Nu 22. 6 *strike, smite*
 נָטַע פִּלְהֶסְסָו IIS 11. 15 נָטַע
 נָטַע קֹאטָא- Ex 9. 31 *strike down*
 נָטַע עִפִּי- Jos 11. 10 Jer 18. 18
strike
 נָטַע Ex 22. 1 Nu 25. 14, 15
 נָטַע פִּלְהֶגְמָא, -גִּתָּה Nu 11. 33 Dt
 28. 61 Jer 30. 17 Zach 13. 6
blow, stroke; metaph., blow,
stroke of calamity, esp. in war
 נָטַע קֹאטֹוֹנִיקָאָו Dt 3. 3 IIS 8. 9
strengthened. for נִיקָאָו: conquer,
prevail, vanquish
 נָטַע Ez 33. 21 *Pass., to be van-*
quished
 נָטַע נִיקְתָּמָא Jos 10. 10 *victory*
 נָטַע פֹּאגְתָּמָא ICh 2. 9 *food,*
victuals
 נָטַע פֹּארֶעָו Job 12. 5 נָטַע
 נָטַע* יֹוֹטֹס Ex 8. 22 Ps 57. 8,
 112. 7 *straight-forward, just*

- וְכֹחַ* ἰθύτης Ps 5. 10 Job 42.
 7, 8 straightness
 כֹּנֵן* γεννάω Dt 32. 6 IIS 7. 24
 Jes 45. 18 Ps 8. 4 Prv 3. 19
 mostly of the father, beget;
 produce from oneself, create;
 engender
 כֵּן* Job 31. 15
 כֹּנֵן* Ez 28. 13
 כֹּנֵן* οἰκοδομέω Ex 15. 17 build,
 build oneself a house
 מִבֵּן* οἰκοδόμημα Ex 15. 17
 building, structure
 זָכָה* εὐθύ, ἰθύ (Adv.) Gn 25. 21
 Ex 26. 35 straight; opposite;
 straight towards
 זָכָה* Jes 57. 2
 זָכָה* εὐθύτης Am 3. 10 straight-
 ness
 זָכָה* εὐθύς, ἰθύς Prv 24. 26
 straight; in moral sense,
 straight-forward, just
 זָכָה* Jes 26. 10
 זָכָה* εὐθύνω, ἰθύνω Gn 20. 16
 Job 23. 7 make straight,
 straighten
 הִתְיַחַח* Mich 6. 2 Pass., to be
 critically examined
 זָכָה* Jes 1. 18
 הִיכִיחַ* ἀπ- Gn 24. 44 Lev 19. 17
 IIS 7. 14 Jes 2. 4, 11. 4 Jer 2.
 19 Mich 4. 3 Ps 94. 10 Prv
 9. 7, 8 guide aright, direct;
 make straight, restore; correct,
 chastise; govern, rule; steer (W)
 הִזְכִּיחַ* Job 33. 19
 מְכִיחַ* εὐθυντήρ, -της Am 5. 10
 corrector, chastiser, judge, public
 examiner, one who levels or
 straightens
 תּוֹכַח* εὐθυνσις, -υνα Jes 37. 3
 Hos 5. 9 straightening, setting
 straight, correction, chastise-
 ment, calling to account
 תּוֹכַח* Prv 1. 23, 15. 5, 29. 15
 וְכָל* κλεπτήρ, -ης Mal 1. 14
 thief, cheat, knave
 וְכָל* ἐκκλέπτω Nu 25. 18 speak
 falsely, disguise; δια-
 הַתּוֹכַח* συγ- Gn 37. 18 deceive.
 elude
 וְכָל* κλέπος, -έμμα Nu 25. 18
 stratagem in war, fraud
 וְכָל* κτήμα Jos 22. 8 IIS 1. 11
 freq. in pl., possessions; of
 all kinds of property; wealth
 וְכָל*
 וְכָל* Esr 6. 8
 וְכָל* ἐγχειρίζω IS 23. 7 put into
 one's hands, entrust
 ἀπογιγνώσκω Dt 32. 27 Job
 21. 29 renounce, reject
 χρώζω, χρώνυμι Jer 19. 4
 taint, defile
 וְכָל* γιγνώσκω Thr 4. 8 distin-
 guish, recognize; cf. γνωρίζω
 הִכִּיר* ἐπι- Gn 42. 7 Dt 33. 9
 recognize
 διασκοπέω Neh 6. 12 examine
 or consider well; investigate
 (W); cf. קָרָה, p. 204
 הַתּוֹכַח* ἐπικρύπτω Gn 42. 7
 IR 14. 5 freq. in Med.,
 disguise וְכָל
 מְכָר* γνώριμος IIR 12. 6 well-
 known; Subst., acquaintance
 הִכְרָה* γνώρισμα, ἀναγνώρισις
 Jes 3. 9 that by which a thing
 is made known; γνώσις: (γι-
 γνώσκω) inquiry, investigation;

- σκέψις: inquiry, investigation;
 διά-: examination
- נָכַר ἐγχώριος, -πος Gn 17. 12
 Dt 31. 16 in or of the country;
 Subst., dweller in the land
- נָכַר Gn 31. 15 Dt 17. 15 Est
 10. 11
- נָכַר πάθος Ob 12 Job 31. 3
 incident, accident, unfortunate
 accident; in a bad sense, mis-
 fortune, calamity; cf. אָסֶן, אֵד,
 פִּיד πάθος Job 31. 29
- הִכָּר * αἰσχόω, -χύνω Job 19. 3
 dishonour, tarnish עִכָּר
- הִגִּיל ἀποτελέω Jes 33. 1 bring
 to an end, complete
- בֹּזָה * ὑβρίζω Gn 25. 34 Jes 49. 7
 Mal 1. 6 Neh 2. 19 treat
 despitefully, outrage, insult,
 maltreat
- הִבֹּזָה * Esth 1. 17
- בְּזִיז * ὑβρισμα, -μός Esth 1. 18
 wanton or insolent act, outrage
- נִבְזָה ἀρπαγμα, ἀρπακτός IS 15.
 9 booty, prey; gotten by rapine
- נִבְזָה * ὑμφοη נִבְזָה Prv 6. 6
 winged male of the ant
- מָל * μασχαλίζω Gn 17. 23 Dt
 10. 16 put under the arm-pit;
 mutilate; v. p. 667
- נִבְזָה * Gn 17. 10; Pass.
- מִבְזָה * μασχαλίσματα Ex 4. 26
 extremities cut off from a corpse
- הִכִּיל * ἐξαπόλλυμι Ps 118. 10
 destroy utterly
- נִבְזָה * μαραίνω Job 14. 2 waste,
 wither; Pass., waste away
- הִתְמַלֵּל * Ps 58. 8
- מָל * κατα- Ps 90. 6 cause to
 wither; Pass., die away
- מָלִיל * πυρός Dt 23. 26 Jes
 30. 24 Job 6. 5, 24. 6 إبليله
 wheat, pl.; a grain of wheat
- מָלִיל * προειπεῖν, -πον Gn 21. 7
 foretell; cf. προλαλέω
- מָלִה * ἔπος IIS 23. 2 Ps 139. 4
 Job 4. 2, 13. 17, 26. 4, 29.
 9, 22, 30. 9 word, utterance,
 speech, tale, song or lay; דָּבָר
- מֶתוֹרִיִּם Ps 19. 5 pl., borders,
 marches
- נָמַר * μεριστός (μείρομαι) נָמַר
 Jer 13. 23 divided
- סָבַב * ἀμφιβαίνω Dt 2. 3 Dt 32.
 10 Jos 6. 15 go about or
 around; surround, encompass;
 guard, protect; נָסַב * Gn 19. 4;
 סָבַב * Ps 26. 6; נָסַב * Jos 6. 11
- סָבַב * συμβεβηκός (-βαίνω) IR
 12. 15 chance event, contingency
- נָסַב * IICH 10. 15
- סָבַב * στρέφω turn, convert, turn
 round or about, turn to or from
 an object, turn back, go about
 Nu 34. 4, 36. 7 Dt 2. 3 IS
 7. 16, 17. 30, 22. 22 IR 2. 15
 Jes 23. 16 Jer 6. 12 Ez 1. 9,
 42. 19 Ps 114. 3, 5 Prv 26. 14
 Eccl 1. 6 IICH 17. 9, 23. 2
- סָבַב * Jes 28. 27
- סָבַב * ἀναστρέφω IIS 14. 20
 turn upside down; invert
- סָבַב * ἐπι- Dt 32. 10 IIS 14. 20
 turn or convert from an error,
 correct; הִשִּׁיב Mal 2. 6
- הִסָּב * μετα- IIR 16. 18, 23. 34
 Esr 6. 22 carry across, transfer,
 change, alter
- אֶפְסוּ, דִּיא- Cant 6. 5 IICH 35.
 22 turn away or aside, divert

- סבב (סוב) θέω (A), τρέπω Cant 2. 17 *run, betake oneself; turn*
- סבב* (סוב) ἵζω IS 16. 11 *sit, sit down; sit, recline at meals*
- סובב* ἵζω, καθ- Jer 31. 22 (21) *lie in ambush*
- סבב ἵσμα Cant 1. 12 *seat*
- סבבה στρέμμα Job 37. 12 *conspiracy, band of conspirators*
- סביב* ἀμφί Gn 23. 17 *about, around, all round, the neighbourhood of*
- סביבה* Ex 7. 24 Dt 21. 2 Ps 79. 3
- סבב* χάζομαι IIS 1. 22 *give way, draw or shrink back, recoil, retire*
- סבב Jes 59. 13 Jer 46. 5 Ps 78. 57, 80. 19
- סבב ἀναχάζω Dt 19. 14 *make to recoil, force back*
- סבב Jes 59. 14
- סבב συγγίγνομαι Mich 6. 14 *have sexual intercourse with*
- סבב, סג, סיג ψιμύθιον Ez 22. 18 *white lead*
- סבב Jes 1. 25 Prv 26. 23
- סבב Jes 1. 22
- סבבה ζευκτός (ζεύγνυμι) Cant 7. 3 *joined*
- סבב αἶθω Ps 4. 7 *light up, kindle*
- סבב βασανίζω Gn 22. 1 *put to the test*
- סבבה βάσανος Ex 17. 7 Dt 4. 34 *test, trial of genuineness*
- בασανισμός Job 9. 23 *torture*
- סבב* σείω Prv 15. 25 *shake, Pass., metaph., shaken to its foundations*
- סבב Dt 28. 63
- סבב* ἑκ- Esr 6. 11 *Pass., shake out or off*
- סבב πάντως IIR 11. 6 *in all ways, absolutely*
- סבב τήκω, τάκω Jes 40. 19 *melt, melt down, of metals*
- סבב ἐν- Prv 8. 23 *Pass., to be cast; τίκτω: engendered*
- סבב τηκτός Jes 48. 5 *melted, molten*
- סבב Dan 11. 8
- סבב σπένδω Jes 29. 10 Hos 9. 4 *rarely without the religious sense, simply pour; make a drink-offering; cf. סבב*
- סבב κατα- ICh 11. 18 *pour as a drink-offering*
- סבב Ex 25. 29
- סבבה Dan 2. 46
- סבב Nu 28. 7
- סבב ἐπι- Gn 35. 14 *pour upon or over, esp. a drink-offering*
- סבב σπονδή Jes 57. 6 *drink-offering*
- סבב* Esr 7. 17
- סבב Dt 32. 38
- סבב ἡγεμών Jos 13. 21 Ps 83. 12
- סבב נגיד מַנְיָח
- סבבה σπονδήσιμος Jes 30. 1 *of or for a drink-offering*
- סבבה τηκτόν Ex 32. 4 *capable of being softened, dissolved, melted*
- סבב ἱσταμι Ps 2. 6 *set up, appoint*
- סבבה ἱστόιον, -τός Jes 28. 20 *the web cut from the loom and finished, web of a certain size, piece; web, cloth, sheet*

- מסכת *ιστίον, ιστός* Jud 16. 13 *beam of a loom, which stood upright, instead of lying horizontal as in our looms*
- ס *ιστός* Nu 21. 8 *rod, pole*
- ιστίον* Jes 33. 23 Ez 27. 7 *sail, web, cloth, sheet*
- נס *ανθέω, -θίζω* Jes 10. 18 *bloom, be brilliant, shine with colour* נצ
- נס *επαυθέω* Jes 59. 19 *show itself, appear plainly; to be bright*
- התנחש *επαυθίζω* Zach 9. 16 Ps 60. 6 *deck as with flowers; metaph., deck as with flowers, decorate, adorn, Pass.*
- ס *αἶθος* (A) Ps 60. 6 *blossom, flower, chaplet of flowers*
- נס *όδεύω* Gn 11. 2, 37. 17 *go, travel*
- נס *όδευμα* Gn 13. 3 *journey*
- נס *σειώ* Jud 16. 14 Jes 33. 20 Zach 10. 2 נד
- נס *Jes 38. 12*
- הסיע *εὐαγγέλιον* Ps 78. 26, 52 נה
- נס *ἡγεμόνευμα* Nu 10. 2 Dt 10. 11 *leading*
- הסיע *διασείω* Job 19. 10 הניד
- נס *σεισμός* Job 41. 18 כנד
- הסיע *διακομίζω* Eccl 10. 9 *carry over or across, simply convey*
- εἰσ-* IR 5. 31 Ps 80. 9 *carry in, bring in for oneself*
- ἀπο-* IIR 4. 4 *carry away, carry back*
- נס *εἰσκομιδή* IR 6. 7 *importation*
- נס *ἄγω* Ps 139. 8 *march, go*
- קס *εἰσ-* Dan 3. 22 *lead in or into, introduce* גצי
- קס *הנצק** *εξ-* Dan 6. 24 *lead out, lead away, bring out from, bring out of prison, release*
- קס *הנצ** Dan 6. 24
- הסיה *ἐκπείθω* Dt 13. 7 *persuade completely, over-persuade*
- הסה *IR 21. 25*
- נעל *κλείω* Jud 3. 23 *shut, close, bar*
- נעול *κλειστός* Jud 3. 24 *closed*
- נעול *κλειθρον, -ιστρον* Cant 5. 5 *bar for closing door*
- נעל *υποδέω, -έννω* Ez 16. 10 *bind or fasten; esp. underbind the feet, i.e. shoe, because the ancient sandals or shoes were bound on with straps*
- הנעיל *IIR 28. 15*
- נעל, הנעל *υπόδημα* Gn 14. 23 Dt 33. 25 *נעל sole bound under the foot with straps, sandal; cf. κλείδωμα*
- נע *εὐνοέω* Gn 49. 15 IIS 1. 26 Cant 7. 7 *to be well inclined or favourable; Pass., to be kindly or affectionately treated*
- נע *εὖνοος* Cant 1. 16 *well-disposed, kindly, friendly*
- נע *εὖνοια* Ps 16. 11 *in pl. impulses of kindness, favours, benevolences, gift or present in token of goodwill*
- נע *Ps 90. 17*
- נע *εὖνουν (εὖνοος)* Ps 16. 6 Job 36. 11 = *εὖνοια* נע
- נע *ἀνεμώνη* Jes 17. 10 *poppy, anemone*

- מַעֲמָם ἔδεσμα Ps 141. 4 *meat, food; pl. eatables; cf. מַסְעָם*
 נֶצֶק ἀκανθικός Jes 7. 19, 55. 13 *spinous*
 נֶעַר ὠρύσμαι Jer 51. 38 Ion. and poet. Verb, very rarely used in Att., *howl*, prop. of wolves and dogs; of lions, *roar*
 נֶזֶר ἐρημόω Jes 33. 9 *strip bare, desolate, lay waste*
 הַחֲנֹנֶה ἐκσείω Job 38. 13 *shake out or off; drive out* הַחֲנֹנֶה
 נֶעַר Neh 5. 13 *shake out one's clothes*
 נֶעַר σειστός Neh 5. 13 *shaken*
 נֶעַר σείω Jes 33. 15 נֶעַר
 הַחֲנֹנֶה ἐπυγείρω Jes 52. 2 Pass., *to be roused from sleep, wake up; cf. ἐκσείω*
 נֶעַר ἐγείρω Jud 16. 20 *rouse or stir oneself, arouse oneself*
 φέρω Ps 109. 23 Pass., *to be borne or carried involuntarily, esp. to be borne along by waves or winds, to be swept away*
 נֶעַר κατα- Ex 14. 27 *bring down*
 נֶעַר φορυτός Jes 1. 31 *whatever the wind carries along; chips or shavings*
 νευρά, -ρον Jud 16. 9 *string or cord of sinew; sinew, cord made of sinew*
 נֶעַר ἔρρω (A) Zach 11. 16 *wander* חָרָה
 νεανιεύομαι Gn 37. 2 *act like a hot-headed youth, wilfully or wantonly, swagger*
 נֶעַר νεανίας (νέος), -αρός, νέος Gn 22. 5, 41. 12 Ex 2. 6 IS 1. 24 *young man; poet, for νέος (young, youthful, of children, youths, and of men at least as old as 30—cf. Gn 41. 12, 46)*
 נַעֲרָה νέα, νεάνις, -αρά Dt 22. 19 IR 1. 2 Ruth 4. 12 *girl, maiden, of a young married woman*
 נֶעַר Gn 34. 3 Dt 22. 15
 נֶעַר νέος, -ότης Job 36. 14 *youth*
 נַעֲרִים νεότης Gn 46. 34 Ps 127. 4 *youth, in pl.*
 נַעֲרוֹת Jer 32. 30
 נֶעַר πείνα Ps 88. 16 *hunger, famine*
 נַפֵּחַ πνέω Jer 15. 9 *blow, breathe out*
 הַפִּיחַ ἐκ- Job 31. 39 *make one give up the ghost*
 נַפֵּחַ οὐσάω Jes 54. 16 *blow, puff (opp. ἀάω: breathe with the mouth wide open* נַפֵּחַ Ps 119. 131), *of bellows*
 πνέω, φύχω Gn 2. 7 *breathe, blow*
 נַפֵּחַ φύσητός Jer 1. 13 *blown, blown out*
 נַפֵּחַ διαφύσσω Job 20. 26 *blow or breathe through, Pass.*
 נַפֵּחַ φύσημα Job 11. 20 *that which is blown up; metaph., conceit*
 נַפֵּחַ φύσητήριον Jer 6. 29 *a furnace with bellows (opp. αὐτοματάρειον)*
 נִיפַח* φημί, -ίζω, εἰπεῖν Ps 27. 12 *say, speak, utter*
 נִיפַח* φημίζω Hab 2. 3 *prophecy*
 נִיפַח* ἐκπνέω, -έω Jer 4. 31

- breathe out; metaph., lose power, lose breath* נוּ
 פִּעַ* φεύγω Cant 2. 17 *flee*
 פִּעַ* φημίζω Prv 6. 19 פִּעַ
 καταπνέω Ez 21. 36 *blow or breathe upon or over*
 απο- Job 31. 39 *make them give up the ghost; cf. ἐκ-*
 פִּעַ* φύσημα Ex 9. 8 *dust which is blown or produced by blowing*
 נֶפֶץ ἀνθραξ Ex 28. 18 Ez 27. 16 *precious stone of dark-red colour, including the carbuncle, ruby and garnet* بَشْرَه
 بَشْرَه جَمْرَه بِاقْوَت جَمْرِي عَظِيم
 عَتِيق (احمر) فرخ جمر متيق
 cf. פִּעַ Prv 26. 21 פִּעַ
 Jes 3. 24 قَرْحَه جَمْرَه
 נֶפֶץ βάλλω Gn 25. 18 Dt 21. 1
 Jud 5. 27 IS 26. 20 IIR 6. 5
let fall; pour; to be lucky, successful; fall, lie down
 נֶפֶץ Ez 28. 23 *hit with a missile, freq. opposed to striking with a weapon in the hand; fall, lie down*
 נֶפֶץ ἐμ- IS 14. 42, 18. 25 Jes 34. 17 Jer 38. 26 Esth 3. 7
let one fall into someone's hands, hand in, submit; a petition, draw lots
 κατα- Dt 25. 2 Jud 2. 19 IS 3. 19 IIR 19. 7 Ps 106. 26, 27
throw down, strike down with a weapon, let fall, drop, abandon
 נֶפֶץ ἐπι- Gn 43. 18 *fall upon, esp. in hostile sense, set upon*
 upon
 נֶפֶץ βολέω Gn 33. 4 *fall about someone's neck*
 נֶפֶץ ἀντι- Dt 9. 18 Esr 10. 1
meet as a suppliant, entreat, supplicate
 נֶפֶץ νεφέλιζω Gn 4. 5, 6 *wrap in clouds, in Pass.*
 נֶפֶץ Jes 26. 19 Job 29. 24
 נֶפֶץ πίπτω Gn 17. 3, 25. 18
 Nu 6. 12 Jud 5. 27, 16. 30 IS 25. 24 IIS 1. 19, 19. 19
 IIR 10. 10 Jer 25. 27, 38. 19 Ps 16. 6 Job 1. 15, 12. 3, 13.
 2 Ruth 3. 18 Eccl 4. 10 *Radical sense, fall down and (when intentional) cast oneself down; fall; fall violently upon, attack; throw oneself down; fall in battle; fall, be ruined; fall short, fail; escape; generally, fall, turn out, see how it would fall (Hdt 7. 163); to be lucky; v. p. 643*
 נֶפֶץ* Dan 2. 46
 נֶפֶץ δια- Nu 5. 21, 22, 27 Job 31. 22 *fall away, slip away, fall asunder*
 נֶפֶץ πτωμα Am 8. 6 *payment which falls due*
 נֶפֶץ Jes 23. 13, 25. 2 *ruin*
 נֶפֶץ Jes 17. 1
 נֶפֶץ Jud 14. 8 *fallen body, corpse, carcass*
 נֶפֶץ σφάλω Jes 14. 12 Prv 11. 14 *Pass., to be overthrown, fall, esp. of persons falling from high fortunes*
 נֶפֶץ πτωμα, σφάλμα Ez 27. 27
trip, stumble, false step, fall,

- failure, defeat; misfortune, calamity*
 נפל ἀμβλύς Nu 24. 4, 16 metaph., dim, faint, of sight
 נפל אֶל־אֶמְבִּלְוֹתִידִיוֹן Ps 58. 9 מליץ abortive child
 נפל Eccl 6. 3
 נפל δπλον Job 41. 15 arms and armour, pl.; v. p. 342
 נפל πετάννυμι Gn 9. 19 IS 13. 11 spread out; Pass., to be scattered abroad, dispersed
 נפל* Gn 11. 4
 נפל* Gn 10. 18 IIS 18. 8
 נפל* ἐκ- Gn 11. 9 Jer 13. 24 spread out; scatter to the winds
 נפל אֶל־אֶמְבִּלְוֹתִידִיוֹן, -άζω Hab 3. 6 spread out
 נפל ἀπο-, δια- IR 5. 23 open and spread out
 נפל πέτασμα Jes 11. 12 anything spread out
 נפל φύσητός Jer 22. 28 נפל
 נפל σποδέω Jud 7. 19 pound, smite, crush
 נפל Jes 27. 9
 נפל σποδέω Ps 2. 9, 137. 9 dash against the rocks
 נפל σφάζω Jer 51. 20, 21 slay, slaughter, properly by cutting the throat
 נפל σφάγμα Ez 9. 2 slaughter
 נפל σφαγεύς Jer 51. 20 slayer, butcher, murderer, cut-throat; sacrificial knife
 נפל νιφάς, άδος Jes 30. 30 snowflake, snowstorm
 נפל* σποδέω Jer 23. 29 נפל
 נפל* πιέζω Job 16. 12 press tight, squeeze
 נפל* σφάζω Hab 3. 14 נפל
 נפל ἀναψύχω Ex 23. 12, 31. 17 IIS 16. 14 cool, refresh; Pass., to be revived, refreshed
 נפל ψυχή Gn 1. 20, 30, 12. 5, 35. 18, 46. 18 Ex 1. 5 IS 18. 1, 3, 19. 5 IR 17. 21 Am 2. 14, 15 Job 2. 4, 6, 6. 11 Thr 3. 51 life, of life in animals. departed spirit, ghost, soul, person, self
 נפל δπισμα, όπός Ps 19. 11 Prv 5. 3 the juice of plants; juice
 נפל αἶθομαι Jer 48. 9 burn, blaze; akin to αἰθύσσω
 נפל Jes 37. 26
 נפל αἶθος Jes 1. 31 fire
 נפל ἵστημι Gn 37. 7 stand
 נפל ἀν- IR 16. 34 Jer 31. 21 (20) set up, build; build up again, restore; set up a statue
 נפל Gn 28. 12 make to stand up, raise up
 נפל καθ- Gn 21. 28, 35. 14 Dt 32. 8 set up, erect, of stones; set in order, array, of soldiers
 נפל* ἐφίστημι Dt 7. 24 IIS 18. 30 Job 41. 2 stand by or near; in hostile sense, stand against
 נפל συν- Nu 11. 16 Ps 2. 2, 94. 16 Job 1. 6 IICh 11. 13 combine, associate, unite; stand together; meet in fight, be engaged with; of friends, form a league or union, band together; league themselves with one side or the other
 נפל ἰστός Jud 3. 22 rod

- נציב Gn 19. 26 *anything set up-*
right, rod, pole
- נצב ἐπιστάτης IR 4. 7, 9. 23,
22. 48 *one who is set over,*
chief, commander; president,
overseer, superintendent in
charge of any public build-
ing or works
- נציב IIS 8. 6, 14 IR 4. 19 ICh
11. 16 ICh 17. 2 *governor,*
administrator
- מצב σύστημα IS 14. 1 IIS 23. 14
body of soldiers, corps
- מצב Jes 29. 3
- מצבה IS 14. 12
- מצבה Zach 9. 8
- מצב στάσις Jos 4. 3 Jes 22. 19
the place in which one stands or
should stand, position, station
- מצבה ιστίον, ιστός Ex 24. 4
Dt 7. 5, 16. 22 Mich 5. 12
- נציב
- מצבת Gn 35. 20 IIS 18. 18
- נצב σέβομαι Ps 82. 1, 119. 89
revere, worship; generally,
pay honour or respect to
- נצב* σέβω Ex 38. 8 IS 2. 22
worship, honour, mostly of the
gods; of suppliants
- מצבה σέβασμα Hos 3. 4 *that*
for which awe is felt, an object
of awe or worship
- מצב Jud 9. 6
- הציב ἀποξύνω, -ξέω IS 13. 21
bring to a point
- הצב ? Nah 2. 8
- נצבה νήστης, -τις (νηστεύω)
Zach 11. 16 *one who is*
fasting; not eating, fasting, of
persons
- נציב ἀλήθεια, ἀλά- Dan 2. 8
truth אמת
- נציב* Dan 7. 16
- נציב* ἀληθής, ἀλα-, -θινός Dan
2. 45 *true; of oracles, true,*
unerring אמת
- נציב* Dan 6. 13
- נציב κίβδηλος, κίβδος Dan 2.
41 *dross of gold, dross of silver*
- הציב εἰσάγω Gn 43. 9 Am 5. 15
introduce a child to the mem-
bers of one's φρατρία; to bring
a cause into Court
- κατ- Jer 51. 34 Job 17. 6
reduce to a state
- הציב ἐξαιρέω Ex 10. 24 *take out*
of a number, except; cf.
αἰρέω = ἀγρέω; κατέχω
- נציב σείω Thr 4. 15 נון
- נציב μάχομαι Ex 2. 13 *fight;*
generally, quarrel, wrangle
- הציב δια- Nu 26. 9 Ps 60. 2
fight, contend; resist to the
uttermost
- מצב μάχη Jes 58. 4 *battle,*
combat, contention, strife
- מצב Jes 41. 12
- נציב* αἰδύσσω Jes 9. 17 *kindle*
- נציב* Jer 2. 15 Neh 1. 3 Pass.,
αἰδομαι: *burn, blaze אצ*
- הציב* καταίθω Jos 8. 8 Jes 27. 4
burn down, burn to ashes
- נציב ἐπιστατέω Esr 3. 8, 9 *to*
be set over, to be in charge of;
stand by, aid
- נציב ἐπιστάτης ICh 34. 13 *one*
who is set over, supervisor נצב
- הגעמὼν Hab 3. 19 Ps 4. 1
leader of a chorus
- נציב ἐπαίδω ICh 15. 21 נון *sing*

- a gash; of a coin, have a hole drilled in it
- נקבה διακοπή Gn 1. 27 Lev 5. 6, 12. 5 gash, cleft *نقب*; cutting or canal through an isthmus or mountain, narrow passage; v. pp. 189, 647
- מקבה κόπανον: = κοπίς IR 6. 7 chopper, cleaver
- מקבה Jud 4. 21
- σκάμμα Jes 51. 1 *that which has been dug, tunnel, pit*
- נקב κείμαι Gn 30. 28 Nu 1. 17 Jes 62. 2 to be ordained, be laid down, give, have a name given
- נקב εὐχομαι Lev 24. 11, 16 Nu 23. 8 Job 3. 8 pray for something (good or bad) for a person
- נקב* κατεύχομαι Nu 22. 11, 23. 13, 27 pray earnestly; pray against one, imprecate
- נקב φακώδης Gn 30. 32 speckled
- נקב Jos 9. 5
- נקבה φακωτός Cant 1. 11 lentil-shaped, of hot-water bottles
- נקב ἵημι Jer 49. 12 release, let go
- נקב Ex 21. 19
- ἀφ- Ex 34. 7 Jer 2. 35 Job 10. 14 let go, loose, set free, release from a thing, acquit of a charge
- נקב ἀφετος (ἀφίημι) Gn 24. 41 let loose, ranging at large, esp. sacred flocks that were free from work, released; free
- נקב ἀγνίζω Nu 5. 28 Jer 2. 35 Job 10. 14 wash off, cleanse away; cleanse, purify; purify oneself
- נקי ἄγνός Job 4. 7 pure, chaste, holy; after Hom., of persons, undefiled, chaste, generally, pure, upright
- נקי-נקי ἀναγνός Job 22. 30 unclean, unholy, defiled
- נקיון ἀγνεία, -νότης Hos 8. 5 purity, chastity, integrity
- מוקיה ἀγνιστήριον Ex 25. 29 instrument of purification
- נקיון ἀγγεῖον ἀγνιστήριον Ps 26. 6 vessel; of metal, jar for water
- קוט* ἀχθομαι Ps 95. 10 to be loaded; mostly of mental oppression, to be weighed down, vexed, annoyed, grieved, at a thing, or with a person
- נקט* Job 10. 1
- נקוט* Ez 6. 9, 20. 43, 36. 31
- נקוט* ἐπ- Ps 119. 158, 139. 21 to be annoyed at
- נקם ἐκδικάζω, -κέω Dt 32. 43 Jos 10. 13 IS 24. 13 prosecute one's right against another; avenge, punish, exact vengeance for; avenge or vindicate
- נקם Ex 21. 20 Jud 15. 7 IS 14. 24 Pass.
- נקם IIR 9. 7 Jer 51. 36
- נקם Gn 4. 15
- נקם Jer 5. 9 Ps 8. 3
- נקם δικαστήρ, -ής Nah 1. 2 avenger
- נקם ἐκδικαστήρ, -ής Ps 8. 3 avenger
- נקם δίκη Dt 32. 43 Jud 16. 28 Jes 34. 8 vengeance, punishment, atonement, satisfaction, penalty; sometimes pl.

- נְקִמָּה Jer 46. 10, 50. 28 Ez 25. 17 Ps 79. 10; 94. 1
 יִקַּע* ἀρκέω Ez 23. 17 Pass.,
to be satisfied with
 נִקְעַ* Ez 23. 18 *to be enough, endure*
 יִקַּע* Gn 32. 26 *to be strong enough*
 הִוָּקִיעַ* ἐποίχομαι Nu 25. 4 IIS
 21. 9 *draw near to the gods with sacrificial feasts; approach with hostile purpose, attack (?)*
 הַמוֹקְעִים* οἱ κατοιχόμενοι IIS
 21. 13 *the departed, the dead*
 נִקַּח κόπτω Jes 17. 6 *cut off, chop off; cf. ἐπι-, p. 209*
 נִקַּח κατα- Jes 10. 34 *cut down, fell, of trees, in Pass.*
 נִקַּח ἔχω Jes 29. 1 *keep up, maintain*
 הַקִּיף περι- Jos 6. 11 Ps 88. 18
 IICH 23. 7 *encompass, embrace, surround; surround so as to guard*
 נִקְפָּה σηπεδών Jes 3. 24 عُفُونَة
decay, putrefaction, in animal bodies or wood, or even stone
 קִיף* κῆβος IICH 9. 21 *a long-tailed monkey, perh. the nisnas monkey*
 הַקִּוּפָּה* τὸ ἔσχατον Ex 34. 22
 IS 1. 20 *the farthest part, pl.; the end*
 נִקֵּץ διακοπή Jes 7. 19 נִקְבָּה
 נִקַּח ὀρύσσω IS 11. 2 *dig; gouge out the eye*
 נִקַּח ἐξ- Nu 16. 14 Job 30. 17
dig out, gouge out
- נִקַּח Jes 51. 1
 נִקְרָה ὀρυγμα Ex 33. 22 *excavation, trench, ditch, moat*
 נִקְשׁ δακτυόομαι Jes 8. 15 Ps 9. 17
to be caught in a net, Pass.
 נִיוֹקֶשׁ Eccl 9. 12
 נִקְשׁ Dt 12. 30
 נִיקֶשׁ* δακτεῖν Jer 50. 24 Ps 141. 9
throw, cast
 נִיקֶשׁ* δακτυωτός Hos 9. 8
made in net fashion
 נִיקֶשׁ Ps 91. 3
 נִיקֶשׁ* δίκτυον Jer 5. 26 Prv 6. 5
net, fishing-net, hunting-net
 מִוֶּקֶשׁ Dt 7. 16 Jos 23. 13 Am 3. 5
 Ps 64. 6, 140. 6
 מִקְשָׁה Ps 141. 9
 נִקֶּשׁ φενακίζω Ps 38. 13 *play the όέναξ, cheat, lie*
 הַהִנְקֶשׁ ἀπο- IS 28. 9 *delude, mock*
 נִקֶּשׁ* κόπτω Dan 5. 6 *strike, beat, knock*
 נִרְדַּ נάρδος Cant 4. 14 *spikenard, oil of spikenard*
 נִסָּא φέρω, φάρω (ἐνεγκεῖν, ἐνεῖκε, οἶσειν) Gn 13. 6 Ex 10. 13
 Nu 23. 7 Dt 1. 31 Jes 14. 4, 46. 3 Jer 10. 19 Ez 17. 23, 19. 1, 29. 19 Joel 2. 22 Hag 2. 19
bear or carry; of a pregnant woman; of wind, bear along; endure. suffer; tell, announce; bring forth, produce, bear fruit; rob, plunder; generally, take and carry away, esp. to one's own home; v. p. 638
 נִסָּא Ex 25. 28 IIR 20. 17
 ἀπο- Am 4. 2 *carry off or away*
 προσ- IIS 19. 43 IR 9. 11 Esr

- תשׁ Jer 6. 1
 תשׁ μάντις Gn 25. 14 Prv 30. 1,
 31. 1 *diviner, seer, prophet*
 תשׁ Gn 41. 51 Jud 18. 30
 תשׁ Ex 2. 10 Jud 18. 30
 תשׁ μυθέομαι Nu 23. 7 Jes 14. 4,
 37. 4 Ez 19. 1 *speak, say,*
recount; cf. φέρω
 תשׁ ἤχέω Jes 42. 2 Ps 72. 3
 Job 21. 12 *sound, ring, peal;*
impers. of an echo
 תשׁ ἤχη, ἤχος Job 13. 11, 31.
 23 *noise, rarely of articulate*
sounds; sound, echo
 תשׁ Job 41. 17
 תשׁ φύω Ez 17. 23 Joel 2. 22
 Hag 2. 19 *Pass., grow, esp.*
of the vegetable world;
produce; cf. φέρω
 תשׁ φύμα Lev 13. 2 *growth;*
freq. of diseased growths,
tumour, tubercle, etc.
 תשׁ ἀντιάζω, -άω Esth 2. 15
encounter; cf. φορεύω
 λανθάνω Ps 102. 11 *to escape*
one, i.e. to forget نسي
 ὀνομάζω Ex 20. 7 Ps 16. 4
name, specify by naming; utter
names or words
 σείω Nah 1. 5 טו
 τίθημι Jud 21. 23 Ruth 1. 4
 Esr 9. 12 *make a woman*
one's wife, take her as a wife
 ? Dt 24. 15, 33. 3 Prv 19. 18
 Job 11. 15, 40. 20
 תשׁ* φέρω Dan 2. 35 תשׁ
 תשׁ* ὑψόω Esr 4. 19 תשׁ
 תשׁ εὐχομαι IR 8. 31 IICh 6. 22
 נקב
 σείω Jer 23. 39 טו
 δαείζω Jes 24. 2 Jer 15. 10
put out money at usury, lend;
have lent to one, borrow; cf.
 נשׁ
 נשׁ Dt 24. 11
 תשׁ Ps 89. 23
 תשׁ δανειστής IS 22. 2 *money-*
lender or creditor
 תשׁ δανεισμός Nch 5. 7 *money-*
lending; borrowing
 תשׁ δάνεισμα Dt 24. 10
 = δάνειον: *loan*
 תשׁ πείθω, πείθω Jes 19. 13
prevail upon, persuade, usually
by fair means; in bad sense,
talk over, mislead
 תשׁ ἀνα- Jer 4. 10 Ob 7 תשׁ
 תשׁ πειθώ Prv 26. 26 *persua-*
sion; means of persuasion;
inducement
 תשׁ Ps 73. 18
 ὑψωμα Ps 74. 3 *elevation,*
height; metaph., exaltation
 תשׁ* μαντεῖον Gn 10. 30 *seat*
of an oracle
 תשׁ* δηϊόω Jes 6. 11 *waste,*
ravage a country
 תשׁ* Jes 6. 11 *Pass.*
 תשׁ* κατα- Jes 37. 26 *ravage,*
waste
 תשׁ* IIR 19. 25
 תשׁ* δηϊότης Jes 24. 12
battle-strife, the battle; mortal
struggle, death; cf. δαῖς
 תשׁ* Thr 3. 47
 תשׁ* θεάομαι / ἀγαίομαι,
 ἀγαμαι, ἀγάομαι Gn 24. 21
gaze at, behold, mostly with
a sense of wonder; look on
with jealousy or envy; in good

- sense, admire; admire, wonder
at; v. συν-, p. 235
- שׂוֹאָה * πᾶγη Jes 47. 11 שׂוֹאָה
שׂוֹאָה * κακόω Ps 35. 17 maltreat,
distress לַע
- שׂוֹאָה * κακόν Ez 38. 9 Zeph 1. 15
Ps 63. 10 Job 30. 3 evil, ill
سوء
- שׂוֹאָה * Zeph 1. 15
שׂוֹאָה * Job 30. 3
- שׂוֹאָה * πᾶγη Ps 35. 8 anything
that fixes or fastens, snare,
noose; fowling net; metaph.,
trap, snare; cf. שׂוֹאָה Jer 18. 20,
22
- שׂוֹאָה ἡχέω Jes 17. 12 שׂוֹאָה
שׂוֹאָה * ἡχῆμα, ἄχ- Jes 66. 6
sound
- Zeús, Jáν, Zán, Zhén, Tán
Jer 48. 45 Zeus; cf. בֵּית שֵׁן
Jos 17. 11 יָאן; cf. Jud
12. 6
- נָשַׁב πνέω Jes 40. 7 blow, of wind
and air, breathe, breathe out
- נָשַׁב ἐκπνέω Ps 147. 18 blow
through, breathe out or forth
διαφυσάω κατασοβέω Gn 15.
11 blow in different directions,
disperse; frighten away, scare
the birds
- נָשַׁב ἐξικνέομαι Gn 44. 4 Lev
25. 26, 26. 5 Hos 10. 9
reach, arrive at a place; arrive
at, reach an object
- ἐπιθιγγάνω Gn 47. 9 Lev 26.
5 Prv 2. 19 reach as far as
ἀναχάζομαι Job 24. 2 חָסִי
- נָשַׁב λαιθάνω, λήθω Dt 32. 18
Thr 3. 17 שָׁח
- נָשַׁב Jes 44. 21
- ἐπι- Gn 41. 51 cause to forget,
let a thing escape one, forget,
lose thought of
- נָשַׁב הָשָׁה Job 11. 6
- ἐκ- Job 39. 17 make one
quite forgetful of a thing
- נָשַׁב λήθη Ps 88. 13 forgetting,
forgetfulness; after Hom., of
a place of oblivion in the lower
world
- נָשַׁב ισχίον Gn 32. 33 hip-joint,
in which the thigh turns;
fleshy parts round the hip-joint,
haunches
- נָשַׁב σείω Jer 23. 39 נָשַׁב
τίθημι Dt 24. 11 Jer 15. 10
τίθεσθαι seems to have the
same meaning as ὑποτίθημι
(v. p. 239) שָׁח; cf. שָׁח
- נָשַׁב הַנִּשְׁכָּה ὁ θέμενος (τίθημι) Jes 24.
2 the mortgagee; cf. שָׁח
- נָשַׁב הַנִּשְׁכָּה בו ὁ θεός (τίθημι) Dt 24. 11
Jes 24. 2 the mortgagor; cf.
שָׁח
- נָשַׁב הָשָׁה ὑποτίθημι Dt 15. 2 put
down as a deposit or stake,
pawn, pledge, mortgage
- נָשַׁב δανειστής Jes 50. 1 שָׁח
נָשַׁב הָשָׁה בו δανείζω Dt 24. 10 שָׁח
נָשַׁב δάνειον IIR 4. 7 loan לָוִי;
שָׁח
- נָשַׁב ἐπιλανθάνω, -λήθω Gn 41.
51 שָׁח, שָׁח
- נָשַׁב δάκνω, -νάζω Nu 21. 9
Mich 3. 5 bite, sting
- נָשַׁב δακνιστήρ/τοκιστής Hab 2.
7 biter, stinger; money-lender,
usurer
- נָשַׁב καταδάκνω Nu 21. 6 bite
- נָשַׁב τοκίζω (τόκος) Dt 23. 20

- lend on interest*
 שִׁחַ Dt 23. 20, 21
 שִׁחַ τόκος (τίκτω) Ex 22. 24
 Lev 25. 36 *offspring*;
metaph., produce of money
lent, hence interest
 נֶחֱכָה λέσχη Neh 13. 7
 נֶחֱכָל* Neh 13. 5 *lounging*
place, resort of idlers or
beggars; later, public building
or hall, used as a lounge or
meeting place, esp. at Sparta
and in other Doric cities,
also in Attica; at Cnidus
council chamber
 נָחַל ψιλόω Dt 28. 40 *strip bare,*
mostly of hair; strip trees
bare; strip off, pull out
 נָחַל σιλάω, -λέω Ex 3. 5 Dt 7. 1
strip off, esp. strip off the arms
of a slain enemy; take off or
out; take the lid off the
quiver; Pass., to be carried off
as spoil, to be taken away
 נָחַל ἀπο- IIR 16. 6 *carry off*
 נָחַל* σιλάω Ez 26. 12, 29. 19
 Ruth 2. 16 נָחַל
 נָחַל נֶחֱכָל Jes 59. 15 Ps 76. 6
 נָחַל σιλητής, -ήτωρ Jer 50. 10
plunderer
 נָחַל* σύλη, σῦλον Jud 5. 30
 Jes 10. 6 *booty; τὰ σῦλα*
booty
 πολὺς Jud 5. 30 *many*
 πολλά Prv 31. 11 *in Hom.*
as Subst., much riches, great
possessions
 נָחַל* ψιλός Mich 1. 8
generally, bare, uncovered;
naked, unarmed, defenceless
- שׁוּלל* Job 12. 17
 נָשַׁח ψύχω/πνέω Jes 42. 14 נָשַׁח
 נָשַׁח θυμός Jes 30. 33 *wrath*
 נָשַׁח πνεῦμα Dt 20. 16 IR 17.
 17 Job 27. 3 *breath, breath*
of life; life, living being
 נָשַׁח* Dan 5. 23
 נָשַׁח ? Lev 11. 18
 נָשַׁח πνέω/ψύχω Ex 15. 10 Jes
 40. 24 נָשַׁח
 נָשַׁח νύξ (νυκτός) Prv 7. 9 Job 3.
 9 *night*
 נָשַׁח σκῶψ Jes 34. 11 *a small*
kind of owl (γλαῦξ, נָשַׁח,
being the little horned owl)
 נָשַׁח Lev 11. 17; εὐσκοπος
 נָשַׁח αἶθω, -θομαι Ps 78. 21
light up, kindle; rarely intr.,
burn, blaze; Pass. נָשַׁח
 נָשַׁח κατ- Ez 39. 9 *burn down,*
burn to ashes
 נָשַׁח Jes 44. 15 *poet., = ἐπὶ-*
καίω: burn by applying fire
below
 נָשַׁח αἶθομαι Hos 13. 2 נָשַׁח
 נָשַׁח ἐσθίω Gn 41. 40 *eat; cf.*
ἀσπάζομαι
 נָשַׁח ἰκνέομαι Job 31. 27 נָשַׁח
 נָשַׁח βόσκω Ps 2. 12 *prop. of*
herdsmen, feed, tend; gener-
ally, feed, nourish; maintain,
keep
 נָשַׁח ἀσπάζομαι, ἀσπακά- Gn 27.
 26, 29. 11, 41. 40 *welcome*
kindly, greet; salute; from the
modes of salutation in use,
kiss, embrace; eagerly cleave
to; of things, follow
 נָשַׁח Gn 31. 28 IR 19. 20 *take*
leave of

- נִשְׂקָה ἄσπασμα Cant 1. 2 greeting, embrace; esp. in pl., embraces
 נִשַּׁק θιγγάνω Ps 85. 11 נִשַּׁק ἐπι- Ez 3. 13 נִשַּׁק τοξάζομαι Ps 78. 9 ICh 12. 2 shoot with a bow
 נִשַּׁק τόξον Job 20. 24 arrow τεῦχος IR 10. 25 Jes 22. 8 prop. tool, implement: but mostly in pl., implements of war, armour, arms, freq. in Ep.
 נִשַּׁק πρίων Jes 10. 15 saw נִשַּׁק πρίω ICh 20. 3 saw נִשַּׁק χάρων Lev 11. 13 poet. for χαροπός (fierce), of the eagle; cf. τανύπτερος (αἰετός) (נִשַּׁק) long-winged (eagle)
 נִשַּׁק* Dan 7. 4 نسر kēruš ناسر Hos 8. 1 herald, pursuivant
 נִשַּׁק ἀπλέω Jes 41. 17 Jer 51. 30 bail out bilge water; generally, draw water; metaph., drain dry
 נִשַּׁק Jes 19. 5 נִשַּׁק στίβος Job 28. 7 trodden way, track, path נִשַּׁק נתיבה Jes 43. 16 στείβομένη (στείβω) Prv 12. 28 נִשַּׁק αἱ στείβομεναι ὁδοί Jud 5. 6 the beaten tracks
 נִשַּׁק διασπείρω Jes 18. 5 scatter or spread about נִשַּׁק ἐντέμνω (τεμαχίζω) Lev 1. 6 cut up a victim κατα-, κατατάμνω Jud 19. 29 cut in pieces, cut up
 נִשַּׁק τόμος (τέμαχος) Ez 24. 4 slice; generally, piece נִשַּׁק τόμια (τόμιον) Lev 1. 2-9 IR 18. 20-39 τὸ τόμιον, victim cut up for sacrifice, over which oaths were taken; τὰ τόμια, the parts of the victim used at this solemnity
 נִשַּׁק καταχέω Ex 9. 33 Jer 7. 20, 42. 18 Job 3. 24 Dan 9. 11 pour, shower down; τήκω: bring clouds down in rain; dissolve
 נִשַּׁק τήκω Ez 22. 21, 24. 11 נִשַּׁק נִשַּׁק κατα- Ez 22. 20 melt נִשַּׁק נִשַּׁק Ez 22. 20 Job 10. 10 נִשַּׁק נִשַּׁק Ez 22. 22 נִשַּׁק נִשַּׁק τήκεδών Ez 22. 22 melting, of snow
 נִשַּׁק נִשַּׁק δίδωμι Gn 3. 12, 4. 12 נִשַּׁק נִשַּׁק δότηρ, -ης Hos 2. 7 נִשַּׁק נִשַּׁק δότης Nu 3. 9 Dt 28. 31, 32 Esth 3. 11 granted
 נִשַּׁק נִשַּׁק Nu 8. 16 נִשַּׁק נִשַּׁק Esr 8. 17 ICh 6. 33 נִשַּׁק נִשַּׁק Esr 8. 20 Neh 11. 3 נִשַּׁק נִשַּׁק δώρημα, -ρον Gn 34. 12 Nu 18. 11 Prv 19. 6, 21. 14 gift, present, gift of honour; votive gift or offering to a god; a bribe
 נִשַּׁק נִשַּׁק Gen 25. 6 Ez 46. 16 נִשַּׁק נִשַּׁק IR 13. 7 Eccl 3. 13 נִשַּׁק נִשַּׁק μεθήμι Gn 31. 7 Nu 21. 23 Jud 1. 34, 15. 1 IS 18. 2, 24. 8 IIS 21. 10 permit; allow
 נִשַּׁק נִשַּׁק τείνω, ἐν- Ex 9. 23 Jer 12. 8 Joel 2. 11 Hab 3. 10 Ps 46. 7 Thr 2. 7, 5. 6 strain the voice,

- raise it high; stretch, hold out
one's hands, extend to
τίνω Ex 21. 22, 23 Lev 27. 23
 IR 8. 32 Ez 17. 19, 23. 49
 ICh 6. 30 pay a price by
 way of a return or recom-
 pense, mostly in bad sense,
 pay a penalty, make atonement
 for, make return or requital;
 punish; make another pay
 for a misdeed, visit it on his
 head
τίθημι Gn 3. 12 IR 2. 35 ICh
 8. 9 set, put, place, assign,
 award, make her a wife; make
 one something
נתן אל **על-** Ex 25. 16 Eccl 7. 2
 Neh 2. 12 generally, put in
 or into; lay to one's heart
נתן על **על-** Neh 5. 7 make an
 attempt upon, attack, make an
 attack
נתן θεός Neh 13. 4 placed, set
מנחה **ἀνάθημα** Nu 18. 6, 7 that
 which is set up; hence, votive
 offering set up in a temple,
 of a slave in a temple;
 dedicatory offering (W)
ומי יתן **εἰ μοι γένοιτο** Nu 11. 29
מי יתן Dt 5. 26
נתן* **ἀδίδωμι** **ἀπέδωκε**
 Esr 7. 20 **נתן**
נתן* **δώρημα**, **-ρον** Esr 7. 20
מתן
מתן* Dan 5. 17
מתן* Dan 2. 6
נתן* **δοτός** Esr 7. 24 **נתיים**
מתן* **μάντις/ἀνάθημα** IIR 11.
 18 **מנחה**, **מנחה**
מתן* **μαντείον** Nu 21. 18
(יה)נתן* **μάντις/δώρημα** **Παιῶνος**
 IIR 24. 17 prophet/gift of
 Paean
(יה)נתן* **μάντις/δώρημα** **Διός**
 (**Διός**) ICh 25. 4 prophet/
 gift of Zeus
נתן* **δίδωμι** IIS 7. 2 (God) gave
נתן* **ἡλίου/θεοῦ δῶρον** Nu 1. 8
 gift of the Sun-god/God
נתן* **Διός/Παιῶνος δῶρον** IIR
 25. 23 the gift of Zeus/Paean
נתן* **Διῶδωρον** Jer 40. 8 the
 gift of Zeus
נתן **κατάγρυμι**, **-άσσω** Job 4. 10
נתן Lev 14. 45 Jud 6. 30 Jer 1.
 10 Ps 58. 7 break in pieces,
 shatter; v. pp. 217, 254
נתן Jer 4. 26 Nah 1. 6 Pass.
נתן ICh 31. 1, 36. 19
נתן Jud 6. 28 Pass.
נתן Lev 11. 35
נתן **ώσέω** Jud 20. 32 Jer 22.
 24 force out, thrust out
נתן Jos 4. 18 Pass.
נתן **έξ-** Ez 17. 9, 23. 34 thrust
 out, force out, wrench out
נתן Jud 20. 31
נתן Jos 8. 6
κατ- Jer 12. 3 push down
נתן **σχιστός** Lev 22. 24 cloven,
 divided, split
נתן **σχίζω** Jes 5. 27, 33. 20
 Eccl 4. 12 split, cleave, cut
 out, tear, shatter
נתן Jud 16. 9 Jer 2. 20 Ez 23. 34
נתן* **στοῖχος** Ez 41. 16, 42. 3,
 5 row in an ascending series,
 course of masonry
נתן* Ez 41. 15
נתן **ἐπιθρώσκαω** Lev 11. 21

<i>leap upon; leap over a space,</i>	נתר	νίτρον, λί-	Prv 25. 20
<i>spring at a bound</i>		<i>sodium carbonate</i>	
נתר Job 37. 1	נתר*	σπείρω	Dan 4. 11 נוה
התיר διαχαλάω Jcs 58. 6 Ps 105.	נתש	ωθέω	IR 14. 15 נתק
20 <i>loosen, relax</i>	נתש	έξ-	Jer 18. 14 נתק
κατατίθηναι IIS 22. 33 <i>lay</i>	נתש	κατάγωμι	Ps 9. 7 נתץ
<i>down, make a road; cf. Ps 18.</i>	נתש	Jer 31. 40 (39)	נתץ
33 נתין Jes 43. 16, 19	נתש	Ez 19. 12	נתץ

XI. GREEK PREPOSITIONS

XLIX. The Greek prepositions homologize in Hebrew separately and in combination with nouns, adjectives, verbs, and adverbs.

ALL prepositions in compound verbs homologize with the prefix ה- of הפעיל and the prefix הת- of התפעל .

$\alpha\mu\phi\acute{\iota}$, Prep.—radical sense, *on both sides*; chiefly poetical and Ionic prose, replaced by $\pi\epsilon\rho\acute{\iota}$ in later Greek. Of place, *about, around* על Gn 13. 11, 18. 2, 29. 2; *all around, round* סביב IR 7. 36 סביבה Ex 7. 24 IS 26. 5; *by, on, somewhere by, somewhere about* על-פי Ex 14. 9; of persons grouped *about* one, οἱ ἄ. Πρίαμον Priam and his train; οἱ ἄ. Πρωταγόραν the school of Protagoras; οἱ ἄ. Εὐθύφρονα Euthyphro's friends; סביביו Ps 76. 12 מסביב IIS 4. 4 מסבשת Ib 21. 8 שמאל IS 1. 20; *on both sides* פסיות Ps 149. 6 פלגש IIS 3. 7 פילגש Gn 35. 22 [$\alpha\mu\phi\acute{\iota}$ λέχος] παλακίς [an atavism].

$\alpha\nu\acute{\alpha}$, Aeol, Thess, Arc, Cypr $\alpha\nu$, Prep.; by apocope $\alpha\nu\acute{\alpha}$ becomes $\alpha\nu$ before dentals, $\alpha\gamma$ before gutturals, $\alpha\mu$ before labials; *on, upon*, without any notion of motion, על Gn 1. 11 [cf. $\epsilon\acute{\iota}\varsigma$, $\epsilon\acute{\pi}\acute{\iota}$] Ez 16. 12 [cf. $\epsilon\nu$] עלי Ib 49. 17 على ; implying *motion upwards* ב- Ex 19. 12-13 [cf. $\epsilon\nu$] על Jos 2. 8; as advb., *up! arise!* עלה Ps 47. 6; *among, in* ב- ICh 36. 23 על Gn 33. 1 [cf. $\epsilon\acute{\pi}\acute{\iota}$]; of time, *throughout*, $\alpha\nu\acute{\alpha}$ νύκτα *all night through* הוא Esth 6. 1.

$\alpha\nu\tau\acute{\iota}$, Prep.—original sense, *over against* תחת Dt 4. 11 Jos 11. 3. Of place, *in the presence of* תחת ICh 29. 24; *instead, in the place of* תחת Gn 4. 25 Jes 3. 24 Esth 2. 17; *at the price of, in return for* אשר IIS 4. 10 תחת Ex 21. 23, 24; $\alpha\nu\theta'\ \epsilon\nu$ *wherefore* לכן Gn 4. 15; *wherefore? why?* $\alpha\nu\tau\acute{\iota}$ τοῦ מדוע Ib 26. 27 Ez 18. 19; *because* תחת Dt 21. 14, 28. 47 Prv 30. 21-3; *for the sake of* תחת IS 24. 20.

$\alpha\pi\acute{o}$, Aeolian, Thessalian, Arcadian, Cyprian $\alpha\pi\acute{\upsilon}$, Prep.—original sense *from*. Of place, of motion *from, away from* ב- IIS 22. 16 (cf. Ps 18. 16) Ps 10. 1 Thr 3. 15 (cf. Job 9. 18) Thr 3. 30 (cf. Jer 46. 10) ה- Ps 123. 4 (cf. Jer 66. 11 Jer 46. 10 Prv 1. 31, 30. 16, 22 Job 31. 31 ICh 29. 28) המ- IR 20. 33 מ-

Dt 6. 21, 32. 25 מִן Gn 19. 37 מִן Ex 1. 10 Nu 23. 7 מִן Dan 2. 41
 מִן Ib., Job 11. 20 מִן Job 14. 11 מִן Jes 30. 11; partitive,
 part taken from מִן IS 30. 26 מִן Gn 9. 21 מִן Job 9. 3; from being,
 instead of מִן Gn 29. 19 Dt 28. 55 Prv 30. 2; of time, from, after
 מִן Jes 22. 7 מִן Job 20. 4; from the beginning מִן Jes 41. 4 מִן
 Ps 78. 2; descent from מִן Gn 4. 1 מִן Jud 5. 14; of the material
 from or of which a thing is made מִן Cant 3. 9; of the person
 from whom an act comes, i.e. by whom it is done מִן Gn 4. 1 מִן
 Gn 24. 50 IS 20. 9; of the source from which life, power, etc., are
 sustained מִן ICh 29. 14 מִן Zach 9. 15, 10. 7; in consequence of
 מִן Jes 53. 5 מִן Ex 2. 23 מִן Ps 88. 10; with one accord ἀπὸ
 μιᾶς Jos 9. 2.

διά, poet. διαί, Aeol. ζά, Prep.—radical sense *through*. Of place
 or space, in the midst of בֵּין Jer 25. 27 Ez 19. 2 [cf. μετά]; between
 בֵּין Gn 1. 7, 13. 3, 8, 31. 53 [cf. μετά]; of time, διὰ παντός con-
 tinually תָּמִיד Ex 25. 30; between two points of time בֵּין Ib 12. 6;
 causal, through, by בִּי Dt 4. 34; of the instrument or means, בִּי
 Jer 38. 6, διὰ χειρῶν by hand בִּיד Ex 6. 6 בִּיד Gn 38. 20
 Nu 33. 1 IS 28. 15 IIR 19. 23 Ps 77. 21 Prv 18. 21; of manner,
 בִּי [cf. ἐν]; through passion, in passion, διὰ ὀργῆς בִּרגֶשׁ Ps 55. 15;
 of persons, thanks to, by aid of, διὰ σε, διὰ τοῦτο, διὰ ταῦτα by means
 of, on account of אֲדוֹת Gn 21. 11, 25 [cf. παρὰ]; of things, to
 express the cause, occasion, or purpose, because of, by reason of בִּיד
 Jes 64. 6 בִּיעֵן Lev 26. 43 יֵעַן Gn 22. 16 Lev 26. 43.

εἰς or εἰς, Prep.—both forms are found in Homer, Ionic poets,
 and early metrical inscriptions. Originally, εἰς; radical sense, *into*,
 and then more loosely *to*; Latin, *ad*: of places into or to אֶחָד
 Ex 3. 1 אֶל Gn 19. 2 Lev 14. 46, 50 [cf. ἐν, ἀνά] אֶל Jud 19. 18
 לֵב Gn 38. 25 Jos 4. 23 עַד Gn 10. 19 IS 9. 9 Ps 36. 6 עַד Nu
 24. 20 Jes 65. 18 Ps 147. 6 עַל Lev 14. 26, 50; upon עַל Lev 14.
 25 Esth 1. 2 [cf. ἐπὶ]; up to, until עַד Ex 15. 16 Dt 34. 6 Cant 2. 7;
 towards אֶל Ez 13. 17, 21. 7 [cf. ἐν] עַל Ez 29. 2, 35. 2 Ob 1; till
 now, hitherto εἰς τὸ νῦν עַד Eccl 4. 3 עַד Ib 4. 2; εἰς αἰῶνα for ever
 עַד אֲבָד, עַד־עַד, עַד־עַד Nu 24. 20 Ps 83. 18 Prv 12. 19.

εἴσω, ἔσω—ἔσω (as εἰς for εἰς) prevailed in Ionic and old Attic
 prose—advb. of εἰς, inside, within אֶלִי Job 5. 26 תּוֹךְ Ex 14. 23, 24.
 18 IIS 3. 27; inside, i.e. by the side of the road τῆς ὁδοῦ εἴσω יֵךְ
 Ex 2. 5 IIS 15. 2 יֵךְ IS 4. 13.

ἐν—poetical ἐνί, εἰν, εἰνί; Arcadian and Cyprian ἐν; Prep.—radical sense, *in, into* ־ב Jer 38. 6 Ps 119. 11 IIR 10. 15 IICH 36. 23 [cf. ἐπι] לֵא Ex 25. 16 Lev 18. 20 Dt 23. 25 Jes 44. 49 Jer 38. 6 Thr 3. 41 Eccl 7. 2 ־מ Dt 32. 25; with names of cities or islands ־ב IICH 36. 23; *on* ־ב Ex 24. 18; *towards* לֵא Ez 21. 7; of the Instrument, Means, or Manner, *by* ־ב Jer 20. 4; *with* ־ב IS 2. 16 Jer 20. 4; to see *with* one's eyes, i.e. have the object in *one's eyes* ־ב Jes 6. 10; of time, ־ב Gn 2. 4, 19. 27, 21. 22.

ἐκ, before a vowel ἐξ; also in Attic inscriptions before σ ξ ζ ρ and, less frequently, λ; ἐγ in inscriptions before β γ δ λ μ ν; Cretan and Boeotian ἐσ; ἐχ frequently in Attic inscriptions before χ φ θ (and in early inscriptions before σ); also ἐ Ναυπάκτω; radical sense, *from, out of*; frequently also simply, *from*. Of origin; *in accordance with* ־ב Gn 18. 25, 44. 2. In Epic dialect it is used with adverbs in -θεν.

ἐξω, advb. of ἐξ; without any sense of motion, *outside*; τὸ ἐξω the *outside*; *except, besides*.

ἐξωθεν, rarely ἐξωθε, advb. *from without* or *abroad* חוּצָה IR 6. 6; *outside* מִחוּץ Lev 13. 46 Jer 21. 4 Thr 1. 20; *besides, apart from* חוּץ Eccl 2. 25; = ἐξω: the *outside* חוּץ Lev 18. 9 חוּצָה Dt 25. 5 Ez 34. 21; *except, besides* חוּץ Eccl 2. 25. [Cf. ἐκτός; ὁδός/חוּץ, חוּצָה.]

In compounds the sense of *removal* prevails: *out, away, off*. Also to express *completion*, like our *utterly*.

ἐπί, Thessalian (before τ) ἐτ, preposition denoting the *being upon* or *supported upon a surface or point*. Of place, *upon, on* עַל; *in* ־ב; *to, towards* לֵא Dt 1. 1 Thr 3. 41; *towards* פֶּאֶה/פֶּאֶת Ez 48. 4; ἐπ' οἴκου *homeward* בֵּיתוֹ לֵא Jud 11. 34 [cf. οἰκαδε] הַמִּצְפָּה Ib. הַרְמָתָה IS 2. 11 עַל-בֵּיתוֹ Ib.; *in addition to, over and above, besides* עַל Ex 20. 3 Prv 31. 29 [cf. παρά]; with verbs of eating and drinking, *with* לֵא IS 14. 34 עַל Nu 9. 11 IS 14. 33; *according to* לֵא Lev 25. 16 עַל-פִּי Gn 43. 7; in a hostile sense, *upon* or *against* לֵא Gn 4. 8 עַל Jud 6. 3, 9. 43 IS 2. 1, 20. 33; *before* תֵּא Gn 19. 27 IS 2. 11, 17 עַל-פִּי Nu 33. 7; in the quarter or direction *towards* or *in which* a thing takes place, *to the right* or *left* עַל Gn 24. 49; *on the side* עַל Gn 16. 7; *among* עַל Gn 33. 1 [cf. ἀνά]. Of time, *in* ־ב Gn 14. 1 Ps 44. 2; *at dinner* ־ב Esth 5. 6 [cf. ἐν].

In composition, *inter alia*: of Place, denoting: Support or Rest *upon*; Motion, *to* or *towards*: ἐπέρχομαι, ἐπιστέλλω; *against*;

up to a point; *over* a place; *over* and *beyond* boundaries; extension *over* a surface; accumulation of one thing *over* or *besides* another; accompaniment, *to*, *with*. Of Time and Sequence, *after*. In causal senses: superiority felt *over* or *at*. Authority *over*. Motive *for*; to give force or intensity to the verb.

κατά: rare poetical, καταί—found in compounds, as in καταί-
βασις, poetical for κατάβασις. Preposition: *downwards*. Denoting
motion from above, *down from*; denoting *downward motion*
תחת Gn 21. 15; *opposite, over against* תחת Dt 4. 11 Jos 11. 3.
Of fitness or conformity, *in accordance with* כפי Ex 16. 21 Nu 6.
21; *according to* כפי Lev 25. 26 Dt 25. 2; *according to a description*
of him, like, כ Nu 13. 33 Dt 2. 10. Of Time, κατά is sometimes
dispensed with [as in Hebrew], e.g. καθ' ἡμέραν, κατ' ἡμῶν day
by day, daily יום יום Gn 39. 10 Ps 61. 9, 68. 20 Prv 8. 30, 34
Esth 3. 4 (יום ביום Neh 8. 18 ICh 30. 21 יום ביום Dan 1. 5
ICh 16. 37 ICh 8. 14, 31. 16 יום ויום Esth 3. 4); periphrasti-
cally with abstract Subst., *by force* κατ' ἰσχύν בְּחֹקֶה IS 2. 16;
καθ' ἔτος *this year* הַשָּׁנָה IIR 19. 29 כַּעֲתֹת Gn 18. 10.

κατά in compounds, *inter alia*: *downwards, down*; *in answer to*,
in accordance with; *against*, in hostile sense; frequently only to
strengthen the notion of the simple word.

κατά as a Preposition was shortened in some dialects, esp. in
Epic, into κάγ, κάδ, κάκ, κάμ, κάν, κάπ, κάρ, κάτ, before γ, δ, κ,
μ, ν, π (or φ), ρ, σ (or θ), respectively. In compound verbs κατά
sometimes changes into καβ, καλ, καρ, κατ, before β, λ, ρ, θ,
respectively; and before στ and σχ, the second syllable sometimes
disappears.

μετά, poet. μεταί, Aeol, Dor, Arc πεδά: Prep. which, with the
gen., gradually superseded σύν; *in the midst of, among, between*
בין Gn 1. 4, 10. 12, 31. 37 Ex 12. 6 Dt 1. 16 Jes 2. 4 Ez 1. 13,
19. 2 Ob 4 Ps 104. 10 Job 40. 30 Cant 2. 2, 3 Esth 3. 8 בֵּית
Prv 8. 2; *with, along with* (implying a closer union than σύν) תַּחַת
Gn 5. 22 Ex 1. 1 Jud 8. 7 [cf. Lat., *et* (—μ)] עִם Gn 18. 23 Jos
22. 14 עִם Gn 3. 12; *with, by aid of* תַּחַת Jud 8. 7; *with,*
together with תַּחַת Neh 5. 15 עִם IS 2. 26 IR 14. 31, 22. 50 (') עִם
Gn 3. 12; *and* ו IR 10. 15 עִם Dt 32. 14 IIR 10. 15; *in* תַּחַת Ib.
עִם ICh 22. 7; *to seek after* תַּחַת Gn 37. 17 IS 12. 14 IIR 23. 3
Zach 2. 12; *after, behind* תַּחַת Ex 11. 5 Jud 3. 22 Cant 1. 4, 2. 9

אֲחֵרִי Gn 24. 61 בְּעַד Jud 3. 23, 5. 28, 9. 51 IIR 4. 5 Job 22. 13
 بعد; *beyond, on the far side of* אַחֵר Ex 3. 1; *after* אַחֵר Gn 9. 28
 אֲחֵרִי Gn 5. 4.

In compounds, μετά denotes participation, succession, position, change.

παρά, Epic and Lyric also παρὰ; shortd. παρ: Prep., properly *beside*: hence—*from the side of, from the side* מֵאֵצֶל IR 3. 20; *beside* אֵצֶל Gn 41. 3 עַל Ib 33. 1; *by, near* אֵצֶל Dt 11. 30; *without* בְּלִי Job 24. 10 בְּלִי; *before, in the presence of* קִבֵּל IIR 15. 10 [cf. πρὸς]; *to the side of, to* אֶל Gn 1. 9, 24. 29 אֶל Job 5. 26 אֶל; *on account of* עַל Gn 20. 3, 11, 18, 26. 7, 27. 41; *past, beyond* הֵלָאָה Gn 19. 9, 35. 21 Ez 39. 22 Am 5. 27; *over and above, in addition to* עַל Gn 28. 9, 31. 50, 32. 12.

In Composition all its chief senses recur.

περί, Thess, Delph, also Aeol περ, Elean παρ (prop. different from ἀμφί, *on both sides*): *round about, all round; about, near* עָלַי Gn 49. 22 Nu 24. 6 קְרוֹב Gn 45. 10 Ex 13. 17 Nu 27. 11 IR 8. 46 Jes 13. 6, 57. 19 قَرِيب; *about, concerning* בְּ Nu 31. 16 Dt 3. 26 עַל IIS 13. 22 IR 5. 13; of Place, *round about, around* עַל Gn 29. 2 [cf. ἀμφί] חוֹל; of persons who are *about* one, esp. a person's attendants, connexions, associates, or colleagues; school (בְּעַל) מְרִי ICh 9. 40 (בְּעַל) Ib 8. 34, 9. 40 קְרוֹב Esth 1. 14; *family* קְרוֹב Lev 25. 25 Nu 27. 11 Ps 38. 12 Job 19. 14 Ruth 2. 20, 3. 12 Neh 13. 4 قَرِيب.

In Composition all its chief senses recur.

πρό, Prep.; *before, forth*; of Time, *before* בְּטָרָם Gn 2. 5 בְּטָרָם Ib 27. 4 Jes 28. 4 בְּטָרָם Ruth 3. 14 מִטָּרָם Hag 2. 15 قَبْل. Except in Jes 28. 4, where טָרָם governs a noun, it always qualifies a Verb. In fact, it is quite possible that it is the homologue of πρίν, an Adverb formed with a *comparative* force from πρό. Hence, the significance of the isolated instance of טָרָם.

In Compounds, πρό denotes position and distance.

πρός, Ep. προτί, Argive προτ(ί), Joannes Gramm πρές, Cret πορτί, Pamphylian περτ(ί), Ep., Dor ποτί, Cypr πός, πότ (apocope

for *πρὸς*), Dor *πρί*, Prep. expressing direction, *on the side of, in the direction of, قِبَله*; hence: *from, at, to; from מוֹל* IR 7. 5 *Gn* 9. 5. IS 17. 37, 20. 16 *Jes* 47. 14 *Ez* 33. 6 *Ps* 22. 21; *on the side of ל* Ex 32. 26 *Jud* 7. 18, 20 *IIS* 20. 11; *מִלְּ* Lev 5. 8 *Jos* 8. 33 IS 17. 30 *IIS* 5. 23, 11. 15 *עִבֵּר* Ex 28. 26 IS 14. 4; *towards אֶל* Ez 6. 2, 21. 7 *מִלְּ* Dt 1. 1 *Ex* 26. 9, 34. 3 Dt 2. 19 IS 14. 5; *on the north side, on the south side, قِبَله, etc. מִלְּ* *Jos* 18. 18 IR 7. 39 *IICh* 4. 10 *פָּאָה* Ex 27. 9, 11, 12, 13 *Nu* 34. 3, 35. 5 *Jos* 18. 14 *Ez* 47. 17, 18, 19, 20; cf. *ἐπί*; *Od.* 13. 110; *on the face-ward side מִלְּ* Lev 8. 9 *פָּאָה* Ib 13. 41 *قِبَله*; *before, in presence of ל* *Gn* 47. 19 *Jer* 51. 24 *מִלְּ* Ex 18. 19 *מִלְּ* *Nu* 22. 5 *קִבֵּל* *IIR* 15. 10 *قִבֵּל*; *in the name of the god ב* *Gn* 44. 18 *Jer* 22. 5; *hard by, near, at; close to אֶל* *Gn* 24. 11 *בְּעַד* IS 4. 18 *מִלְּ* Ex 34. 3 *מִלְּ* *Nu* 22. 5 *עַל* *Gn* 24. 30, 29. 2; of place, *towards, to אֶל* *Gn* 1. 9 *ל* *Esr* 1. 3; with Verbs implying previous motion, *upon, against אֶל* *Nu* 22. 25 *עַל* *Gn* 24. 47 *Lev* 5. 9; *over and above עַל* *Gn* 28. 9, 31. 50, 32. 12; with Verbs of seeing, looking, etc., *towards אֶל* Ex 14. 24 *IIR* 9. 32 *עַל* *Gn* 18. 16 *Ps* 14. 2; in a hostile sense, *against אֶל* *Jer* 39. 1, 51. 1 *Ez* 14. 21, 24. 2 *ב* *Nu* 21. 7 Dt 4. 26 *IICh* 24. 19 *עַל* IR 14. 25 *Jer* 51. 1 *Ez* 14. 22 *Ps* 2. 2; in consequence of, *for בְּעַד* *Jer* 11. 14 *Job* 2. 4 *עַל* *Thr* 1. 5, 16, 5. 17, 18; *with the accompaniment of musical instruments ל* *Ps* 121. 1 *עֲלֵי* Ib 92. 4; *for the sake of בְּעַד* *Nu* 21. 7 *IIS* 10. 12 *ל* *Jud* 7. 18, 20.

In Composition all its chief senses recur.

σύν, old Att *ξύν*, Boeot *σούν*; Prep., gradually gave way to *μετά* with gen.; *with עִם* *Gn* 21. 10 *Ex* 22. 29; *in company with עִם* *Gn* 44. 33; *together with עִם* Ib 18. 23 Dt 32. 24, 25; *with God's help or blessing עִם* IS 14. 45, cf. II. 9. 49; of things that belong or are attached to a person *עִם* IS 16. 12 *IIR* 10. 15; generally, of personal cooperation *עִם* *ICh* 12. 21 (22); *consult with עִם* Ib 13. 1.

In Compounds: *with, along with, together, at the same time.*

ὑπέρ, Ep. also *ὑπείρ*, Arc *ὀπέρ*, Prep.; of Place, *over*; in a state of rest, *over, above עַל* *Gn* 29. 2 *Ex* 14. 16 *Lev* 16. 2 *Nu* 9. 15, 17 Dt 32. 11 *Neh* 8. 5 *ICh* 21. 16, 28. 18 *IICh* 5. 8 *מַעַל*

IR 7. 3 Esth 3. 1 IICl 24. 20; of a ship at sea, *off* a place אל Esr 3. 7 על IICl 2. 15; in a state of motion, *over, across* על Jud 11. 37 עבר Dt 4. 49 Jos 1. 14, 12. 7, 24. 2 IR 5. 4 Jer 25. 22 Esr 8. 36 ICl 26. 30; *over, beyond* עבר Dt 30. 13; metaph., *in defence of, on behalf of* על Esth 8. 11, 9. 16; generally, *for the prosperity or safety of, in the interests of* על Gn 19. 17; *about* על Gn 21. 12, 41. 32 Ex 18. 9, 22. 8 Dt 22. 19 IR 2. 19; of the cause or motive, *for, because of, by reason of* על Gn 26. 7 IIS 1. 26 בעבור Gn 8. 21 Ex 13. 8; of punishment or reward, *for, on account of* בשל Jon 1. 7, 12 על Gn 20. 3, 26. 7, 27. 41 Am 2. 6 [cf. *παρά*] בעבור Gn 12. 13; *for the purpose of; for the sake of* על Gn 19. 17 Ps 44. 23, 69. 8 בעבור Gn 18. 29, 21. 30 IS 1. 6, 12. 22 IIS 10. 3; *concerning* על Gn 21. 12 Ex 22. 8; of Place in reference to motion, *over, beyond* על IR 14. 15 Mal 1. 5; of Measure, *above, exceeding, beyond* על Ps 108. 5.

In compounds, *ὑπέρ* signifies *over, above*, in all relations.

ὑπό, Prep.; Aeol, Boeot *ὑπά*, Arc *όπυ*, in Ep. Poets *ὑπαί*: כַּב־, בַּב־; of the object *under* which a thing is or is placed, *under, beneath* עֲבִי IICl 4. 17 תחת Cant 8. 3, 5; of cause or Agency, *by*: freq. of things as well as persons פָּאֲנִי IR 9. 27 באֲנִיֹּת Dt 28. 68 בְּהֶחֱץ בְּרוּחִי Nu 36. 2 בְּמֶסֶת Dt 4. 34 Zach 4. 6; *ὑπό* freq. serves to denote the appendant or accompanying circumstances; of *accompanying* music בְּשִׁמְחָה ואֶשְׁלַחךָ Gn 31. 27; *in or with* solemn procession ובְּכִטּוֹר ובְּשָׂרִים בתָּף ובְּכִטּוֹר Neh 12. 27; *ὑφ' ἄρμασι* *under*, i.e. *yoked to*, the chariot בְּעֵגְלָהּ ואֶסְרָתָם אֶת־הַפָּרוֹת IS 6. 7 בְּהִלָּךְ בְּחִלָּל בְּהִלָּל the music of the flute-players Ib 6. 10; advance *to the music* of the flute-players בְּמִשְׁתָּה הַיָּין Esth 5. 6; of Time, *in the course of, during* בְּבֹאֶה Jud 1. 14 בְּשִׁבְתָּה Esth 1. 2.

In compounds: *under* (in place or rank), *agency, underhand, secretly, shyly*.

For compounds—indicating *under, secrecy*—with this preposition and their homologues, e.g. *ὑποκάτω*/תַּחַת, *ὑποφθονέω*/קָנָא.

ἀμφιάζω: clothe לבש Jud 6. 34 Job 29. 14 לבש Gn 27. 15 לבש IR 22. 10

הִלְבִּישׁ Gn 27. 16 Esth 4. 4 ألبس put on לבש Lev 6. 3, 4 Job 29. 14

لبس; cf. *καλύπτω*

ἀμφιάσις: garment תְּלַבֵּשׁת Jes 59. 17 جَلَّيْت (cf. κάλυψις)

ἀμφιάσμα, -μός: garment בִּגְד Gn 28. 20 לְבוּשׁ Job 24. 7 מְלִבוּשׁ Zeph 1. 8

قِنطَان مَلْبُوس قُنْطَان قُنْطَان (cf. κάλυμμα)

ἀμφιβαίνω: go about or around סָבַב Jos 6. 3 IS 7. 16 Cant 3. 3 סוֹבֵב
Ps 26. 6 הִסֵּב Jos 6. 11 طَاف; to reach in his course נָסַב Jos 15. 3;
bestride בּוֹגֵן Dt 32. 10 סוֹבֵב Jer 31. 22 (21); protect סוֹבֵב Ib.; of
titulary deity, guard, protect בּוֹגֵן Dt 32. 10 חָבַב Ib 33. 3 חָפֵּץ Ib
33. 12 סוֹבֵב Ib 32. 10; surround, encompass אָפֵּץ Jon 2. 6 (cf. Ps 88.
18) Ps 18. 5 (cf. IIS 22. 6) סָבַב IIS 22. 6 Ps 88. 18 נָסַב Gn 19. 4
طَاف طَاف حَتَّ Ex 28. 11 הוֹסֵב IICh 14. 6 סָבַב Dt 32. 10 Ps 7. 8 IICh 14. 6
= ἀμφιβάσκω

ἀμφικίων: with pillars all round אֶפְיָקִים Job 40. 18, 41. 7

ἀμφορεύς: liquid measure, = μετρητής (a liquid measure); 1½ Roman
amphorae or nearly 9 gallons; (shortened form of ἀμφοφόρεύς, from
having two handles) פִּירָה Hag 2. 16

ἀναβαθμός, ό: a flight of steps, stair מְבוֹא Ez 46. 19 מַעְלֹת Ib 40. 31
Neh 12. 37 מַעְלֹת Ex 20. 26 IIR 9. 13; degrees מַעְלֹת Jes 38. 8;
= ἀναβασμός

ἀνάβαθρον, τό: raised seat or chair מְבוֹא IIR 16. 18; = ἀνάβαθρα
(flight of steps מְבוֹא Ez 46. 19 מַעְלֹת Ib 40. 31 Am 9. 6 עֲלִיה IIS
19. 1; going up מַעְלֶה Esr 7. 9; going up, ascent מַעְלֶה Nu 34. 4)

ἀναβαίνω: go up, mount עֲלֶה IS 15. 34 IR 18. 42; go up to heaven עֲלֶה
Ps 107. 26; go up to the upper rooms עֲלֶה IIS 19. 1 (cf. Ib 19. 6, 8);
go up to a temple עֲלֶה Dt 17. 8 Jud 21. 5, 8 IS 1. 3 IIR 20. 8
Zach 14. 16 Ps 122. 4; ascend to heaven עֲלֶה IIR 2. 11 Ps 68. 19;
of rivers in flood, rise, overflow the fields נָבַע Prv 18. 4 עֲלֶה Jer 46.
7, 8; of plants, shoot up עֲלֶה Gn 40. 10; climb on sticks עֲלֶה Thr 1. 14;
generally, shoot, spring up עֲלֶה Jer 4. 7; of the male, mount, cover עֲלֶה
Gn 31. 10, 12; surpass עֲלֶה Prv 31. 29; enter into one's heart, of
thoughts עֲלֶה Jer 7. 31; in causal sense, make to go up עֲלֶה Jos 2. 6
IS 12. 6 IR 17. 19 IICh 8. 11

ἀναβράζω: intr., also trans., boil or foam up, varia lectio for βράσσω, Att.
-άπτω, boil well, seethe רָתַח Ez 24. 5 רָתַח Job 30. 27 הִרְתַּח Ib
41. 23 הִרְקִיחַ Ez 24. 10; cf. βράζω

ἀναβρασμός, ό: prop. boiling up רָתַח Ez 24. 5 מְרַקַּח Ez 24. 10 Job 41.
23; hence d. γῆς kind of earthquake מְרַקַּח Ib.; cf. βράσμα

ἀναγallis, ἡ: pimpernel, Anagallis arvensis and A. caerulea תְּבַצֵּלָה Cant
2. 1

ἀναγιγνώσκω, later ἀναγινώσκω; after Hom., fut. ἀναγνώσομαι:

know well, know certainly, aor. Pass. once in Euripides, *Helena* 290,
מִתְקַבֵּץ Ps 58. 6 Prv 30. 24

ἀναγκάζω: *force, compel; constrain* a person, esp. by argument. אֵצֶק
Esth 1. 8

ἀναγκαῖος: *constraining, applying force; urgent, of compulsory nature* נִתְקַן
IS 21. 9 לִצְרִיב; *necessary* לִצְרִיב; מ/ב

ἀναγνός, ον: *unclean, unholy, defiled* אִי-נָקִי Job 22. 30

ἀναγνώριζω: *recognize* הִכִּיר Gn 27. 23 Jud 18. 3

ἀναγνώρισις, ἡ: *recognition* הִכָּרָה Jes 3. 9

ἀνάγω: *celebrate* הִנֵּה (תִּגְדָּה) Ex 5. 1, 12. 14

ἀναδείκνυμι, also -ύω: *proclaim* אָדָע; *dedicate* דִּשַׁן Ps 23. 5

ἀναδέσμη: *band for woman's hair, snood; fillet* (W) מַעֲדָנָה Job 38. 31;
עֶסְרָה Jes 28. 5 Ez 21. 31; = ἀναδεσμός, ἀνάδημα, poet. ἀνδημα

ἀναδέχομαι: *receive* קָבַל IICh 29. 22; *receive, entertain as a guest* קָבַל
ICh 12. 18 (19); *take upon oneself, submit to; undertake* קָבַל Esth
9. 23, 27; *accept, receive* קָבַל Job 2. 10 Esth 4. 4; *take upon oneself,*
κινδύνους (*dangers, hazards*) קָבַל-לוֹ ICh 21. 11; cf. ἐπι-, προσ-

ἀναδέω, poet. ἀνδέω: *bind, tie up* בָּלַם Ps 32. 9 הִנֵּה Gn 50. 2, 26
עֵד Prv 6. 21 חֲזַם; *uthe* עֵטָר Ps 8. 6 Cant 3. 11
הַעֲטִיר Jes 23. 8
עֵד Job 31. 36; cf. ἐκ-

ἀνάδηγμα, τό: (δάκνω) *bite* עָשָׂה

ἀναδίδωμι, poet. ἀνδ-: *deliver* הוֹצִיא IR 10. 29; *give forth, send up*
הוֹצִיא Ex 3. 10—esp. of the earth, *yield* הוֹצִיא Gn 1. 24 Jes 61. 11;
intr., of springs, fire, etc., *burst, issue forth* יָצָא Gn 2. 10, 25. 25-6, 27. 30
Ex 22. 5 Lev 15. 16, 32 Dt 8. 7 IIS 2. 23 IR 10. 29 Jer 4. 4 Ez 21. 9
ἀναζωγραφέω: *paint completely, delineate; Pass., to be painted on* הַצְבִּיר
Jos 9. 4 (cf. διαζωγραφέω)

ἀνάθημα, poet. ἄνθεμα, τό: prop., like ἀνάθημα, *anything dedicated;*
dedicatory offering (W) מִנְחָה Gn 4. 3, 32. 14 Lev 2. 1 Ez 46. 5
מִנְחָה Nu 18. 6, 7; *anything devoted to evil, an accursed thing* מִנְחָה Jes 1.
13; *curse* שָׁמָה; ἀνάθημα, τό: of a slave in a temple *devoted to service*
מִנְחָה Nu 18. 6 נָתַן Esr 2. 43, 58 נָתַן Ib 8. 17; = ἀφάιρημα; = δῶρον:
gift, gift of honour; votive gift or offering to a god מִנְחָה Prv 19. 6
מִנְחָה Ez 46. 16, 17 מִנְחָה IR 13. 7 Ez 46. 5 מִנְחָה Esth 9. 22

ἀναίθω: *light up* אָזָר Jes 50. 11 הִיטִיב Ex 30. 7; cf. ἐπεγείρω

ἀνακαινίζω: *renew* הִרְדֵּשׁ IICh 24. 4, 12; *revive, Pass., be renewed* (W)
הִתְהַדְּשׁ Ps 103. 5; cf. -νόω

ἀνακαλύπτω, ἀγκ-: *uncover; reveal; unveil oneself* נִלְפַּח Ruth 3. 8

- ἀνάκειμαι: *depend on, depend* התַּעַנַּנְךָ Jes 58. 14 Ps 37. 4 Job 22. 26, 27. 10
 تَوَكَّلْ; *lie at table, recline* התַּעַנַּנְךָ Jes 55. 2, 66. 11 Ps 37. 11
- ἀνακτίζω: *rebuild* בָּנִיתָ Neh 3. 1
- ἀνάλακίς, ὁ, ἡ: *without strength, impotent, feeble* נָכָא Prv 15. 13 נִכְה IIS 4. 4 Jes 66. 2
- ἀνανδρος, ον: *husbandless, of virgins* عَذْرَاء; *without men* לֹא-אִישׁ Job 38. 26
- ἀνανεάζω: *become young or new again* נַעֲרָר Jud 16. 20
- ἀνανεόομαι: *renew, revive* הִתְנַעֲרָר Jes 52. 2
- ἀνανεύω: *throw the head back in token of denial, make signs of refusal*,
 opp. κατα-, ἐπι-; *deny, refuse*; *shake one's head (W)* הִנִּיא Nu 30. 6;
reject הִנִּיא Ps 33. 10
- ἀναξύω: *scrape up or off*; Pass., *having the surface scraped off*; *to be scraped down* קָצַץ IIR 16. 17, 18. 16, 24. 13 IICH 28. 24
- ἀνάπαυμα, ἀμπ-, τό: *repose, rest* מְנוּחָה Thr 1. 3 מְנוּחָה Ruth 1. 9 ICH 22. 9 (8) נַחַת Prv 29. 9; *resting-place* מְנוּחָה Gn 8. 9 מְנוּחָה ICH 28. 2
- ἀνάπαυσις, ἀμπ-, ἡ: *repose, rest*; esp. *relaxation, recreation* מְנוּחָה Jer 51. 59
- ἀναπαύω, ἀμπ-: *to relieve* הִנִּיחַ Jos 23. 1; *lay it in a repose posture* הִנִּיחַ Ex 17. 11; *give rest* הִנִּיחַ Jos 23. 1 IICH 14. 5; cf. εἰσπίπτειν
- ἀναπείθω: *persuade, convince* פָּתַח Prv 25. 15; *persuade, move to do a thing* פָּתַח Jud 14. 15; *seduce, mislead* פָּתַח Ex 22. 15 IR 22. 20 הִשִּׁיא IIR 18. 29
- ἀναπέτομαι, ἀμπ-: *fly up, fly away* הִתְאַבֵּיר Job 39. 26
- ἀναπληρόω: *fulfil* מָלֵא IR 8. 15 IICH 36. 21 מָלֵא Lev 22. 21
- ἀναπνοή, ἀμπ-, ἡ: *breath* אָף Gn 27. 45, 30. 2 Nu 32. 14 Dt 29. 19 Jes 30. 30 Jer 23. 20, 30. 24 Ps 78. 31 Prv 29. 8 Cant 7. 9 [cf. πνοή];
respiration, breathing נְשָׁמָה IR 17. 17 Dan 10. 17; *breathing organ, of the nose* אָף Ex 34. 6 Dt 32. 22 Jer 15. 15 אָף Dan 2. 46 אָף; and
mouth פֶּה Ps 115. 5 פֶּה Dan 4. 28 נֶם—only pl. in Trag.
- ἀναπτύσσω: *undo* פָּתַח IR 20. 11 Ps 30. 12 Job 12. 18 הִתְפַּתַּח Jes 52. 2
 פָּתַח Ez 2. 8 פָּתַח Prv 13. 3 פָּתַח Jes 22. 22 פָּתַח Ez 16. 25 פָּתַח Jes 60. 11; cf. πετάσσειν
- ἀναπυρίζω: *kindle, of fire* הָאִיר Mal 1. 10
- ἀναρρήγνυμι, -ύω: *break up* נִשְׁבַּר Lev 6. 21 נִשְׁבַּר Ex 34. 1; *tear open a carcass, of lions* נִשְׁבַּר IR 13. 26, 28 (cf. II. 18. 582; θραύω)
- ἀνάρτιος, α, ον: *uneven, odd; at odds with one, hostile* יָרֵס Nu 22. 32
- ἀνάστημα, τό: *erection, building* מִצְבֵּה Gn 28. 18 Ez 26. 11 מִצְבֵּה Gn 35. 14, 20 IIS 18. 18; cf. σταθμός

- ἀναστρέφω, ἀνσ-: turn upside down הפך Hos 7. 8; turn back הפך IIR 9. 23
 IIR 9. 12 הפך Gn 14. 16; bring back הפך Jer 41. 16; dwell in a place
 נפל Gn 25. 18; revolve הפך Jud 7. 13; of soldiers, face about, rally
 הפך Jud 20. 41; to be reversed הפך IIR 21. 13 Hos 7. 8; retreat
 הפך Ps 78. 9; cf. ἀνατρέπω
- ἀνασώζω: recover what is lost, rescue משה Ex 2. 10; cf. ἀπο-
 ἀνατείνω, ἀντ-: threaten הטח Am 5. 12; extend, stretch out הטח Prv 5. 13
 ἀνατέλλω, ἀντ-: make to rise up העלה IS 28. 8, 11, 15 Ps 30. 4, 135. 7; bring
 forth העלה Gn 50. 24 Esr 1. 11; give birth עלה Gn 33. 13 IS 6. 7, 10
 עלה Job 39. 3 עלה Ib 21. 11, 39. 3; grow, spring up, rise up ורה Gn 32.
 32 Dt 33. 2 Jes 60. 1 עלה Gn 32. 25, 41. 5 أشرق شرق
- ἀνατίθημι: dedicate תָּעַד Ps 20. 4, 23. 5 דָּשַׁן; cf. ἀναδείκνυμι
- ἀνατολή, ἡ, ἀντ-: rising עלות Gn 32. 25 طُلُوع شَرْقَه شروق; the quarter of
 sunrise, east, opp. δύσις (בא Ex 17. 12 בוא Jos 10. 27) מִזְרָח Nu 21. 11
 Jos 11. 3 קדם Gn 25. 6 קדמה Ib 2. 14 شَرِقْ شَرِقْ; the ascendant,
 i.e. the point where the eastern horizon cuts the zodiac سَفَّ عَالٍ
- ἀνατολικόν, τό: κλύμενον (honeysuckle) عَلَيق
- ἀνατολικός: eastern קדמני Ez 10. 19
- ἀνατρέπω, ἀντ-: overturn הפך IIR 21. 13 Hag 2. 22 Job 9. 5, 28. 9;
 overthrow, ruin הפך Gn 19. 21, 29 Jer 20. 16 Thr 4. 6; cf. ἀναστρέφω
- ἀνάτρεψις: turning upside down; ἀναστροφή: overthrow; ἀνατροπή: over-
 throw, ruin הפך Gn 19. 29 הפך Dt 29. 22
- ἀναφέρω, poet. ἀμφ-, fut. ἀνοίσω; aor. ἀνήνεγκα, Ion ἀνήνεια, also
 inf. ἀνοίσαι: bring, carry up נשא IR 10. 11; raise up נשא Jes 10. 32
 נשא Jos 8. 31 IIR 5. 11 Job 31. 21 נשא Gn 13. 10 IIS 20. 21 Jer
 52. 31 Ez 44. 12 נשא Esth 5. 11; d. πόδα lift: it נָגַלַּי . . . נשא Gn
 29. 1; take with one נשא IIS 17. 13; utter ἀνενείκατο μύθον נשא
 Nu 23. 7 נשא Jes 14. 4, φωνήν קלו . . . נשא Gn 27. 38,
 [ἀράν] אלה . . . נשא IR 8. 31, [μαντείον] נשא IIR 9. 25,
 [ἀντιβολίαν] נשא Ib 19. 4, [θρήνον] נשא Ez 19. 1 נשא Jer 7. 16, cf. IR 8. 28; offer in sacrifice נשא Ex 35. 22
 Lev 9. 21 Nu 5. 25; v. p. 148
- ἀνταίρω: = ἀνταίρω (raise against, χεῖράς τινι; intr. rise up or rebel
 against, withstand), only in Med., ἀνταίρεσθαι χεῖράς τινι raise one's
 hands against one, make war upon him יָד הָרִים IR 11. 26, 27; cf.
 IIS 20. 21 Ez 44. 12, v.s. ἀναφέρω/הניף/נשא
- ἀνταλλάσσω, Att. -ττω: exchange one thing with another החלף Lev 27. 10
 Jes 9. 9; change החלף Gn 31. 7, 41, 35. 2
- ἀναποδίδωμι: give back أعاد

ἀνταπόδομα, τό: *requital* عَوَض

ἀνταπόδοσις, ἡ: *rendering, requiting, repayment* تَعْوِض

ἀντανεράω: *illuminate* دَبَّحَ زَوْق

ἀντάω: *come opposite, meet face to face, meet with* אָמַץ Dt 31. 17; = ἀντιάω (q.v.); *meet*, without any hostile sense אָמַץ Gn 36. 24 IS 10. 2 IIR 10. 13; *reach, go up to* אָמַץ Ex 22. 5 Lev 25. 26, 28 Jes 10. 10 Job 31. 25 (cf. Lev 25. 49).—The simple Verb never in Com. or Att. Prose; but cf. ἀπαντάω: = ἀντιάω (q.v.), ἀπομαί

ἀντεῖπον: aor. 2 without any pres. (cf. ἀντέρω, ἀντιλέγω, ἀνταγορεύω) *speak against or in answer, gainsay* אָמַץ Ez 21. 2, 7 Am 7. 16; ἀ. ἔπος *utter a word of contradiction* אָמַץ Job 29. 22; cf. ἐνδατέομαι

ἀντιάω: *meet face to face*; c. acc. pers., *encounter*, whether as friend or foe אָמַץ Dt 31. 17 IS 10. 2 IR 21. 20 IIR 10. 13; *answer* אָמַץ IS 14. 37; *approach as suppliants*, hence, simply, *entreat, supplicate* אָמַץ Jer 10. 18 Hos 12. 5 Ps 32. 6 אָמַץ Ib 102. 1 אָמַץ Thr 2. 11 אָמַץ Thr 2. 12 אָמַץ; = ἀντιάω II, v. ἀντιάω. This verb is never used in correct Att. Prose

ἀντιάω: of an arrow, *hit* אָמַץ Nu 20. 14 Dt 19. 5; *obtain* אָמַץ Lev 25. 26 Thr 2. 9; *match or measure oneself with* אָמַץ Nu 11. 22; II. c. dat. pers. *meet with, encounter*, as by chance אָמַץ Gn 36. 24 IS 9. 11; III. *haply meet* אָמַץ Dt 22. 23, 27; IV. *approach as a suppliant, supplicate* אָמַץ Jer 10. 18 Ps 32. 6 אָמַץ Ps 102. 1 אָמַץ Thr 2. 12; = ἀντιάω = ἀπομαί: *meet; approach with prayers, entreat*

ἀντιβόλέω: *meet as a suppliant, entreat, supplicate* אָמַץ Ps 106. 30 אָמַץ Dt 9. 25 Esr 10. 1 אָמַץ Dt 9. 26 IR 8. 33, 42 Esr 10. 1

ἀντιβόλησις, ἡ: = ἀντιβολία (an *entreaty, prayer*) אָמַץ IR 8. 38 Jes 56. 7

ἀντίγραφος, ον: as Subst. ἀντίγραφον, τό, *transcript, copy*, esp. of copies of a book نَسْخَة

ἀντίος, ἰα, ἰον: *set against* אָמַץ Ex 10. 10 אָמַץ Ez 3. 8 Neh 12. 24; and so, οἱ ἀντίοι = οἱ ἐναντίοι (*one's adversaries, the enemy*) אָמַץ Gn 49. 27 Jes 33. 23 אָמַץ; *against, over against, abs.*, אָמַץ Neh 7. 3, 12. 24 אָמַץ Jud 19. 10 אָמַץ IIS 16. 13 Ez 1. 20, 21 אָמַץ; more freq. like a Prep. c. gen., *before* אָמַץ Jes 49. 16 אָמַץ Ez 14. 4; *in the presence of* אָמַץ Gn 31. 32, 37 Ps 119. 46 אָמַץ Ib 116. 14, 18; *facing* אָמַץ Ez 40. 13 אָמַץ Esth 5. 1 אָמַץ Ex 25. 27; *against* אָמַץ Eccl 4. 12 אָמַץ Ez 48. 13; in the phrase τὸν δ' ἀντίον ἡῖδα, *answered* אָמַץ Ez 3. 13. The word is almost confined to Poets and Ion. Prose; in Att. Prose ἐναντίος is preferred, though Xenophon uses ἀντίος; cf. κατ-

- ἀντιφρίζω: *set oneself against, measure oneself with* עָרַף Ps 89. 7
 ἀντιφωνέω: *sound in answer, reply, rejoin* עָנָה Cant 5. 6; esp. *answer in a loud voice* עָנָה Ex 19. 19; ἀ. ἔπος *utter a word in reply* דָּבַר עָנָה Jer 44. 20 Ps 119. 42; c. acc. pers. *reply to, answer, controvert, disagree* עָנָה Job 9. 32
 ἀντλέω: *bale out bilge-water, bale the ship; generally, draw water; metaph., drain dry* אָוֹל Job 14. 11 וְשָׁח Jer 19. 5, 41. 17; v. ἀντλος
 ἀντλημα, τό: *bucket for drawing water* דָּלִי Nu 24. 7 מִדְּלִי Jer 40. 15
 ἀντλος, ό: *bucket* דָּלִי Nu 24. 7 Jer 40. 15 سَطْلٌ ذَلُو; *heap of corn, threshed but not yet cleansed* אֶלֶף IS 20. 19; v. ἀντλέω
 ἀντολίη, ή: collat. poet. form of ἀνατολή; as Adj., *eastern* קִדְמוֹן Ez 47. 8
 ἀντωμοσία, ή: (ἀντόμνυμι, וְשָׁבַע) *oath or affidavit* יָכִין Ps 144. 8 יָכִין IR 2. 43 Ez 21. 28; cf. συνόμνυμι
 ἀνδρία, ή: *want of water, drought* בָּצָרָה Jer 17. 8
 ἀνδρος, ον: (ὑδωρ) *waterless, of arid countries; esp. without spring water, ή ἀνδρος (sc. γῆ) מִדְּבָר Dt 32. 10 Jer 32. 15, 41. 18, 50. 2 Prv 21. 19*
 ἀνυμέναιος, ον: *without the nuptial song, unwedded* אֶלְמֶן Jer 51. 5
 אֶלְמֶן אֶלְבָּנָה אֵיִם Gn 38. 11 Ex 22. 21 IR 11. 26 אֶלְמֶן אֶלְבָּנָה אֵיִם Jer 54. 11;
 cf. ἀγάμος
 ἀνυποδησία, ή: *a going barefoot* יָחַף Jer 2. 25
 ἀνυπόδητος, ον: *upshod, barefoot* יָחַף IIS 15. 30 حَاف; = ἀνυποδήματος
 ἄνω (B), ὄνω: Adv. (ἀνά) with Verbs implying Motion, *upwards*; with Verbs implying Rest, *aloft, on high; above; in heaven, opp. earth*
 עֲלֵיָהּ Gn 1. 8 سَاء; geographically, *on the upper side, i.e. on the north*
 עֲלֵיָהּ Gn 14. 15 Jud 3. 21 שָׁמָאֹל Ez 16. 46, 39. 3 شَال; ἀ. καὶ
 κάτω *up and down, to and fro* אָנָה וְאָנָה IR 2. 36 הָנָה וְהָנָה Ib 20. 40
 (cf. ἔνθα καὶ ἔνθα)
 ἀνώγειον or ἀνώγειον, τό: (ἄνω, γαῖα) *anything raised from the ground* עֲלֵיָהּ
 IIS 19. 1 Ps 104. 3; *the upper floor of a house* עֲלֵיָהּ IR 17. 19, 23 IIR
 1. 2; used as granary עֲלֵיָהּ ICh 28. 11; ἀνάγειον and ἀνόκαιον are also
 found in codd.; = ἀνάγειον, ἀνώγειον
 ἀνωθεν and ἀνωθε: in a narrative or inquiry, *from the beginning, from further back* יָשָׁן Lev 25. 22 וְשָׁן Ib 26. 10; = ἀγκαθεν, ἀνέκαθεν
 ἀνωθον ὀξύ (sharp, keen) عَنيف
 ἀνώνυμος: (from ὄνυμα, Aeol ὄνομα) *nameless, inglorious* בְּלִי-שֵׁם Job 30. 8
 ἀπάγω: *lead away, remove, carry, carry away (W)* הָנָה (הָקָנָה) IIS 20. 13
 ἀπαίρω: poet. from ἀπαίρω, *depart* דָּבַר Cant 5. 6 עָבַר Ib 2. 11, 5. 6;
 trans. *remove* הָעֵבִיר Gn 47. 21

- ἀπαιωρέομαι: *hang down from, hover about* דַּעֲרָה Dt 32. 11
- ἀπαλεύομαι: *keep aloof from* מִן דַּעֲרָה Dt 22. 1 Ps 55. 2; cf. ἀλέομαι
- ἀπαλλαγῇ, ἡ: (ἀπαλλάσσω) *deliverance, release, relief from* خلاص; generally, *relief from* מִן; abs. *divorce, in pl.* מִן חֻמִּים Ex 18. 2
- طلاق; *going away, means of getting away, escape* מִן פְּלִיטָה IIS 15. 14
- انفلات; *separation* فراق
- ἀπάλαξίς, ἡ: = ἀπαλλαγῇ III (*going away, means of getting away, escape* تَخَلُّص; *separation* تفريق)
- ἀπαλλάσσω: *set free* מִן דַּעֲרָה Ps 7. 5; *deliver from* מִן דַּעֲרָה Ib 116. 8 [cf. ἐξέλαω] מִן דַּעֲרָה Ib 116. 4 מִן דַּעֲרָה Jes 31. 5 מִן דַּעֲרָה Mich 6. 14 Ps 18. 49 מִן דַּעֲרָה Mich 6. 14 أطلق خلتص; *make away with, destroy* מִן דַּעֲרָה Thr 2. 8 (cf. ἀπόλλυμι) מִן דַּעֲרָה Jes 5. 29; intr. *get off free, escape* מִן דַּעֲרָה Job 10. 20 מִן דַּעֲרָה Am 2. 14, 15; Pass. and Med., *to be set free or released from* מִן דַּעֲרָה IS 20. 29 Jes 49. 24, 25 Dan 12. 1; *get off, escape* מִן דַּעֲרָה Jud 3. 29 Jer 48. 8 Ps 124. 7 מִן דַּעֲרָה Job 19. 20, 41. 11 תִּמְלֹץ תִּמְלֹץ; *to be acquitted* מִן דַּעֲרָה Ez 17. 15, 18 Mal 3. 15 Job 22. 30; *to depart from enmity, i.e. to be reconciled, settle a dispute* مَوَقِّق تَصَالِح صَالِح اصطلاح أصلح; cf. διαλλαγή
- ἀπαλλητός, όν: *marvellous* מִן דַּעֲרָה Ex 15. 11 Ps 119. 129 מִן דַּעֲרָה Ex 34. 10 Ps 139. 14; cf. ἑκπαγλος
- ἀπαλλοτριόω: *estrangle, alienate; Pass., to be alienated; to be alienated from one* מִן דַּעֲרָה ICh 12. 8 (9); of property, *alienate* מִן דַּעֲרָה; *separate* מִן דַּעֲרָה Gn 1. 6 מִן דַּעֲרָה Ps 55. 10 Job 38. 25; Pass., מִן דַּעֲרָה Neh 10. 29 מִן דַּעֲרָה Gn 10. 25 מִן דַּעֲרָה; *distinguish* מִן דַּעֲרָה Gn 1. 14 מִן דַּעֲרָה Ex 8. 18 מִן דַּעֲרָה; (Pass.) מִן דַּעֲרָה IIS 1. 26; *alter* מִן דַּעֲרָה, (Pass.) מִן דַּעֲרָה; cf. ὀρίω
- ἀπαλλοτριώσις, ἡ: *alienation* תְּחִוּלָה
- ἀπανθίζω: *pluck off flowers* מִן דַּעֲרָה Ez 17. 4 مَنَعْنَى تَطْف; *gather honey from flowers* מִן דַּעֲרָה Job 30. 4; *cull flowers* مَنَعْنَى تَقَى; Pass., *to be withered* מִן דַּעֲרָה Ib 8. 12 مَنَعْنَى جَف; = ἀπολωτίω; cf. κόπτω
- ἀπαντάω: mostly of persons, and generally, *meet, encounter* מִן דַּעֲרָה Ex 29. 42, 30. 36 Jos 11. 5 Am 3. 3 Ps 48. 5 Neh 6. 2, 10; freq. with a Prep. מִן דַּעֲרָה Ex 25. 22 מִן דַּעֲרָה Nu 10. 3 מִן דַּעֲרָה Ib 14. 35; freq. in hostile sense, *meet in battle* מִן דַּעֲרָה Ib., Ib 16. 11, 27. 3; generally, *resist, oppose in any way* מִן דַּעֲרָה Nu 10. 3 מִן דַּעֲרָה Jer 49. 19; *face* מִן דַּעֲרָה Ib 24. 1 Ez 21. 21 מִן דַּעֲרָה IR 7. 25 Jes 8. 21 Jer 2. 27 מִן דַּעֲרָה IR 17. 3 מִן דַּעֲרָה Jer 48. 39; freq. as a law term, *meet in open court* מִן דַּעֲרָה Job 9. 19
- ἀπάντη, ἡ: = ἀπάντησις = ἀπάντημα (*chance*) بَخْت
- ἀπάντημα, τό: (ἀπαντάω) *meeting* מִן דַּעֲרָה Ex 30. 36 Nu 16. 2 Dt 31. 10 Jud 20. 38 Hos 9. 5, 12. 10 Ps 75. 3 Job 30. 23 Thr 1. 4, 15, 2. 7, 22 ICh 1. 3

ἀπαρχή, ἡ: mostly in pl. ἀπαρχαί; *primal offering* (of hairs cut from the forehead) [cf. Nu 6. 18 ראש נזרו]; *firstlings* for sacrifice or offering בכור Gn 10. 15 Ex 13. 2, 12-15, 22. 28-9, 34. 19-20 Lev 27. 26-7 Nu 3. 12, 13, 40-51, 8. 15-19, 18. 15-18 Dt 15. 19-22 IIR 3. 27 בכירה Gn 19. 31 בָּכָר; *first fruits* בכורה Hos 9. 10 בכרות Jer 24. 2 בכורים Ex 23. 16, 19, 34. 22 Lev 2. 14, 23. 17-20 Nu 13. 20, 18. 13, 28. 26 IIR 4. 42 Ez 44. 30 Neh 10. 35-7, 13. 31; ראשה Nu 18. 12 Jer 2. 3 Ez 44. 30 Hos 9. 10 Neh 10. 38; cf. αἵρετός, ἐξ-

ἀπάρχομαι: *make a beginning* בָּרַךְ Ez 47. 12 הַבְּכִירָה Jer 4. 31; esp. in sacrifice בָּרַךְ Lev 27. 26; τρέχας ἀπάρχεσθαι *begin the sacrifice with the hair*, i.e. by cutting off the hair from the forehead and throwing it into the fire קָרַח Lev 21. 5 Mich 1. 16 יִקְרַח Jer 16. 6 הַקְּרִיחַ Ez 27. 31 הַקְּרִיחַ Ib 29. 18; cf. Nu 6. 18; cf. εἰσάιρέω, κείρω, ἀπο-

ἀπατάω, -έω: (ἀπάτη) *cheat, deceive* הַפְתָּה Prv 24. 28 פְּתָה Jer 20. 7 פָּתָה; = ἀπατεύω. The compd. ἐξαπατάω (*deceive or beguile, deceive thoroughly* פָּתָה Jer 20. 7 פְּתָה Ib 20. 10 הַפְתָּה Prv 24. 28 הַתָּל Gn 31. 7 הָעֵתָה Ib 27. 12 הַתְּעִיבָה IIR 36. 16 גָּשָׁה; *seduce a woman* פָּתָה Ex 22. 15; *swindle, trick* خُذَّ غַיْبَ; *beguile or assuage* פָּתָה Hos 2. 16 חָדָא) is more common; cf. πείθω, ἀνα-, δια-, ἐπι-

ἀπατεύων, τό: *cheat, rogue* פָּתִי Prv 1. 22 הַתְּעִיבָה Gn 27. 12 תָּנִן מַדָּע; = χίτης

ἀπάτη: *trick, fraud, deceit; guile, treachery* פָּתִי Prv 1. 22

ἀπατιμάω: *dishonour greatly* فضح; = ἀπατιμάζω

ἀπατμίζω: *evaporate* صَدَّ تَبَخَّرَ بَخَر

ἀπάτμις, ἡ: *evaporation* تَصْعِيد

ἀπανγάζω: *flash forth* تَشَعَّع

ἀπαύγασμα, τό: *radiance, effulgence*, of light beaming from a luminous body شَعْعَة شَعاع تَشَعَّع

ἀπικάζω: *form from a model, represent, express, copy* شَخَّص; cf. ἀπικονίζω

ἀπικασία, ἡ: *representation* تَشْخِص

ἀπικασμός, ό: *representation* תְּשִׁיבָה Dt 29. 16; v. pp. 637-8

ἀπικονίζω: (εἰκών) *represent in a statue, express; generally, represent* شَخَّص

ἀπειλέω, later Ep. pres. ἀπειλείω: *hold out either in the way of promise or threat* הַפְּלִיא Jes 29. 14, and therefore, sts. in good sense, *promise* פָּלַא Lev 22. 21 Nu 15. 3, 8 הַפְּלִיא Lev 27. 2

- ἀπειπον: fut. in use ἀπερῶ (Ion ἀπερέω), pf. ἀπείρηκα; *speak out, tell out, declare* דַּבֵּר Ex 6. 11, 28; *to give full notice* דַּבֵּר Jes 1. 20; *to deliver a verbal message* דַּבֵּר Ex 19. 6; *renounce, disown, give up* נִדְּבֵר Mal 3. 13; intr., *fail, tire, sink from exhaustion* יָעַף Jud 4. 21 עָנָה Jer 4. 31; *to be tired* יָעַף Jes 40. 28, 29, 30, 31 עָנָה Gn 25. 29, 30 Jud 8. 4 IIS 17. 29 הָעֵיף Jes 8. 22, 23
- ἀπέρχομαι: *go away, depart from, depart* בָּרַח Gn 31. 20–22 Ex 14. 5 IIS 19. 10 Job 9. 25 בָּרַח לוֹ Gn 27. 43 Nu 24. 11 Am 7. 12 בָּרַח בָּאֵחַ
- ἀπευθύνω: *make straight, restore* הוֹכִיחַ Lev 19. 17, 25 Prv 9. 7, 8 Job 13. 3, 15; *guide aright, direct* הוֹכִיחַ Gn 24. 44 Jes 2. 4 Prv 19. 25; *correct, chastise* הוֹכִיחַ IIS 7. 14; = ἀπιθύνω
- ἀπεφθος, ον: by dissimulation from ἀφεφθος (ἀφέψω) *boiled down, a. χρυσός refined gold* אֶפְסוּ כְּתָם Dan 10. 5 כְּתָם אֶפְסִיר Jes 13. 12 Job 28. 16 כְּתָם פִּזו Cant 5. 11 מְאִיפִיר Jer 10. 9 אֶפְסִיר Job 22. 24 פִּזו Jes 13. 12 Ps 21. 4 [cf. ἀφέψω]
- ἀπέχω: *hold oneself off a thing, abstain or desist from it, refrain from* (W) הָיִיד Nu 6. 3; *keep away from* הִתְאַפֵּק Jes 64. 11; abs., *refrain oneself* הִתְאַפֵּק Gn 45. 1; *fail* הִתְאַפֵּק IS 13. 12
- ἀπύλλω: *exclude* הִפְלָה Ex 8. 18 (nisi leg. ἀπελλ-); cf. ἀπαλλοτριώω
- ἀπισσώ: *make equal* שָׁוָה Ps 18. 34 הִשָּׁוָה Jes 46. 5
- ἀπόβασις, ἡ: *landing place* מְבֹוא Ez 27. 3; = ἀγών ἀποβατικός (ἀγών: *gathering, assembly; assembly of the Greeks at the national games; ἀποβατικός: of or for one who rode several horses leaping from one to the other*) מְבֹוא-עַם Ib 33. 31
- ἀποβολή, ἡ: *loss* אֶבְדָּה Lev 5. 22, 23
- ἀπόβρεγμα, τό: *infusion* מְרִקָּה Ez 24. 10; = βρέγμα; cf. φάρμακον
- ἀπογιγνώσκω: *renounce, reject* נִבֵּר Dt 32. 27 Jer 19. 4 Job 21. 29 אָנַקְר; as law term, *reject a charge brought against a man, i.e. acquit him* נִבֵּר Ib 34. 19; cf. ἐπι-, συγ-
- ἀποδύω: trans. used by Hom. (esp. in Il.) of *stripping armour from the slain* פָּשַׁט IS 31. 9; c. acc. rei, *strip off* פָּשַׁט Lev 6. 4 הִפְשַׁט Mich 3. 3; c. acc. pers. *strip* פָּשַׁט IS 31. 8 הִפְשַׁט Lev 1. 6 Nu 20. 28 Ez 16. 39 Hos 2. 5 ICh 10. 9; Pass., *to be stripped of one's clothes; ἀποδυσόμενος stripped of its shell, of the nautilus* עָטָה Ez 21. 20; Med., *strip off oneself, take off clothes* הִתְפַּשֵּׁט IS 18. 4; = ἀποδύνω; cf. ἐκ-
- ἀποζέω: *boil till the scum is thrown off; simply boil* הָיִיד Gn 25. 29; = ἀποζέινυμι
- ἀποθερίζω: *cut off; Med., of the tonsure of monks* הִנָּזַר Hos 9. 10

ἀπόθεται, αἱ: a place in Lacedemon into which misshapen children were thrown as soon as born תַּחַת Jer 7. 31, 32, 19. 13; cf. ὀπτησις

ἀπόθρισμα, τό: that which is cut off נִזְר Jer 7. 29

ἀποικία, ἡ: (ἀποικος) settlement far from home, colony, settlement תַּחַת Jos 15. 53

ἀποικίς, ἡ: pecul. fem. of ἀποικος, ἀ. πόλις a colony; and without πόλις תַּחַת Jos 15. 53

ἀποικος, ον: away from home, abroad; mostly as Subst., of cities תַּחַת Ez 34. 13

ἀποιμῶζω: bewail loudly הִתְהַיַּיַּץ Ps 55. 3

ἀποινα, τά: (by haplology for ἀπόποινα (ποιή), ransom or price paid, whether to recover one's freedom when taken prisoner, or to save one's life כֶּפֶר Ex 21. 30, 30. 12; generally, atonement, compensation, penalty כֶּפֶר Ib 29. 36 כְּפָרָה; redemption, rescue from death כֶּפֶר Job 33. 24; cf. σκεπάζω

ἀποκαλύπτω: uncover תַּלְפֵּת Ruth 3. 8; disclose, reveal תַּלְפֵּת Job 6. 18; unmask נִלְבֵּט Prv 10. 8

ἀποκαμπτός, όν: bent תַּצְרֵחַ IIS 20. 8

ἀποκάμπω: ἀποκεκαμμένον ῥάμφος, curved beak תַּצְרֵחַ IIS 20. 8

ἀποκείρω: clip, cut off, prop. of hair תַּלְפֵּת IIS 14. 26; to have hair shorn close תַּלְפֵּת Jes 7. 20 תַּתְּלֵחַ Lev 13. 33; cut off one's hair, esp. in token of mourning תַּלְפֵּת Jer 41. 5 תַּקְרִיחַ Ez 27. 3; תַּקְרִיחַ Ib 29. 18; Pass., shorn or clipped תַּלְפֵּת Jud 16. 22 Jer 41. 5 תַּקְרִיחַ Ez 29. 18; cf. ξυρέω

ἀποκοπτός, ἡ, όν: severed from others בָּתָר Gn 15. 10 Jer 34. 18, 19 בָּתָר

ἀποκόπτω: cut off, hew off, freq. in Hom. of men's limbs בָּתָר Gn 15. 10 בָּתָר Ib.; amputate בָּתָר; cut off בָּתָר; cf. διακόπτω

ἀποκρίνω: separate, set apart בָּקָר Ez 34. 11; distinguish בָּקָר Lev 27. 33; choose; Pass., to be parted or separated, parted from the throng בָּקָר Ib 27. 26 [cf. ἀπάρχομαι]; reject on examination בָּתָר Zach 11. 8 בָּתָר Prv 20. 21; פרע Ib 1. 25

ἀπόκρισις, ἡ: separation בָּקָר Ez 34. 12; decision, answer בִּירָה ICh 29. 1 [cf. αἵρεσις]; answer; defence בָּקָר Lev 19. 20

ἀποκυδαίνω: glorify greatly כָּבֵד Jes 29. 13, 43. 23

ἀποκυλίω: roll away הָגֵל Gn 29. 10; cf. κατα-

ἀπολαμβάνω: take or receive from קָבַל Job 2. 10; accept קָבַל Esth 4. 4, 9. 23, 27; hear, learn קָבַל Prv 19. 20 [cf. ἀναδέχομαι]

ἀπολείπω: leave hold of, lose הִרְפָּה Jos 1. 5 Prv 4. 13 Cant 3. 4; leave, allow הִרְפָּה IS 11. 3; desert, abandon הִרְפָּה Dt 4. 31, 31. 6 Jos 1. 5; fail,

- flag, lose heart* הִתְרַפָּה Prv 18. 9, 24. 10; of the moon, *wane* הִפָּרַה
Jes 24. 23; *leave off; depart from* הִרְפָּה Ps 37. 8
- ἀπόλλυμι or -ύω: stronger form of ὀλλυμι, *destroy utterly, kill*, in Hom.
mostly of death in battle אָבַל Jes 24. 4 Hos 4. 3 בָּלַה ICh 17. 9 בָּלַע
Thr 2. 2, 5, 8 חָלַל Ib 2. 2; *demolish* אָמַל Jer 14. 2 Thr 2. 8 הָאָבִיל
Ib. בָּלַע Ib 2. 2; *lay waste* בָּלַע IIS 20. 19 חָבַל Cant 2. 15 חָלַל Thr
2. 2 אָמַל Jer 33. 9; *ruin a woman* (חָלַל) חָלְלָה Lev 21. 7; *perish,*
die אָבַל Jes 24. 4, 7 Jer 23. 10 Hos 4. 3 Joel 1. 10 Am 8. 8 אָמַל Jer
24. 7 Hos 4. 3 Joel 1. 10, 12 Nah 1. 4 בָּלַע Jes 25. 8 נָבַל Ex 18. 18
Jes 24. 4, 40. 7; *cease to exist* בָּלַע Jes 25. 8; simply, *to be undone*
אָמַל IS 2. 5 Ps 6. 3 בָּלַע Jes 19. 3; as an imprecation, freq. in part.
fut. ὦ κακίστ' ἀπολούμενε *o destined to a miserable end! i.e. o thou villain,*
scoundrel, knave! אָמַל Neh 3. 34; of fruit, *fall untimely* אָמַל Jes 24. 7
Joel 1. 12; = ἀπόλλω, late form
- Ἀπόλλων, ὁ: *Apollo* פִּלְאִי Jud 13. 18; acc. Ἀπόλλω (mostly in adjura-
tions, νῆ τὸν Ἀπόλλω), Ἀπόλλωνα; = Εὐρύαλος אֶרְבָּאֵל Hos 10. 14
- Ἀπολλώνιος, α, ον: *of or belonging to Apollo* פִּלְאִי Jud 13. 18; -ώμιος, ὁ,
(sc. μῆν) name of month at Elis, Methymna, etc. אֶלִיל Neh 6. 15;
-ωνισκός, ὁ, Dim. of Ἀπόλλων; *statuette of Apollo* אֶלִיל Jer 14. 14
אֶלִיל Jes 10. 10 אֶלִילִים Ez 30. 13 [cf. εἰδωλον]; Ἀπολλωνιών, ὁ, (sc.
μῆν) name of month at Halicarnassus אֶלִיל Neh 6. 15
- ἀπολύτρωσις, ἡ: *ransoming* (pl.); *redemption by payment of ransom* פְּלִילִים
Ex 21. 22
- ἀπολύω: *loose from; set free, release, relieve from; abs., acquit*; in Il. always
= ἀπολυτρόω, *release on receipt of ransom* פָּלַל IS 2. 25; Med., *set*
free by payment of ransom, ransom, redeem הִתְפַּלֵּל Ib.; cf. ἀντιβόλέω
- ἀπομάσσω, Att. -ττω: *wipe off* מָחָה Ex 32. 32 Dt 29. 19 הִמָּחָה Neh 13. 14,
δάκρυα מָחָה Jes 25. 8; *wipe clean* מָחָה IIR 21. 13 Jes 44. 22 הִמָּחָה
Jer 18. 23; esp. in magical ceremonies מָחָה Nu 5. 23; *wipe one's mouth*
מָחָה Prv 30. 20 مَحَى; cf. μάσσω: *wipe* מָחָה IIR 21. 13
- ἀπόμοργμα, τό: *that which is wiped off* מָרַק Jud 6. 19, 20
- ἀπομόργνυμι: *wipe off or away from* מָרַק Lev 6. 21
- ἀπονέμω: *portion out, impart, assign* כָּנָה Job 7. 3 Dan 1. 10
- ἀπονέομαι: *go away, depart* פָּנָה Nu 14. 25 Jer 6. 4 Cant 6. 1 פָּנָה IR 17. 3
- ἀπνεύω: *bend away from other objects towards one* הִפְנָה Jer 48. 39;
turn off or incline towards פָּנָה Dt 31. 8 IR 10. 13 Jer 2. 27; Astron.,
pass away from a cardinal point פָּנָה Jos 15. 2 IR 7. 25 Ez 8. 3
- ἀπονίζω: later -νίπτω, *wash clean* וָקָה Job 10. 14

- ἀπονῶτιζω: *turn one's back and flee* נִסַּ Jud 7. 21; trans. in causal sense, הָנִיס Ex 9. 20 Dt 32. 30 Jud 6. 11; cf. φεύγω
- ἀποξέω: *scrape to a point* הִצִּיב IS 13. 21; = ἀποξύω
- ἀποξύνω: *bring to a point, Pass.; make sharp and piercing* הִצִּיב IS 13. 21
 حَادَّ Ez 21. 21; Pass. הִצִּיב Ib 21. 14 حَادَّ
- ἀποπλανάω: *Pass., wander away from; wander from the truth* עָפְלָה Hab 2. 4
- ἀποπνίγω: *choke, throttle, suffocate* أَغْصَى; = ἀμαμίζαι, ἀμμιάζαι
- ἀπορρέω: *Pass., flow or run off, stream forth* הִנָּח Mich 1. 4
- ἀπόρητος, ον: *not to be spoken, secret* סֵת Dan 2. 19, 28, 4. 6
- ἀπορριζόω: *pull out by the root, ῥίχας* כָּרַע Esr 9. 3
- ἀπορρίπτω: *poet. ἀπορίπτω, throw away, put away* הִתָּרַךְ Jud 5. 18; of words, *utter, esp. in disparagement* הִתָּרַךְ IS 17. 26; cf. ἀπαράζω
- ἀποσκίασμα, τό: *shadow* מִחְשֶׁה Jes 42. 16 Ps 143. 3 Thr 3. 6; *illusion* מִחְשֶׁה Ps 88. 19; *deceit* מִחְשֶׁה Ib 74. 20
- ἀποσκοπέω: *Pass., is visible from a distance* נִשְׁקָה Jer 6. 1 Cant 6. 10; = -πεύω, -πιάζω
- ἀποσταδά: *standing apart* בָּדַד Lev 13. 46 Dt 32. 12, 33. 28
- ἀπόστασις, ἡ: (ἀφίστημι) *defection, revolt* פָּצַע Prov 28. 2 [cf. ἀθέτημα, -της] אֲשֶׁת־דָּוִד Esr 4. 15, 19 עָשָׂי; *Medic., suppurative inflammation* פָּצַע Jes 1. 6 (late form: ἀποστασία)
- ἀποστατέω: *fall off from, fail one* פָּצַע IIR 1. 1 [cf. ἀθετέω]; *fall away from the divine* פָּצַע Hos 14. 10; *stand aloof from; also stand aloof* בָּדַד Ps 102. 8
- ἀποστάτης, ό: *deserter, rebel* פָּצַע Dan 8. 23
- ἀποστέλλω: *send off, away from* שָׁלַח Gn 25. 6, 31. 27 Jud 12. 9; *send away* שָׁלַח Gn 21. 14, 31. 27 Ex 8. 28, 11. 10; *banish* שָׁלַח Gn 3. 23 Jud 1. 25; *dispatch, on some mission or service, שָׁלַח* Gn 28. 6 IS 31. 9; *freq. of messengers, שָׁלַח* Jes 57. 9, 66. 19 Jer 27. 3 Dan 10. 11 IICh 32. 31 שָׁלַח Ob 1 Prov 17. 11; *or forces, שָׁלַח* IIR 24. 2 שָׁלַח Ib 15. 37; *put off, doff* خَلَعَ
- ἀποστερέω: *rob, despoil, defraud one of a thing* שָׁבַת IS 27. 10, 30. 14 שָׁבַת IS 31. 8 IIS 23. 10 הִפְסִיט IS 31. 9 سَبَّ; = -ρίζω, -ρίσκω [cf. ἀποδύω]
- ἀποστρέφω: *turn back* הָשִׁיב Ex 4. 7 Jos 8. 26 Jud 9. 57 IIS 15. 25, 16. 8 IIR 19. 28 Ez 21. 35 Thr 2. 3, 8 IICh 25. 13 שׁוּבָה Ps 60. 3; *hence, either turn to flight, or turn back from flight* הָשִׁיב IIS 15. 25; *send home again* הָשִׁיב Gn 20. 7, 48. 21 IS 6. 7 Jer 23. 3 Ez 29. 14 שׁוּבָה Jer 50. 19 Ez 39. 27; *bring back word* הָשִׁיב Gn 37. 14 Nu 22. 8 Jes 41. 28 Ez 9. 11; *guide back again* הָשִׁיב IICh 19. 4, 24. 19 שׁוּבָה Jer 49. 5;

- turn backwards הָשִׁיב IIR 20. 11 Jes 44. 25; bring back, recall הָשִׁיב
 Gn 28. 15 Jud 11. 9 IIS 15. 25 IR 13. 20 Jer 8. 4 Thr 1. 16 Jes
 53. 12 Ps 23. 3; turn away or aside, divert הָשִׁיב IR 13. 26 Jer 8. 5
 ἀποσπλάω: strip off spoils from a person גָּזַל IICb 20. 25 سلب; strip
 off or take away from גָּזַל Ex 3. 22; Pass., הִתְנַצֵּל Ib 33. 6; carry off גָּזַל
 IIR 16. 6
 ἀποσχίζω: split פָּצַץ Jer 23. 29; part them off, separate them, cleave off,
 tear off; sever, detach from יָצַף Jer 51. 21, 22, 23 [cf. σφάζω]; Med.,
 separate oneself הִתְפַּצֵּץ Hab 3. 6 נָפֹץ IIR 25. 5
 ἀποσώζω: save or preserve from בָּצַע Jes 38. 12 בָּרַח Ex 2. 10 הִקְדִּיחַ
 IIS 22. 17 [cf. ἀνα-] פָּדָה Ib 4. 9 פָּצָה Ps 144. 7, 11; keep safe פָּדָה
 Jes 29. 22 [cf. φείδομαι spare persons and things, e.g. in war, i.e. not
 destroy them]; preserve בָּצַע Thr 2. 17 [cf. διαπράσσω, ἐκ- bring about,
 accomplish, achieve]; keep them in mind, remember הִזְכִּיר Jes 63. 7
 ἀποτεριχίζω: wall off, by way of blockade צוּר Dt 20. 12 Jud 9. 31
 ἀποτερίχισμα, τό: = ἀποτερίχισις (walling off of a town, blockading) קְצוּר
 Dt 20. 19, 20
 ἀποτελέω: bring to an end, complete הֵתֵם Dan 9. 24 [cf. τυπώω] Jes
 33. 1 Dan 8. 23 أَتَمَّ خَتَمَ نَسَم; cf. δια-
 ἀποτέμνω: excise; cut off, divide, sever הֵתֵם Ez 24. 10; cut off, check, put
 an end to הֵתֵם Dan 8. 23; cf. ἀποτελέω
 ἀποτίнуμι, -ίνυμι, -ινύω, -ίνω, ἀπυτεύω: repay; pay for; Med., ἀποτίνο-
 μαι, -νυμαι, c. acc. rei, take vengeance for a thing, punish it; abs.,
 take vengeance נָקַם Jud 15. 7 IS 14. 24; cf. ἐκδικάζω
 ἀποφαίνω: show forth, display הִפָּאֵר Ex 8. 5;
 abs., make display of oneself, show off הִתְפָּאֵר Jud 7. 2 Jes 10. 15
 ἀποφέρω: Hom. only in fut. -οίσω (Dor -οισῶ, Med. -οίσομαι) and
 Ion. aor. ἀπένεικα, Att. aor. -ήνεγκα, aor. 2 -ήνεγκον, pf. -εμήνοχα;
 generally, bring, hand over as required נָסַח IIS 19. 43 IR 9. 11 Esr 1. 4;
 = φερρεύει [a structure similar to פָּעַל]
 ἀποφεύγω: flee from, escape; get safe away הָעִץ Jes 10. 31 Jer 4. 6, 6. 1 =
 -φύγανω
 ἀπόφθηναι: speak out, declare flatly or plainly הִבִּיעַ Ps 94. 4, 145. 7 Prv 1. 23
 ἀποφθινύθω: causal, make perish אָבַד Ez 22. 27 Esth 8. 5 הָאָבִיד Nu
 24. 19 Ez 32. 13; lose אָבַד Prv 29. 3 Eccl 3. 6; diminish נָחַס
 ἀποφθίνω: intr. in pres., perish utterly, die away אָבַד Nu 21. 29 Mich
 7. 2; causal, make to perish, destroy, waste away אָבַד Prv 29. 3; destroy
 אָבַד Dt 12. 2 הָאָבִיד Jer 1. 10 אָבַד

- ἀποφυγή, ἡ: *escape or place of refuge* מָנוֹס IIS 22. 3 Am 2. 14 מְנוֹסָה Lev 26. 36 إغْتِذَار عَذْر مَعْذَرَة Jer 16. 19 Joel 4. 16 Dan 11. 31 إغْتِذَار عَذْر مَعْذَرَة
ἀποχράω: *suffice, be sufficient, be enough* כָּפַק IR 20. 10; *deliver an oracle* הִשְׁפִּיק Jes 2. 6; *use to the full* סִפֵּק Job 34. 37
ἀποχυρόω: *fortify* בָּצַר Jes 22. 10 Jer 51. 53; *Pass.*, בָּצוּר Jes 2. 15; *form a fence, of trees* בְּצוֹר Zach 11. 2
ἀποψήχω: *wipe away* מָחָה Dt 29. 19 Jes 44. 22 مسح; *scrape or rub off* מָחָה Ex 32. 32, 33 مسح حل مسح; = ἀποψήχω; cf. ἀπομάσσω
ἀπωθέω: *thrust away, push back* הָדִיחַ Dt 13. 11; *thrust away from oneself* הָדִיחַ Jer 27. 10; *drive away* הָדִיחַ Jer 50. 17; *drive from* הָדִיחַ Dt 13. 6 הָסָה Nu 22. 23 Job 24. 4; *thrust aside, spurn* בָּיַס Prv 27. 7 בָּעַס Dt 32. 15 מָאָס Jes 8. 6, *Pass.* נִמָּאָס Jes 54. 6 הָסָה Am 5. 12; *reject* מָאָס IS 10. 19, 15. 23, 16. 7 Jer 6. 30, 8. 9 Ps 118. 22; *refuse* מָאָס Job 30. 1; cf. ἐπιτείνω, κατα-, σφόδρυνμι
διαβολή, ἡ: *false accusation, slander* דָּבַב Gn 37. 2 Nu 13. 32
διαγελάω: *laugh at, mock* הִלְלִיץ IICh 36. 16 הִלְלִיץ Neh 2. 19 IICh 30. 10
διαδοχή, ἡ: (διαδέχομαι) *taking over from another, succession* דּוֹר Gn 15. 16 Jes 34. 10, 41. 4 תּוֹר Cant 1. 10, 11; *in turn; relay, relief* תָּר Esth 2. 12. דּוֹר דּוֹר 15
διάδοχος, ó: *a kind of gem* דָּרָה
διαειδω: *discern, distinguish* יָדַע Gn 3. 22; cf. διαίδον
διαζέω: *boil through* הָוִיד Gn 25. 29
διαζωγραφέω: *paint in divers colours* הִצְבִּיר Jos 9. 4 [cf. ἀνα-]
διαθήκη, ἡ: *testament* وَصِيَّةٌ وَثِيقَةٌ; *deposit* وَدِيعَةٌ
διαίρεσις, ἡ: *distribution; separation; division* תְּרוּמָה Ex 25. 2, 3 Nu 31. 52
διαίρέω: *tear away, pull down* עָרַר Ps 137. 7 עָרַר Jes 23. 13; *take down part of the wall, make a breach in it* עָרַר Jer 51. 58 הִתְעָרַר עָרַר Ib.; δ. τὰ ὦτα *lend an ear* אָזַן Jes 50. 4; cf. ἀφ-, διαγείρω
διαίρω: *raise up, lift up* הָרִים Gn 14. 22 IR 14. 7 הָרִים IS 2. 7 Esr 9. 9; *lift up oneself, rise, become prominent* הָרִים Ps 118. 16 הִתְהַרְוִים Dan 11. 36; *separate, remove* הָרִים Lev 2. 9 Nu 31. 28, 52
δίαίτα, ἡ: *way of living, mode of life* דָּת Esth 1. 8, 3. 8, 4. 16; *judgement* דָּת Esth 3. 15, 8. 17 Esr 8. 36 שָׁפַט Ex 12. 12 Prv 19. 29
δαιτάριος, ó: *title of a subordinate official* שֹׁטֵר Ex 5. 6, 10, 14, 15
δαιτάω: *to be arbiter or umpire* שָׁפַט Ex 18. 22, 26; *decide* שָׁפַט Gn 16. 5 Ex 18. 16, 22, 26 Jes 2. 4 Mich 4. 3; cf. δικάζω
διαίτημα, τό: *mostly in pl.; rules of life, regimen, esp. in regard of diet* דָּת Esth 1. 8, 3. 8; *generally, institutions, customs* דָּת Esth 1. 13, 15, 19,

3. 8 מִשְׁטָר Job 38. 33 מִשְׁטָס Gn 40. 13 Lev 5. 10 IIR 11. 14, 17. 26
Ez 20. 18 ICh 15. 13 ICh 35. 13; cf. ἔθoς
- διαιτητής, ó: arbitrator, umpire שֹׁטֵר Dt 16. 18 Prv 6. 7 ICh 23. 4 שֹׁטֵר
Ex 2. 14 Dt 16. 18; cf. δικάστης
- διακαθαίρω, -ρίζω: purge thoroughly טָהַר Jer 33. 8 Neh 13. 30 הִטָּהַר Jos
22. 17 طَهَّرَ; prune شَدَّب
- διάκενος, ον: thin, lank כָּהֵל Jes 53. 5
- διακενόω: empty outright הֶאֱנִיחַ Jes 19. 6 חָלַל Ez 28. 9 חָלַל Jes 53. 5
חָלַל Ib 14. 10 חָלַל Ez 32. 26
- διακλέπτω: steal at different times גָּבַב Jer 23. 30; steal away גָּבַב IIS
15. 6 גָּבַב Gn 40. 15 Ex 22. 6; disguise נָכַל Nu 25. 18
- διακληρώω: assign by lot, allot נָחַל Jos 19. 51 הִנָּחִיל Dt 1. 38 Jos 1. 6;
have allotted to one הִנָּחֵל Job 7. 3
- διάκομμα, τό: cut, gash מְקַבֵּה Jes 51. 1
- διακονέω, διηκ-: (διάκονος) minister, do service, serve כָּהֵן Ex 28. 41 ICh
5. 36 כָּהֵן
- διακονία, ή: service כָּהֵן Jos 13. 7; attendance on a duty, ministration
כָּהֵן Ex 29. 9 Nu 18. 1, 7 כְּהֹנֹת; body of servants or attendants
כָּהֵן IS 2. 36
- διάκονος, διήκ-, later διάκων: servant כָּהֵן IIS 20. 26; attendant or official
in a temple or religious guild כָּהֵן Gn 14. 18 Ex 3. 1 Lev 6. 16 IR 2. 27
IIR 11. 18 כָּהֵן
- διακοπή, ή: gash, cleft הִצִּי Jer 49. 16 Cant 2. 14 נָקַב Ez 28. 13 נָקַב
Gn 1. 27 Lev 3. 1 Jer 31. 22 (21) נָקַב Nu 25. 8; cutting or canal
through an isthmus or mountain; narrow channel or passage נָקַב
(carved on the stone commemorating the excavation of the Jeru-
salem tunnel); v. pp. 159, 647
- διακόπτω: cut through נָקַב IIR 12. 10, 18. 21 Job 40. 24; Pass., had
a hole drilled in it נָקַב Hag 1. 6 נָקַב [נָקִיבָה] Gn 1. 27
- διακρύπτω: strengthd. for κρύπτω (hide, cover) כָּסָה Gn 18. 17, 37. 26,
38. 15 Ex 15. 10 Lev 13. 13 Nu 4. 5 Jes 6. 2 Ps 32. 5 כָּסָה Gn 7. 19
כָּסָה Gn 24. 65 Jon 3. 8
- διαλαλέω: talk with; talk over a thing with another חָלַל Gn 21. 7; cf. προ-
διαλλαγή, ή: (διαλλάσσω) interchange; change; change from enmity to
friendship, reconciliation مُلِّح; difference خِلَاف; cf. ἀπαλλάσσω
- διαλλάσσω: interchange, exchange חָלַל Jes 9. 9; change חָלַל Gn 41. 14
חָלַל Ib 31. 7, 35. 2; to be different خَالَف
- διαμετρέω: measure through, measure out or off; measure with the eye, scan

- ἔναντι Hab 3. 6; *to be in opposition, to be diametrically opposite* נֶדָד
 Job 7. 4; cf. ἐκ-
 διάνοια, ἡ: Aeol διανοῖα, poet. also διανοία, *thought, i.e. intention* نِيَّة
 διαπαίζω: *laugh, jest at* הִצִּיחַ Esth 1. 17 [cf. ἐπι-]
 διαπείθω: *convince; Pass.*, פָּתַח Prv 25. 15
 διαπεινάω: *hunger one against the other, have a starvation match* עָנָה Lev
 16. 31 הִתְעַנְּנוּ Esr 8. 21 [cf. πεινάω, -έω]
 διαπεραιόω: (πέρα) *take across, ferry over* הֵעִיבִיר Ps 136. 14
 διαπεράω: (πέρα) *reach, arrive at a place* הֵעִיבִיר Jer 46. 17 [cf. διαπορεύω]
 διαπέρθω: *destroy utterly, sack, waste, always of cities* הָרַס Ex 23. 24
 Jes 49. 17 [cf. ἐπι-, ἐκ-]
 διαπληρόω: *strengthened. for πληρόω (make full or complete; fulfil)* כִּלָּא Ex
 23. 26; v. ἀνα-
 διαπλήσσω: *break in pieces, split, cleave* פָּלַג Ps 55. 10
 διαπολεμέω: *fight it out with one* הִתְחַבַּר IIR 3. 23 احْتَرَب تحارب
 διαράομαι: *curse* הָאֵלָה IR 8. 31 אָרַר Gn 5. 29 קָלַל Gn 12. 3
 διαρρίπτω, -τέω, διαρίπτω: *throw about* הִשְׁלִיךְ Jer 7. 15; *throw down*
 הִשְׁלִיךְ IIS 11. 21 Thr 2. 1; cf. ἀπο-
 διασειώ: *shake violently* הִסִּיעַ Job 19. 10
 διασπαράσσω, -ττω: *rend in pieces* פָּרַק IR 19. 11; *dilate forcibly* פָּרַק
 Zach 11. 16
 διασπείρω: *scatter or spread about* בָּזַר Ps 68. 31 סָעַר Zach 7. 14
 סָעַר Hos 13. 3; *squander* פָּזַר Prv 11. 24; κατα-
 διαστέλλω: *command expressly, give express orders* הִשְׁלִיחַ IIR 15. 37; cf. ἀπο-
 διαστρέφω: *turn away, divert* הִסִּיב Nu 25. 11 Jos 8. 26 Ez 18. 17
 Prv 15. 1 Thr 2. 8 ICh 25. 13; cf. ἀπο-
 διαστρώννυμι: *spread, Pass.*, הִשְׁתַּרְעַת Jes 28. 20
 διασφάζω, ἀγος, ἡ: = τὸ θῆλυ μόριον (*the female genitals*) שְׁפִכָה Dt 23. 2;
 = διάσφαξις
 διασώζω: *preserve through a danger, of persons*, הִצִּיל Gn 32. 12 Jud
 10. 15 Ps 7. 2; *of things, preserve, maintain* הִצִּיל Ex 12. 27 Hos 2. 11
 διατελέω: *bring quite to an end* כִּלָּה Gn 18. 33 Jud 3. 18 Ruth 3. 18
 ICh 27. 24 כִּלָּה Gn 2. 1; v. p. 197
 διατήκω: *melt* הִצִּיק Jos 7. 23; הִתִּיךְ IIR 22. 9 Job 10. 10 הִתִּיךְ Ez 22. 20
 הִתִּיךְ Ib 22. 22
 διατίθημι: *arrange* צִוָּה Lev 25. 21 نَظَّمَ; *distribute* أَوْعَى; *arrange each*
in their several places צִוָּה Jes 45. 12 Ps 78. 23; *manage, handle* سَاس; *arrange*
as one likes, dispose of; dispose of one's property, devise it by will צִוָּה IIS
 17. 23 IIR 20. 1 أَوْصَى ب; οὐ διατιθέμενος, *the testator* مَوْتَى مَوْتَى;

make a covenant with one (אַתָּם) Jos 7. 11
 Jos 23. 16 Jud 2. 20
 Ps 111. 9; settle a quarrel צוה Ib 7. 7; set forth, recite צוה Gn 50. 16
 [cf. ἐφίστημι] Dt 32. 46

διατριβή, ἡ: pastime, amusement طَرَب

διαυγάζω, -γίζω: glance, shine through זכך Job 25. 5; to be transparent
 זכך Ib 15. 15; cf. ἐν-

διαυγής: translucent, of water; radiant, of gems, ὁ δ. λίθος זכוכית
 Job 28. 17

διαυλίζω: μηκύνω (delay, put off) החל Nu 30. 3

διαφέρω: carry over or across העביר Nu 32. 5 IIS 19. 16 [cf. μετα-,
 διαπεραιώω] הטיא Ib 17. 13; endure, support העביר Job 7. 21;
 excel برع

διαφθείρω, -θορέω: destroy utterly החרב Jes 49. 17 Ez 19. 7 חרב
 Dt 12. 3 ICh 36. 19; make away with, kill דבר Ib 22. 10 [cf. ἀκρίβω];
 seduce a woman انتحى; Pass., to be destroyed החרב Ez 29. 12
 Jud 6. 28 החרב Lev 11. 35 החרב Ez 19. 12; to be murdered
 החרב IIR 3. 23 [cf. διαπολεμέω]

διαφθονέω: εντα Gn 30. 1, 37. 11 Jes 11. 13 Ps 37. 1; cf. ἐκτίνω
 διαφθορά, -ρή, ἡ: (διαφθείρω) destruction, ruin הרבה Lev 26. 31 Jer 44. 2;
 pl., Jes 52. 9, 58. 12 Ez 36. 4, 10 Esr 9. 9

διάφραγμα, τό: midriff, diaphragm פרש Ex 29. 14 Lev 4. 11; = διάφραξις
 διαούσσω: blow in different directions, disperse השיב Gn 15. 11; blow or
 breathe through השיב Ps 147. 18 הפיח Ez 21. 36; Pass., נפה Job
 20. 26; cf. ἐκθύω

διαχωρέω: pass through עבר Gn 15. 17 Ex 32. 27 Ez 9. 4, 5; of coins, to
 be current עבר Gn 23. 16

διαγείρω: wake up העיר Ps 35. 23; stir up, arouse העיר Joel 4. 9 Cant
 2. 7 Esr 1. 1, 5; excite עורר Cant 2. 7; raise עורר IIS 23. 18

διαίδον: inf. διιδεῖν, aor. 2 with no pres. in use (διοπάω being used),
 see thoroughly, discern (on the Homeric usage v. δια-εἶδω); pl. δίοιδα,
 inf. διαιδέσθαι, Ep. διιδμεναι, distinguish, discern ידע Gn 3. 22

διερωτάω: cross-question; ask constantly or continually דרש Dt 13. 15, 17. 4
 διηγέομαι: set out in detail הגיד Gn 3. 11, 41. 25 Ex 13. 8 Jud 14. 12, 16
 IS 8. 9 הגיד Gn 22. 20 Dt 17. 4 Jos 9. 24 Ruth 2. 11; describe Ez 43. 10

διοδεύω: travel through אצור Prv 4. 14 [cf. אצור/όδεύω Ib 9. 6]

διοικέω: generally, control, manage, administer; abs., exercise authority,
 govern יטב Dt 3. 2 Jos 12. 2 Ps 29. 10 ICh 5. 8

διοπτρεύω: watch accurately, spy about תור Nu 13. 32; cf. θεωρέω

- διοπτῆρ, ὁ: *spy, scout* הָרַךְ Nu 14. 6; = διοπτῆρ, διόπτῆς; θεωρός
 διορίζω, διου-: *separate* הִפְרִיד Gn 30. 40 Dt 32. 8 Ruth 1. 17; Pass.,
 הִתְפַּרֵּד Ps 22. 15, 92. 10; *determine, declare*; c. inf. *determine one to be so*
 and so הִפְרִיד Prv 13. 18; *remove across the frontier, banish* הִדְרִישׁ Jud
 1. 27, 29, 30, 31, 32, 33 طرد [cf. ὑπάρχω, יִרְשׁ]
 διόρυγμα, τό: *siege-mine, subterranean passage under wall of besieged*
 fortress מְנִהָרָה Jud 6. 2
 διωθέω: *push away* הִדָּא IIR 17. 21 הִדִּיחַ Dt 13. 11, 14; cf. ἀπ-
 εἰς, μία, ἐν (μία only in late Ion. Prose)—Ep. εἰς, Dor ἧς (orig. ἐνς, assim.
 ἐν(δ) . . .) as a Numeral, *one* (ἐν) אֶחָד Ez 18. 10 (εἰς) אַחַד Zach 14. 9
 אַחַד Ez 18. 10, 33. 30 واحد) אַחַד Gn 22. 13 Jes 66. 17 אֶחָד Prv
 17. 10 (εἰς) אֶחָד Jes 40. 26 Ez 1. 23 אֶחָד Ez 33. 30 (μία) אֶחָד Gn 17. 17
 אֶחָד (εἰς, vernacular); εἰς ἐσθ' Ex 26. 7; in oppos., made emphatic
 by the Art., ὁ εἰς, ἡ μία אֶחָד Gn 19. 9, 42. 27, 32, 33 אֶחָד Ib 32.
 9; εἰς ἕκαστος each *one* אֶחָד אֶחָד Ex 36. 4 אֶחָד Lev 15. 2; *united*
 אֶחָד Ex 26. 6, 11; ἀπὸ μιᾶς *with one accord* אֶחָד Jos 9. 2; ὅτε ἐν
 at *once* בְּאַחַת Prv 28. 18 אַחַת Esr 4. 13 אַחַת Nu 12. 4 אֶחָד Ib 35.
 22 (cf. παρ ποδός); *first*: אֶחָד Gn 1. 5, 8. 5; *one, i.e. the same* אֶחָד Ib 40.
 5 Eccl 2. 14, 3. 19, 20; *one opposite another* ἐν μὲν . . . ἐν δέ . . . אֶחָד
 אֶחָד Ex 25. 19; οὐ μίαν οὐδὲ δύο *not once nor twice* אֶחָד אֶחָד
 IIR 6. 10; v. p. 361
 εἰσακούω: *hearken or give ear to one* הִשְׁמָעוּ Gn 4. 23 Ex 15. 26 Nu 23. 18
 Dt 1. 45, 32. 1 Jud 5. 3 הִקְשִׁיב IS 15. 22 Jes 28. 23, 42. 23, 48. 18,
 51. 4 Jer 6. 10, 19 Zach 1. 4 Ps 17. 1 Cant 8. 13 Neh 9. 34
 εἰσβαίνω: *be imported* הֵבִיא IR 10. 11; causal in aor., *make to go into,*
put into הֵבִיא Gn 6. 19 Thr 3. 13 Dan 1. 2 הֵבִיא Gn 43. 18; εἰσβαίνω.
 causal of εἰσβαίνω; cf. ἄγω, εἰσ-, ἐπ-
 εἰσβάλλω: *make an inroad, fall upon* הִתְנַפֵּל Gn 43. 18; v. προσ-
 εἰσβάσις, ἡ: *an entrance* אֶסְתִּי Neh 12. 25 אֶסְתִּי Ez 8. 5 אֶסְתִּי Jud 19. 27
 IR 14. 17 IIR 12. 10 Jes 6. 4 ICh 9. 19, 22
 εἰσερχομαι: *go in or into, enter, visit* (נִסַּק) אֶסַּק Ps 139. 8
 εἰσιδεῖν: = εἰσοράω (*look into, look upon, behold*; generally, *look at or gaze*
upon steadily)—derivatives: אֶשְׁהָ Job 16. 19 شاهد Gn 31. 47
 شهاده شهد
 εἰσένεω: *swim into* שָׁחַב Jes 25. 11 אֶשַׁק Job 40. 23; cf. πλέω
 εἰσόδιος, ον: *going or coming in*; οἱ εἰσόδιοι *visitors* عَائِد
 εἰσόδος or ἔσოდος, ἡ: *entrance—place of entrance, entry* אֶשְׁדִּי Nu 21. 15; cf.
 a mountain-pass אֶשְׁדִּי Dt 3. 17; *visit* عِيَادَة; *study, investigation* אֶשְׁתִּי
 Ib 33. 2

- εἰσποιέω: *to be adopted into a family* וְסִפַּח Jes 14. 1; *bring new persons into the public service* סִפַּח IS 2. 36; cf. ἀπτω
 εἰστίθηναι: *put into, place in* הִנִּיחַ Ez 5. 13, 16. 42; cf. ἀναπαύω
 εἰσφέρω: *carry in; bring in* וְאַסַּף Jos 20. 4 IIR 22. 20 IICh 34. 28 וְאַסַּף
 Ex 9. 19 Nu 27. 13 IIR 22. 20 וְאַסַּף Jud 19. 15; cf. ἀθροίζω
 εἰσφορά, ἡ: *property-tax levied for purposes of war; in Egypt, special tax; generally, contribution* וְאַסַּף Lev 2. 2, 9, 16, 24. 7 וְאַסַּף
 Ez 27. 15 Ps 72. 10 זָכָה; v. δέκατος
 εἰσχειρίζω: *put into one's hands, entrust* סִפַּר IS 26. 8 IIS 18. 28 הִסְפִּיר
 Dt 23. 16, 32. 30 IS 23. 20, 30. 15 Ps 31. 9, 78. 62 סִפַּר Jes 19. 4
 εἰσχέω: *pour in or into* יָצַק Ex 29. 7 Lev 8. 15 IIR 3. 11 Jes 44. 3
 Ez 24. 3 [cf. יָצַק/הָאָה] הִצִּיק IIR 4. 5 הִצִּיק Lev 21. 10 Ps 45. 3
 εἶσω, ἔσω: *inside, within* יָד IS 4. 18 הַיָּד Ex 14. 23 Dt 21. 12 IIS
 3. 27; τὸ ἔσω the inner הַיָּד Ez 41. 7, 47. 16; *inside, i.e. by the side of, the road* יָד Ex 2. 5 Jer 41. 9 יָד IS 4. 13; cf. ἡγυεύς; v. ὁδός
 ἐκβάλλω: *speak out, declare* בִּצֵּר Jes 52. 7 Ps 40. 10 בִּצֵּר; בִּצֵּר
 ἐκβαίνω, ἐκβάω: *step out of, or off from, disembark, dismount* בָּנָה Jos 15.
 18 Jud 1. 14 *debouch from a defile; go out of, depart from* וָיָק Dt 33.
 22; *leave, usually with the sense, outstep, overstep; go out of due bounds*
 וָיָק Jer 8. 5; *cause to go out* וָיָק Jes 47. 10; cf. ἀποσπρέω
 ἐκβακχεύω: *Pass., to be filled with Bacchic frenzy* וָיָק Dt 28. 34 IS 21.
 16 IIR 9. 11 Jer 29. 26 Hos 9. 7; *Med., to be filled with* וָיָק IS 21. 15, 16
 ἐκβάλλω: *throw or cast out; expose on a desert island* וָיָק Nah 3. 6;
expel afterbirth; let fall, drop; produce, of women (of premature birth); esp. in case of a miscarriage or abortion; hatch chicks; of plants, put forth fruit וָיָק Cant 8. 5 וָיָק Job 39. 3
 ἐκβασίς, ἡ: *deviation, declension, departure; digression* וָיָק Jer 8. 5
 ἐκβολή, ἡ: *ἐ. σίτου the time when the corn comes into ear* וָיָק Gn 41. 5;
shoot וָיָק Zach 4. 12; *mouth of a river* וָיָק Jes 27. 12; *projection; (from Pass.) that which is cast out; earth thrown up by a mattock, upcast; = ἐκβολάς (anything thrown out)* וָיָק Ps 69. 3, 16
 ἐκγεννάω: *beget; also bring forth* וָיָק Hos 4. 10 [cf. γένος: *sort, kind*] וָיָק
 Dan 3. 5] וָיָק Jes 14. 10; cf. ἐκκενόω
 ἐκγίγνομαι: *to be born of a father* וָיָק Jes 14. 10 (ΓΕΝ → γίγνομαι → γένος, poet. γέννα → γεννάω)
 ἐκγοητεύω: *strengthened. for γοητεύω (bewitch, beguile) غش; abs. play the wizard* וָיָק Ps 58. 6 וָיָק Gn 30. 27, 44. 5 Dt 18. 10 IICh 33. 6)
 ἐκγονος, ον, ἑγγ-, ἑσγ-: *born of, sprung from, esp. Subst., grandchild; grandson* וָיָק Gn 21. 23

- ἐκδέτος: (ἐκδέω) *fastened* קָשָׁר Gn 44. 30
 ἐκδέω: *bind so as to hang from* קָשָׁר Jos 2. 18 Prv 3. 3; *fasten to or on*
 קָשָׁר Dt 6. 8 Prv 7. 3; *bind* עָקַד Gn 22. 9 קָשָׁר Job 38. 31
 ἐκδηλος, ον: *strengthened for* δῆλος, *conspicuous* جَلِي ظَاہِر; *quite plain*
 صريح
 ἐκδηλώω: *show plainly* נִלְאָה Jes 26. 21 Jer 11. 20, 49. 10 Ps 98. 2 Job
 20. 27, 41. 5 صَرَّח
 ἐκδικέω: *avenge, punish; exact vengeance for* נָקַם Dt 32. 43 Jos 10. 13
 נָקַם IIR 9. 7 Jer 51. 36 הָקַם Gn 4. 15 הָקַם IS 14. 24 Jer 15. 15
 הָקַם Jer 5. 9; *avenge or vindicate a person, by taking up his*
cause נָקַם Ex 21. 20 הָקַם Ib. הָקַם Gn 4. 24 [cf. τόνω, ἐκ-]
 ἐκδιψάω: *to be parched with drought, of plant* הַיָּבֵשׁ Joel 1. 10, 12, 17
 Zach 10. 11; cf. ἐπαιδέομαι, ἐπαισχύνομαι Ib 1. 11
 ἐκδοσις, ἑσδοσις, ἡ: *giving in marriage* הַנְּתָנָה Cant 3. 11
 ἐκδοτήρ, ἐσδ-, ἐκδότης, ὁ: *one who gives his daughter in marriage* הָתֵן Ex
 3. 1, 18. 1 Jud 19. 4 [cf. ἐδωτής: *a betrother* הָתֵן Joel 2. 16]
 ἐκδότις, ἡ: *bride's mother* הַתֵּיבָה Dt 27. 23
 ἐκδύω, -ύνω: *take off, strip off* הִצִּיטָה Prv 25. 20 כִּשְׁטָה Lev 6. 4 IS 19.
 24 Cant 5. 3; *strip me, strip me of my cloak, strip cloak* הִצִּיטָה
 Gn 37. 23 Lev 1. 6 IS 31. 9 Ez 16. 39, 23. 26 Hos 2. 5; Med.,
strip oneself of a thing הִצִּיטָה IS 18. 4; Pass., *to be stripped of a thing;*
of the clothes, to be put off עָשָׂה Ez 21. 20; cf. ἀπο-
 ἐκθεραπεύω: *strengthened for* θεραπεύω; *cure perfectly* רָפָא IIR 2. 21 Ez
 34. 4; Med., *get oneself quite cured* רָפָא IIR 8. 29
 ἐκθερίζω: *reap or mow completely* הִקְצִיר Job 24. 6
 ἐκθηράομαι, -ρεύω: *hunt out, catch* כָּתַר Jud 20. 43 הִקְתִּיר Hab 1. 4
 ἐκθύω: *sacrifice* חָבַה Mal 1. 13; *destroy utterly* חָבַה Job 31. 39
 ἐκκαθαίρω: *cleanse out, purify* הוֹרֵא Lev 15. 31 הָטָא Ps 51. 9
 ἐκκαίω, -κάω: *burn out his eyes* נָקַר IS 11. 2 נָקַר Jud 16. 21 [נָקַר Jes
 51. 1, v. ἐξορύσσω]; *light up, kindle* הִשִּׁיק Jes 44. 15 Ez 39. 9; Pass.,
to be kindled, burnt up אָקַד Ex 3. 2 Nah 1. 10 Neh 2. 3
 ἐκκαλέω: *call out or forth, summon forth; Med., call out to oneself* הִקְהִיל
 Ex 35. 1 Dt 4. 10, 31. 28 Ez 38. 13 [cf. ἐπι-]
 ἐκκενόω: *empty out* הִנְחִיל Jes 19. 6 מָחַלַל Ez 28. 9 מָחַלַל Ib 32. 26 הִלַּח
 Jes 14. 10; *clear out* הִנְחִיל IICH 29. 19; *to be exhausted* מָחַלַל Jes 53. 5
 [cf. διακενόω]
 ἐκκλησία: (ἐκκλητος) *assembly duly summoned* קָהָל Nu 10. 7 Jud 20. 2,
 21. 5, 8 IICH 30. 2; *an assembly* קָהָל Jer 44. 15 IICH 20. 14, 30.
 13 קָוַל Jer 51. 55

- ἐκκλησιάζω: trans., *summon to an assembly, convene* לְקַהֵּל Ex 35. 1
Nu 10. 7 Dt 31. 28
- ἐκκλησιαστής: *member of the ἐκκλησία*; ἐκκλητος: (ἐκκαλέω) *selected to judge or arbitrate on a point, an umpire* לְקַהֵּל Eccl 1. 1 [cf. Ib 1. 12; לְקַהֵּל בַּאֲרִיבָא: *judge*]
- ἐκκλύζω: *wash thoroughly* לְקַחֵּל Jes 58. 11
- ἐκκόπτω: *cut out, knock out, gouge out* (W) the eyes לְקַחֵּל [v. ἐκκαίω]
- ἐκλανθάνω: *forget utterly* לְשַׁכַּח Gn 40. 23; Act., *make one quite forgetful* of לְשַׁכַּח Job 39. 17 לְשַׁכַּח Gn 41. 51 לְשַׁכַּח Thr 2. 6 לְשַׁכַּח Jer 23. 27
- ἐκλέγω: *pick or single out, esp. of soldiers* לְקַחֵּל Nu 31. 3; *pick out for oneself, choose* לְקַחֵּל Ruth 2. 2 לְקַחֵּל Job 24. 6 לְקַחֵּל Jes 27. 12; *pull out* לְקַחֵּל Lev 14. 40, 43; *take toll of, levy taxes or tribute* לְקַחֵּל Gn 47. 14 [cf. ἀπολέγω: *pick out, choose*; ἐξέλκω]
- ἐκλείπω: *forsake, desert, abandon; fail one* לְקַחֵּל Jer 50. 12; of the Sun or Moon, *suffer eclipse* לְקַחֵּל Jer 24. 23 Jer 15. 9 [cf. ἀπο-]; *fail, be wanting* לְקַחֵּל Jer 33. 9
- ἐκλεκτός, ἡ, ὁ: (ἐκλέγω) *picked out, select* לְקַחֵּל Nu 31. 5
- ἐκλύω: *unloose* לְקַחֵּל; *dissolve* לְקַחֵּל
- ἐκμάσσω: *wipe off, wipe away* לְקַחֵּל Jer 18. 23 Neh 13. 14
- ἐκμεθύσκω: *make quite drunk* לְקַחֵּל Jer 63. 6 Jer 51. 7 לְקַחֵּל Dt 32. 42 IIS 11. 13 Jer 51. 39, 57
- ἐκμετρέω: *measure out, measure* לְקַחֵּל IIS 8. 2 Ps 60. 8; *measure, calculate position by the stars* לְקַחֵּל Job 7. 4; cf. δια-
- ἐκνέω: *swim out* לְקַחֵּל Job 40. 23 לְקַחֵּל Jes 25. 11 [cf. εἰσνέω; p. 638]
- ἐκνίζω: *wash out, purge away* לְקַחֵּל Joel 4. 21; *wash clean, purify* לְקַחֵּל Job 10. 14 לְקַחֵּל
- ἐκπαγέομαι: *to be struck with amazement, to wonder greatly, only used in part.; wonder at, admire exceedingly* לְקַחֵּל IIS 1. 26 Ps 118. 23, 139. 14 Prv 30. 18
- ἐκπαγλος, ον: *terrible, violent*; in later Poets the word freq. signifies merely, *marvellous, wondrous* לְקַחֵּל Ex 34. 10 Ps 139. 14 [cf. ἀπαλλητός]
- ἐκπαιδεύω: *train thoroughly; teach one a thing* לְקַחֵּל Ps 18. 35
- ἐκπεράω: *pass beyond* לְקַחֵּל Jer 46. 17; cf. δια-, διαπεραιώω
- ἐκπέρθω: *destroy utterly, sack, of cities* לְקַחֵּל Ex 23. 24 Jer 49. 17
- ἐκπέσσω, -ττω: *cook thoroughly* לְקַחֵּל Ex 16. 23 Nu 11. 8 IS 2. 13 IIS 13. 8 IIR 6. 29 IICH 35. 13 לְקַחֵּל Ex 12. 9 Lev 6. 21; hence, of plants, *ripen* לְקַחֵּל Gn 40. 10
- ἐκπετάνημι: *spread out, of a sail* לְקַחֵּל Job 40. 11; *scatter something to the winds* לְקַחֵּל Gn 11. 8 Jer 13. 24, 18. 17

- ἐκπήγνυμι, -ύω: *congeal* אִצְקָה Job 10. 10; cf. ἐκψύχω
 ἐκπηδάω: *leap out, leap, jump* (W) קָפַץ Cant 2. 8; πηδάω Πספ
 ἐκπλήμπλημι: *fill up* אָלַף IIR 21. 16 Jer 41. 9; *filled them full of* אָלַף
 Ex 35. 35 Job 22. 18; אָלַף Cant 5. 14; *satisfy* אָלַף Ps 107. 9;
fulfil אָלַף IR 8. 24 Ps 20. 6; *fill up or complete a number* אָלַף
 Ex 23. 26 [cf. ἐμπλήμπλημι]
 ἐκπληξία, -ις, ἡ: *consternation; terror caused by misfortunes; mental
 disturbance* מַצְלֵחַ Jes 21. 4 [cf. ἀπο-, πλῆξις]
 ἐκπληρώω: *fill up* אָלַף IIR 21. 16 Jer 41. 9; *make up to a certain
 number* אָלַף Ex 23. 26; *fulfil* אָלַף IR 8. 24 Ps 20. 6; cf. ἐμπλήμπλημι
 ἐκπλήσσω, -τω: *drive out of one's senses by a sudden shock* אִפְּלֵה Jes 29.
 14; *amaze, astound* אִפְּלֵה Jud 13. 19 Joel 2. 26 IICH 2. 8
 ἐκπνέω, -είω: *breath out or forth; βίον ἐ. breathe one's last, expire; lose
 breath* נָשַׁח Gn 6. 17, 25. 17 Ps 88. 16, 104. 29 Job 13. 19, 27. 5;
metaph. lose power מִתְּנִיחַ Jer 4. 31; but simply, *blow, of wind* הָנִיחַ
 Ps 147. 18
 ἐκπρίω: *saw off, excise* נָחַר IR 7. 9
 ἐκपुरόω: *burn to ashes, consume utterly* בָּעַר Dt 26. 14 IR 14. 10 Ez
 39. 9 הָעֵלָה Gn 22. 2 Lev 14. 20 Jes 57. 6 Am 4. 10 הָבַעַר Ez 5. 2
 IICH 28. 3 הָעֵבִיר IIS 12. 31 IIR 10. 31; *to be heated, to be much
 heated* קָרַב Hos 7. 6; cf. ἐκπεράω
 ἐκपुरσεύω: *kindle* בָּעַר Ex 35. 3 Jes 50. 11 Jer 7. 13 IICH 4. 20 בָּעַר
 Jer 36. 22 הָבַעַר Jud 15. 5 הָעֵלָה Nu 8. 2, 3 Prov 15. 1
 ἐκπύρωσις, ἡ: *conflagration* בָּעִירָה Ex 22. 5 בָּעִירָה Nu 11. 3
 ἐκπωμα, ατος, τό: *drinking cup* גִּבְעֵה Gn 44. 2 Ex 25. 31 קִבְעָה Jes 51.
 17 [cf. κύμβη, γαβαθόν]
 ἐκπωμάτιον, τό: Dim. of ἐκπωμα קִבְעָה Jes 51. 17 [cf. κύμβιον, γαβαθόν]
 ἐκρέω: *shed, let fall* נָרַע Job 36. 27 הָיִיר Mich 1. 6 הָיִיר Jes 48. 21
 הָרִיק Mal 3. 10 Eccl 11. 3
 ἐκριζώω: *root out* עָקַר Eccl 3. 2 עָקַר Ps 52. 7 [cf. ἐξορύσσω]
 ἐκροος, contr. -pous, ό: *outrage, issue* קָרָה Dt 23. 11 [cf. πόος]
 ἐκσποδιάζω: *remove ashes* דָּפַן Ex 27. 3 Nu 4. 13
 ἐκστρώννυμι: *spread* שָׁחַב Ps 88. 10; Pass., *κλίνει ἐξέστρωτο* Diogenes
 Cynicus, *Epistulae* 37. 3 (the couches are spread) הִסְתַּרַּע Jes 28. 20
 [cf. δια-]
 ἐκσώζω, Ep. ἐκσαόω: *preserve from danger, keep safe* הִשָּׁלַח Job 33. 18
 הִשָּׁלַח Jes 38. 17 הִרְשִׁיעַ Dt 20. 4 Jud 2. 18, 7. 2 Jer 15. 20 Ez 36.
 29 Zeph 3. 19 Zach 12. 7 Ps 7. 2, 20. 7 הִצִּיל Gn 32. 12 Ex 5.
 23, 12. 27 Jos 2. 13 Jes 44. 17 Zeph 1. 18 Ps 7. 2, 70. 2 IICH
 32. 14 [cf. δια-, ἀπο-]

- ἐκτείνω: *stretch out* הוֹשִׁיט Esth 4. 11 הָסֵה Jes 31. 3 Jer 6. 12, 15. 6;
stretch, spread הָסֵה IIS 16. 22, 21. 10; *extend* הָסֵה Esr 7. 28, 9. 9
 [cf. ἐκαστρώννυμι]
- ἐκτελευτάω, -έω: *bring to an end, accomplish, end, finish* (W) קָלָה Gn
 2. 2, 18. 33, 44. 12 Ex 5. 14 IR 6. 9 Ruth 2. 21, 3. 18 קָלָה Gn 2. 1
 ἐκτέμνω: *cut out; circumcise females* חָתַן Ex 4. 25, 26 חָתַן
- ἐκτίθῃμι: *pick out for separate treatment* נִסָּל Jes 63. 9; v. p. 148
- ἐκτός (ἐχθός): (ἐκ) *without, outside* חוּץ Gn 6. 14 Lev 18. 9 Jud 12. 9
 Ez 41. 17 חוּצָה IICh 24. 8, 33. 15; *except, besides, apart from* חוּץ
 Eccl 2. 25; v. ἔξωθεν, p. 170
- ἐκτρέπω: *turn away* דָּבַר Cant 5. 6
- ἐκτρέφω: *bring up from childhood, rear up* טָפַח Thr 2. 22 רָבָה Ez 19. 2
 Thr 2. 22 רָנִי
- ἐκτρίβω: *rub out, i.e. to destroy root and branch; wipe out* דָּבַר IICh 22.
 10; cf. ἐκτρέπω, ἐνέπω
- ἐκτυπώω: *model or work in relief; Pass., formed on a model, to be shaped*
 הִסְבֵּעַ Prv 8. 25 Job 38. 6
- ἐκφέρω: *bring forth, in various senses: of women, bring to the birth*
 הָרָה Job 3. 3; *of the ground, bear fruit* הִפְרִיחַ Ps 17. 11; *publish,*
delicet הִכְבִּיר Job 35. 16 הִנְיָא Ez 12. 10 הִשְׁבִּיר IICh 30. 5
- ἐκβάλεω: *to set on fire* קָלָה Jud 1. 8 Ps 74. 7; v. κατα-
- ἐκχέω: *pour out, prop. of liquids; יָצַק* Lev 2. 1, 8. 15 IIR 3. 11 הִצִּיק
 IIR 4. 5 הוּצַק Lev 21. 10 Ps 45. 3 הִקִּיא Jon 2. 11 כָּבַב
 כָּבַב; cf. εἰς-, ἐνθήκω
- ἐκψύχω: *lose consciousness, swoon* קָפָא Zeph 1. 12
- ἐμβάλλω: *let him fall into Achilles' hands* (Il. 21. 47) הִפִּיל IS 18. 25;
hand in, submit a petition הִפִּיל Jer 38. 26, 42. 9 Dan 9. 18, 20;
throw upon or against הִפִּיל Nu 35. 23 Jer 3. 12, 22. 7; *lay oneself*
to the oars, pull at the oar חָבַל Ez 27. 29 Jon 1. 6; *abs., draw*
lots הִפִּיל Jos 23. 4 Jes 34. 17 Jon 1. 7 Ps 22. 19 Prv 1. 14 Job
 6. 27 Esth 3. 7 Neh 10. 35, 11. 1 ICh 26. 13, 14
- ἐμβολή, ἡ: *the head of a battering-ram, battering-ram* קֶבֶל Ez 26. 9
- ἐμβολος, ὁ, or -ον, τό: *anything pointed so as to be easily thrust in, a peg*
 خَابُور; *brazen beak, ram* יוֹבֵל Jos 6. 4, 6
- ἐμπαπέως: (μαπέειν, μάρπτω) *quickly, hastily, speedily* מָהֵר Ex 32. 8
 Jos 2. 5 Zeph 1. 14 מָהֵרָה Nu 17. 11 Jes 5. 26 Joel 4. 4 Ps 147. 15
- ἐμπαίγμονή, ἡ: *mockery* בִּזְיוֹה Neh 3. 36
- ἐμπαίγμός, ὁ: *mockery, mocking* בִּזְיוֹה Gn 38. 23 Ps 31. 19, 119. 22
- ἐμπαίζω: *mock at, mock* בִּזְיוֹה IIR 19. 21 Prv 1. 7, 6. 30, 23. 22 Cant
 8. 7 הִבּוֹה Esth 1. 17

ἐμπειρος, ον: (πεῖρα) *experienced or practised in a thing, acquainted with* מְהִיר Prv 22. 29 Esr 7. 6

ἐμπλήρημι: *fill quite full* מָלֵא IIR 21. 16; *fill full of* מָלֵא Ex 35. 35 מָלֵא Cant 5. 14; *fill a hungry man with food, satiate* מָלֵא Ps 107. 9; *fulfil, accomplish* IR 8. 15 Ps 20. 5, 6 (Freq. written -πίμπλ-, but the evidence of the best codd. of Att. writers is in favour of -πίμπλ-)

ἐμπιπίσκω: *give to drink* הִשְׁקָה Gn 2. 10, 24. 14 Nu 20. 8 Jer 35. 2 Joel 4. 18

ἐμπλεος, α, ον, Att. -πλεως, ων, Ep. ἐμπλειος, ἐμπλειος, η, ον; later ἐνίπλεος: *quite full of a thing* מָלֵא Ez 10. 12, 17. 3, 28. 12, 37. 1 Prv 17. 1

ἐμπολάω, -λέω: *get by barter or traffic; get by sale; purchase, buy* שָׁבַר Dt 2. 6 הִשְׁבִּיר Am 8. 5; *procure* שָׁבַר Gn 41. 56 Jes 55. 1 הִשְׁבִּיר Gn 42. 6 Dt 2. 28 Am 8. 6 [cf. ἀγοράζω]

ἐμπολή, ἡ: *merchandise* שָׁבַר Gn 42. 1 Am 8. 5 Neh 10. 32; *traffic, purchase* שָׁבַר Gn 42. 26, 44. 2

ἐμπορεῖον, τό: later form of ἐμπόριον (*trading station, mart; market-centre for a district which had no πόλις*) שִׁבְרָה

ἐμπορεύμα, τό: *merchandise* מְרָכָלָה Ez 27. 24

ἐμπορεύομαι: *travel* שָׁבַר Jer 2. 10 Am 6. 2; *travel* שָׁבַר Ex 32. 27 Jos 1. 11 Jes 51. 23 Prv 4. 15; *travel for traffic or business, to be a merchant, to trade, traffic; import* רָכַל Ez 27. 3, 20, 23 [ἐμπορίζομαι, Pass.]

ἐμπορία, -ία, ἡ: (ἐμπορος) *commerce; mostly used of commerce or trade by sea* רָכַל Ez 28. 5, 16, 18; *merchandise* רָכָהּ Ib 26. 12

ἐμπορος, ον: *one who goes on ship-board as a passenger* שָׁבַר Jer 23. 2 Ps 8. 9; *wayfarer, traveller* שָׁבַר Jer 51. 23 Ez 5. 14 Thr 1. 12 عَابِر سَبِيل, عَابِر طَرِيق; *merchant trader, distd. from the retail trader (κάπηλος) by his making voyages and importing goods himself* רָכַל Cant 3. 6 רָכָהּ Ez 27. 3, 20, 23; as Adj. = ἐμπορικός (τὰ ἐμπορικὰ χρήματα *money to be used in trade* שָׁבַר Gn 23. 16)

ἐμπροσθα, -θεν, sts. also -θε: Adv. of Place, *before, in front* קִדְמָה IIR 15. 10 قُدَام; of Time, *before* قَبْل; of old קִדְמָה Mich 5. 1 Ps 74. 12 Thr 5. 21; as Prep., *before, in front of* קִדְמָה Jes 9. 11 قُدَام

ἐμόρων: *intelligent, sensible* عَفَارِم (Iraqi vernacular)

ἐναγής: = ἐν αἰγῇ ὄν, *under a curse* نَحْس; or *pollution* نَجَس

ἐναικίζω: *scourge; αἰκίζω: maltreat; Pass., to be tortured* נָסַב Dt 15. 2, 3 IIR 23. 35 Jes 9. 3; more freq. in Med. -ζομαι עָסַק Lev 5. 21, 23

ἐναίρω, also ἐννα-: *slay* נָחַר; cf. ἐναπα

ἐναντίος, α, ον: *opposite* = ἀντίος (which is rare in Prose) *on the opposite side, opposite* נֹכַח Jos 3. 16 נֹכַח Ex 14. 2, 26. 35, 40. 24 Esth 5. 1 עִמָּת IIS 16. 13; hence, *fronting, face to face* נֹכַח Ex 10. 10 Neh 12. 24 עִמָּת Ib.; *before* נֹכַח Gn 31. 32, 37 נֹכַח Jud 18. 6 Jes 57. 2 Ez 14. 4 Esth 5. 1; *in the opposite direction* נֹכַח Jos 15. 7 עִמָּת Eccl 5. 15; in hostile sense, *opposing, facing in fight* נֹכַח IR 20. 29, 22. 35; *contrary* עִמָּת Eccl 7. 14; *opposite, facing* נֹכַח Jos 8. 11 נֹכַח Nu 19. 4 עִמָּת Ex 25. 27; *in the face* נֹכַח Nu 25. 4 Ps 23. 5; in hostile sense, *against* נֹכַח Jes 59. 12 Eccl 4. 12 עִמָּת Ez 3. 8; cf. κατ-

ἐναπα: (ἐναίρω) only pl., *arms and trappings of a slain foe* הַרְגֵיִם Jes 10. 4, 14. 19; cf. ἐναρίζω

ἐναρίζω: (ἐναπα) *slay in fight* הָרַג Gn 4. 8, 25; generally, *slay* הָרַג Gn 4. 14, 15 Ex 4. 23 Lev 20. 15 IIR 17. 25 רָצַח Ex 20. 13 Nu 35. 27, 30

ἐναυγάζω: *illuminate; intr. shine* נָגַהּ Jes 9. 1 הִנֵּיהּ Ib 13. 10

ἐναύγασμα, τό: *illumination* נֹגַהּ Jes 4. 5 Joel 2. 10 נֹגַהּ Jes 59. 9

ἐνδατέομαι: *distribute or fling about* נָדָה Ps 1. 4 נָדָה Lev 26. 36 הִנְדִּיף Ps 68. 3; *speak in detail, i.e. in bad sense, reproach, revile* הִטִּיף Ez 21. 2 Am 7. 16 Mich 2. 6; *dwell on, celebrate* הִטִּיף Mich 2. 11; *scatter or shower abroad* נָסַף Jud 5. 4 Cant 5. 5 הִטִּיף Am 9. 13

ἐνδικος, Arc ἐνδικος, ον: (δίκη) of things, *according to right, just, legitimate* צָדֵק Lev 19. 36 Dt 16. 20, 25. 15 צָדִיק Ib 4. 8; *truth* צָדֵק Prv 8. 8 צָדִיק Jes 41. 26 צָדָא Dan 3. 14 حَقِيقَة; πόλις a city in which justice is done עִיר הַצֶּדֶק Jes 1. 26; of persons, *upright, just* צָדִיק Gn 6. 9, 18. 23 Dt 32. 4 Ez 3. 20 حَقِيقَة; Adv. ἐνδίκως *right, with justice, fairly* בְּצֶדֶק Lev 19. 15

ἐνδον: Adv. *within* בְּטֵן IR 7. 20 Jon 2. 3; οἱ ἐ. *those of the house, the family, esp. the domestics* עֲבָדָה Gn 26. 14 Job 1. 3 [cf. ὀπηθήσεις]; *below* קִטָּה Ex 26. 24 Dt 28. 13, 43 IIR 19. 30 Prv 15. 24 Eccl 3. 21 [cf. ἐνερθε]

ἐνδυμα, τό: *garment, covering* כְּעִסָּה Jes 61. 3 כְּעִסָּה Ib 3. 22 מַעֲלֵל Ex 28. 34, 29. 5 Lev 8. 7 Esr 9. 3; = δῦμα

ἐνδυτός, όν: τό, *garment, dress* צִדָּן IIS 1. 24

ἐνδύω or ἐνδύνω, with Med. ἐνδύομαι: of clothes, *put on, wear* עָדָה Jes 61. 10 Jer 4. 30, 31. 4 (3) Ez 16. 13 Hos 2. 15 עָטָה IS 28. 14 Jes 59. 17 Jer 43. 12 Ps 104. 2, 109. 29 [δ/θ] עָסַף Ib 65. 14; *put on another, clothe in, clothe* עָדָה Jes 61. 10 Ez 16. 11 יָעַשׂ Jes 61. 10 עָטָה Jer 43. 12 הָעֵטָה Ps 89. 46 הָעֵלָה IIS 1. 24 [δ/λ]

ἐνεγγύς: falsa lectio for ἐγγύς, of Places, *near, nigh, at hand, hard by, near to* עַל יָד Ex 2. 5 Nu 13. 29; cf. ἐγγίζω

ἐνέπω, lengthd. ἐννέπω, ἐνίσπω in later poets: *tell* or *tell of* תַּלַּח Job 15. 17 סַפֵּר Gn 24. 66 Ex 9. 16 סַפֵּר Hab 1. 5 Ps 88. 12 Job 37. 20; *tell news* or *tales* סַפֵּר Gn 40. 8, 41. 8, 12 Ex 10. 2, 18. 8 Job 15. 17; *speak* דִּבֵּר Gn 12. 4, 24. 33, 27. 6 Ex 14. 2 IS 3. 9 דִּבֵּר Ps 87. 3 Cant 8. 8

ἐνερθε and -θεν, ἐνερθα, also νέρθε and -θεν: Adv. *from beneath*, *up from below*; without sense of motion, *beneath*, *below* תַּחַת Job 36. 16 תַּחַת Ib., Gn 1. 7 Ex 38. 4 תַּחַת Ex 19. 17; esp. of the nether-world, οἱ ἔ. the gods *below* תַּחַת Dt 33. 27 תַּחַת Dt 32. 22 Ez 31. 14; cf. κάτω

ἐνέχω: Pass., *to be held*, *caught*, *entangled* נִחַח Eccl 9. 12 נִחַח Gn 22. 13 Eccl 9. 12

ἐνῆλατον, τό: as Subst. mostly pl., *rungs of a ladder*, which are fixed in the poles or sides קַעֲלֵת Ex 20. 26; cf. ἀναβατήρες

ἐνθα, Adv.: Demonstrative, of Place, *there* שָׁם Gn 2. 8, 48. 7 שָׁם Ib 23. 13, 49. 31 הֵנָּה; also with Verbs of motion, *thither* שָׁם IS 9. 6 שָׁם Gn 19. 20, 24. 6; ἔ. καὶ ἔ. *hither* and *thither* הֵנָּה וְהֵנָּה IR 2. 36 הֵנָּה וְהֵנָּה IIR 2. 8; *where*; with Verbs of motion, *whither* אֵימָה IS 9. 18 IR 22. 24; *at the place whence* אֵימָה Gn 16. 8 IIS 1. 3

ἐθάδε, Adv.: of Place, *thither* שָׁמָּה IS 20. 20; *hither* הֵנָּה Gn 15. 16; after Hom. more freq., = ἐνθα, *here* הֵנָּה Gn 38. 21 IS 21. 10 [cf. ὧδε] הֵנָּה Nu 14. 19 IIR 4. 35 הֵנָּה, or *there* הֵנָּה Ib. הֵנָּה; of Time, *here*, *now* הֵנָּה Gn 15. 16 Nu 14. 19 Jud 15. 13

ἐθαπτερ, Adv.: *there where*, *where*; stronger form of ἐνθα באֲשֶׁר Gn 21. 17 Jud 5. 27, 17. 8 Ruth 1. 16, 17 אֲשֶׁר-אֲשֶׁר Ib 1. 16

ἐνθεμα, -θημα, τό: *thing put in*, *graft* שִׁמְם; = ἐνθεμα: v. ἐντίθημι

ἐθεν, Adv.: Demonstrative, *thence* שָׁמָּה Gn 11. 8 Lev 2. 2; Relat., for ὅθεν, of Place, *whence* אֵימָה IIS 1. 3 שָׁמָּה Gn 3. 23; ἔ. μὲν . . . ἔ. δὲ . . ., *on one side . . . on the other . . .*, הֵנָּה . . . הֵנָּה IIR 4. 35, . . . שָׁמָּה . . . שָׁמָּה Ex 17. 12, 26. 13; ἔ. καὶ ἔ., *on both sides of* . . ., הֵנָּה וְהֵנָּה Ib.

ἐθένδε, Adv.: *hence* הֵנָּה Gn 37. 17, 50. 25

ἐνθουσιάζω, -ιάω: *to be inspired* or *possessed by a god*, *to be in ecstasy* הִנֵּחַ IS 21. 16 Jer 29. 26 הִנֵּחַ IS 21. 15

ἐνθουσιασμός, ό: *inspiration*, *enthusiasm*, *frenzy* הִנֵּחַ Dt 28. 28 IIR 9. 20

ἐνιαυτός, ό: (ἐνί, αὐτός) prop. *anniversary* (pl.); *lapse of a year* אֲנִיָּה IS 17. 12; ἐνιαυτῷ *on the expiry of a year* שָׁנָה Gn 18. 10 IIR 4. 16 [cf. τηνικάδε]; and so, *any long period of time*, *cycle*, *period* עֵתָּה Dan 7. 25; *times* עֵתִים Esth 1. 13 Dan 11. 13; cf. ἔτος; v. προβαίνω

ἐνναίον, τό: *falsa lectio* for ναίον (= ναόν...) [ναός, temple; inmost part of a temple, shrine] מַעוֹן Ps 26. 8, 68. 6

ἐνναίω: dwell עוֹנָה Jes 13. 22 Hos 2. 17

ἐννοέω:—Att. also Dep. ἐννοοῦμαι—have in one's thoughts, consider, reflect; intend הִתְחַוָּה Gn 27. 42 נוֹי עֵי; cf. ἐπι-

ἐνόπη, ἡ: (ἐνέπω) generally, voice; of things, sound נֵיב Jes 57. 19

ἐνοχος, ον: = ἐνεχόμενος, held in, bound by; connected with אָחַז Eccl 9. 12 Esth 1. 6 נֶאֱחָז Gn 22. 13 Eccl 9. 12 [cf. ἐνέχω]

ἐνριζόω: implant הִסְרִישׁ Ps 80. 10; Pass., metaph., to be rooted, grounded in סָרַשׁ Jer 40. 24 Jer 12. 2

ἐντατός: (ἐντείνω) stretched נִטָּה Ex 6. 6 Jes 3. 16 Ps 102. 12 ICh 21. 16

ἐνταῦθα, ἐνθαῦτα, ἐντοῦθα, ἐνταῦτα: Adv. formed from ἐῖθα, but

more common in Prose; of Time, at the very time, then תִּתְּ, תִּתְּ, תִּתְּ;

of sequence, thereupon תִּתְּ, תִּתְּ, תִּתְּ

ἐντείνω: stretch or strain tight נִטָּה Jos 8. 26; esp. of any operation performed with straps or cords נִטָּה Gn 33. 19 [cf. πηγύμι] Jes 44.

13 Ps 104. 2 נִטָּה Dan 11. 45 [cf. πηγύμι]; pitch the tune high נִתָּה

Jer 12. 8, 51. 55 Thr 2. 7 מוֹזֵן; place exactly in, esp. put into verse,

set to music אָזַן Eccl 12. 9 מוֹזֵן [cf. τείνω, ἐντατός]

ἐντειχίζω: wall in, i.e. blockade צוֹר Dt 20. 12 Dan 1. 1 ICh 20. 1

ἐντείχιος, ον, -χίδιος, ον: enclosed by walls קְסוּר Ez 46. 22

ἐντέμνω: cut up a victim נִתָּה Ex 29. 17 Jud 19. 29 IS 11. 7 IR 18. 23

ἐντερον, τό: in Hom. always pl., except Od. 21. 408, guts, bowels

מֵעֵי, מֵעֵי מֵעֵי IIS 16. 11 Jon 2. 1 Cant 5. 4 Thr 1. 20 מֵעֵי

צִירִים IS 4. 19 Dan 10. 16 מֵעֵי; womb, belly בֶּטֶן Gn 25. 24,

30. 2 Jud 3. 21, 13. 5, 7 Ps 44. 26 Prv 13. 25, 18. 20 Cant 7. 3

Eccl 11. 5 מֵעֵי Cant 5. 14; מֵעֵי

ἐντεῦθεν, Ion ἐνθεῦθεν, Adv. (related to ἐνθεν, as ἐνταῦθα to ἐνθα): of Time, henceforth הֵנָּה Jes 9. 6, 48. 6

ἐντήκω: pour in while molten נִסָּךְ Jes 40. 19 נִתָּךְ Ez 22. 21 הִתִּיךְ IIR 22.

9 Ez 22. 20 הִתִּיךְ Ib. הִצִּיק Jos 7. 23 הִתִּיךְ Ez 22. 22; to be cast הִצִּיק

IR 7. 16 Job 37. 18 [cf. δια-, ἐκχέω]

ἐντηρέω: guard נִסָּר Cant 1. 6, 8. 11, 12 נִצָּר Prv 13. 3, 27. 18 [cf. τηρέω]

ἐντίθημι: generally, put in or into הִנִּיחַ Ez 5. 13 הִנִּיחַ Gn 50. 26; laid it to his heart (Od. 21. 355) נָתַן אֶל לִבּוֹ Eccl 7. 2 שָׁנַח IIS 13. 33,

19. 20 Dan 1. 8; engraft עָוֶק Jes 5. 2 עָוֶק

ἐντολή, ἡ: injunction, order, command, freq. in pl., orders, commands תּוֹרָה

- Gn 26. 5 Lev 7. 37 Nu 19. 2 Dt 33. 4 Jes 1. 10, 24. 5 Ez 22. 26, 43. 11, 12 Ps 78. 5 Prv 1. 8, 3. 1, 28. 4, 7 Dan 9. 10
- ἐντός: Prep., Adv., *within, inside*, opp. ἐκτός, בְּטֵן Gn 25. 23 IR 7. 20 Jon 2. 3 בית Gn 6. 14 IIS 5. 9 ביתה Ex 28. 26 חדרים Prv 18. 8 תוך Ex 14. 23 Dt 21. 12 IIS 3. 27 Ez 15. 4 בתוך Gn 1. 6 Ex 9. 24 IICH 23. 20 מתוך Gn 19. 29; *within, i.e. on this side*, ἐ. Ἄλυσος ποταμοῦ בתוך הנהל Jos 13. 9, 16; ὁ ἐ. inner, interior (W) יאתון (איתון) Ez 40. 15 אִישׁוֹן Dt 32. 10 إِنْسَان; *between* בתוך Gn 3. 8 Ez 6. 13, 29. 3, 31. 14; τὰ ἐ. the inner parts of the body בְּיָדַי Gn 15. 4 Jon 2. 1 Cant 5. 4 [cf. ἔνδον, ἔντερον]
- ἐντοσθε, -εν: = ἐντός, *within, inside* בתוכי Ps 116. 19, 135. 9
- ἐντυγχάνω: *light upon, fall in with, meet with; find* מצא Gn 2. 20, 4. 14, 15. 8. 9, 31. 34, 35, 37, 36. 24 Ex 22. 5 Nu 20. 14 Dt 4. 29, 19. 5, 22. 3, 23, 27, 28; ὁ. ἀντιάω
- ἐνύπνιον, τό: (ὕπνος) *thing seen in sleep*, in appos. with ὄνειρος; a vision in sleep سَنَام
- ἐνώδιον, τό: = ἐνώτιον, *ear-ring* נָזָם Gn 24. 22, 47, 35. 4 Ex 32. 2 Jes 3. 21 Ez 16. 12 Prv 11. 22
- ἐνωθέω: *thrust in or upon* הָדִיתִּי IIS 15. 14
- ἐνωπαδῖς, Adv., = -ίως, -πιδίως, Adv.: (ἐνωπῇ) *in one's face, to one's face* פְּנֵי-אֵל Job 2. 5 פְּנֵי-אֵל Job 16. 8
- ἐνωπῇ, Adv.: *before the face, openly* קִבַּל IIR 15. 10; cf. ὑποπρό or ὑπὸ πρό
- ἐνώπιος, ον: *facing, to the front* לְפָנַי Gn 6. 13, 18. 22 Ex 16. 34, 17. 5; neut. ἐνώπιον as an Adv., *face to face; in person* פָּנִים IIR 14. 8
- ἐνωτίζομαι: (οὖς) *give ear, hearken to* אָזַן Eccl 12. 9 [cf. ἐντείνω] אָזַן Gn 4. 23 Ex 15. 26 Dt 1. 45, 32. 1 Jes 28. 23 Ps 17. 1, 54. 4, 140. 7, 143. 1
- ἑξ: *six* שֵׁשׁ Gn 7. 6 IIR 13. 19 Prv 6. 16 שֵׁשׁ Esr 6. 15 שֵׁשׁ
- ἐξαγγέλλω: *tell out, proclaim, make known*, with collateral sense of *betraying a secret* גִּלַּתִּי IIS 19. 28 [cf. παραγγέλλω]
- ἐξάγγελος, ὁ, ἡ: *messenger who brings out news from within* מְרַגֵּל Gn 42. 9 Jos 2. 1 [cf. παραγγελεύς]
- ἐξαγορεύω: *tell out, make known, declare* אִשֵּׁר
- ἐξάγω: *lead out, lead away* הוֹצֵא Gn 15. 5, 45. 1; *bring out from* הוֹצֵא Gn 15. 7 Ex 12. 51 הוֹצֵא Ez 38. 8; *lead out to execution* הוֹצֵא Gn 38. 24 Jud 6. 30 Hos 9. 13 הוֹצֵא Gn 38. 25; *bring out of prison* הוֹצֵא Gn 40. 14 Jes 42. 7 Ps 68. 7, 142. 8 הוֹצֵא Dan 6. 24 הוֹצֵא Ib.; of merchandise, etc., *carry out, export* הוֹצֵא IR 10. 29 IICH 9. 28 [cf. ἐξοδάω]; *bring off, produce* הוֹצֵא Ps 104. 14; *draw off water* הוֹצֵא Ps 78. 16

ἐξαγωγή, ἡ: *evacuation* אָהַרֵּץ Dt 23. 14 צָאָה Jes 4. 4, 28. 8; cf. κάκκη
ἐξαγωγήμος: *unsettled, migratory*, of people מוֹצֵא Ez 12. 4; *for drawing*
off water מוֹצֵא IIR 2. 21; cf. ἐξοδισμός

ἐξαγωγίον, τό: *duty on exports* מַצָּא IR 10. 28

ἐξαγωνίζομαι: *fight, struggle hard* סַקַק Joel 2. 9 הִשְׁתַּקֵּשׁ Nah 2. 5

ἐξαιρετός, ἡ, όν: *taken out, and so, picked out, chosen, choice; esp. of booty and things given as a special honour, not assigned by lot* בְּכֹרֶה Jer 24. 2 בְּכֹרֶה Hos 9. 10 בְּכֹרֶה Ex 23. 16 Lev 2. 14

ἐξαίρῃω, ἐξαγρῃώ: choose for oneself, carry off as booty הָעֵלָה Esr 1. 11; take out of a number, except הֵצִי Ex 10. 24; remove people from their country; generally, remove הָעֵלָה Gn 50. 24, 25 Esr 1. 11, 4. 2 IICh 1. 4, 8. 11; set free, deliver חָרַר [non-biblical קָהָרַר]

ἐξαιρέω, Ep. ἐξαιρέω: *lift up, lift off the earth* העלה Jer 38. 10 Ez 29. 4,
 37. 12 רומם Ps 9. 14 הרים Gn 14. 22, 41. 44 Lev 2. 9, 6. 3 Esr 9. 6:
raise in dignity, exalt, magnify העלה Ps 137. 6 רומם Ex 15. 2 IS 2. 7
 Prv 14. 34 רומם Jes 33. 10 Neh 9. 5 הרים Jes 14. 13 Ps 75. 8,
 113. 7 התרומם Dan 11. 36; *remove* הסיר Gn 8. 13 Ez 21. 31 ICh
 34. 33 העיר Joel 4. 7 העלה Gn 50. 25 IIS 6. 2, 21. 13 Esr 1. 11
 ICh 15. 3, 12, 28 הרים Lev 4. 8, 19 Nu 17. 2, 18. 30, 32 Jes 57. 14
 Ez 21. 31 הורה Lev 4. 10; *arouse, stir up* עורר Cant 2. 7 העיר Jes
 13. 17 Jer 51. 1 Ps 78. 38 Cant 2. 7 Esr 1. 1, 5; *to raise* העלה IS 2. 6
 עורר IIS 23. 18 Jes 10. 26 רומם Ps 107. 25 הרים Gn 14. 22, 39. 18,
 41. 44 IS 2. 8 Esr 9. 6

ἐξαίφνης: Adv., on a sudden غفلة غفلة

עֲלִלָּה, -לָהּ: *change utterly or quite, strengthd. for אֲלִלָּהּ*
 Gn 31. 7 Lev 27. 10; *changes of raiment; change one's clothes (W)*
 חֲלִיף Gn 41. 14 חֲלִיף Gn 35. 2; *take one thing in exchange for another*
 חֲלִיף Jes 9. 9

ἐξαμαρτάνω: miss the mark, fail, miss one's aim יָצָא מִדָּוֶה Jud 20. 16; err, do wrong, commit a fault חָטָא Lev 4. 13, 22 Jud 21. 22 Jer 2. 3; Pass., to be mismanaged, to be a failure מְחֻסָּר Joel 1. 18; cf. ἀό-

ἐξανάω (A): *mow or reap out, finish mowing or reaping* עמר Ps 129. 7

ἐξανθέω: put out flowers, bloom 727 Cant 6. 11

ἐξαπατάω: *deceive* or *beguile*, *deceive thoroughly* פתה Jer 20. 7 Ez 14. 9
פתה Ib. התל Gn 31. 7; *beguile* or *assuage* פתח Hos 2. 16; cf. πείθω

ἐξαποστέλλω: *dispatch* נִלְחַץ Gn 43. 4 IICh 24. 23; *Pass., to be dispatched* נִלְחַץ Ob 1 Dan 10. 11; *send forth* נִלְחַץ Jud 12. 9; *send away* נִלְחַץ Ib 7. 8; *send away, dismiss*, e.g. a prisoner נִלְחַץ Ex 8. 17, 28, 13. 17, 14. 5 Lev 14. 7 Dt 21. 14, 24. 1 Jer 34. 9, 10, 11, 14, 16 Zach

9. 11; ἐ. τινὰ κενόν (קֵנִים) *send away empty-handed* שָׁלַח Gn 31. 42
 Job 22. 9 (cf. Ex 21. 2, 11); *divorce a wife* שָׁלַח Dt 24. 1 Jes 50. 1
 Jer 3. 8 Mal 2. 16 أَطْلَقَ سَرَّحَ; *destroy*, τὰ ὀχυρώματα ἐξαποστελεῖς ἐν
 πυρὶ LXX 4Ki. 8. 12, שָׁלַח IIR 8. 12 [cf. φλογίζω]; *expel* שָׁלַח Gn
 3. 23 Dt 24. 1
 ἐξαποστολή, ἡ: *sending away* שָׁלַח Ex 18. 2; *discharge of an engine or
 projectile* أَطْلَقَ
 ἐξάπτω: *fasten from or (as we say) to* קָבַר Ex 26. 6 קָבַר Ex 28. 7; *set
 fire to* הָצִיחַ IIS 14. 30, 31 Jer 51. 30; *kindle* הִשִּׁיב Ex 30. 7
 ἐξαρτύω: *equip thoroughly, fit out* הָרִיק Gn 14. 14
 ἐξεγείρω: *awaken* הָעִיר Zach 4. 1; Pass., *to be awakened* הִתְעוֹרַר Jes 51.
 17; *wake up* הָעִיר Jes 50. 4; *raise from the dead* עוֹרֵר Jes 14. 9;
wake up, arouse הָעִיר Jes 41. 2 Jer 51. 1 Ps 35. 23, 78. 38 Esr 1. 5
 [cf. συν-, ἐξαίρω]
 ἐξελαύνω: *drive out, esp. drive out, expel from a place; banish* הִגְלָה IIR
 15. 29, 16. 9 (ἐλάω is a rare variant of ἐλαύνω, and mainly Poet.)
 ἐξέλαω: *draw, drag out* הִלָּךְ Lev 14. 40, 43; *rescue from* הִלָּץ Ps 116. 8
 خَلَّصَ; cf. ἀπαλλάσσω, ἐκλέγω
 ἐξηρημόω: *make quite desolate; empty* (W) שָׁמָה Gn 24. 20
 ἐξετάζω: *examine well or closely, scrutinize, review* חָקַר Jer 17. 10 Ps
 139. 1, 23 Prv 25. 2 חָקַר Neh 6. 12; *make inquiries into a thing from*
 חָקַר Dt 13. 15; *examine, approve* חָקַר Eccl 12. 9; *examine or question
 a person closely* חָקַר Prv 18. 17; *estimate; Pass., to be numbered* נִחַקַר IR
 7. 47; cf. σκοπέω, δια-; v. p. 150
 ἐξέτασις, ἡ: *close examination, scrutiny, test* חָקַר Jud 5. 16 Prv 25. 3;
an inquiry חָקַר Job 8. 8; *comparison* חָקַר Jes 40. 28 Ps 145. 3 Job
 11. 7, 36. 26; cf. σκέψις
 ἐξετασμός, ὁ: = ἐξέτασις, (pl.), *test* נִחַקַר Ps 95. 4; cf. σκεμμός
 ἐξηγέομαι: *to be the leader of; lead, govern* הָסִיעַ Ps 78. 52
 ἐξιάομαι: *cure thoroughly* אָסַף IIR 5. 11
 ἐξικνέομαι: *reach, arrive at a place* הָשִׁיג Prv 2. 19; *come to as a suppliant;
 הפגיע* Jer 36. 25; *arrive at, reach an object* הָשִׁיג Lev 26. 5 Jes 35. 10;
accomplish הָשִׁיג Zach 1. 6; *suffice* הָשִׁיג Lev 5. 11, 14. 22; v. p. 214
 ἐξισάζω: *make equal* הָעִיד Thr 2. 13
 ἐξισόω: *make equal* שָׁוָה IIS 22. 34 שָׁוָה Thr 2. 13; *or make even* יָשַׁר Jes
 40. 3, 45. 2 הוֹשִׁיעַ Ps 5. 9 שָׁוָה Jes 28. 25; *bring to a level with* יָשַׁר IICH
 32. 30 שָׁוָה Ps 131. 2; Pass., *to be reduced to a level with* נִשְׁתָּוָה Prv 27.
 15; Pass., *is levelled, equalized, i.e. resolved in harmony* יָשַׁר IR 6. 35;
to be equal or like שָׁוָה Esth 7. 4

ἐξίστημι: *stand aside from, stray* (W) שטח Nu 5. 12 Prv 4. 15, 7. 25
 ἐξοδεύω: *march out* יצא Jes 37. 9 Jer 37. 5; *depart* יצא Gn 27. 30; *egress*
 יצא Ib 25. 26

ἐξοδισμός, ὁ: = ἐξοδία (*expedition, journey*) מוצא Nu 33. 2

ἐξοδος (A), ἡ: pl., *discharges from the bowels* צאה Jes 4. 4 Prv 30. 12
 צאה Dt 23. 14 Ez 4. 12; cf. ἐξαγωγή

ἐξοδαίνω: = -δέω, *swell or be swollen up* להצבות Nu 5. 22

ἐξομαίω: *wail aloud* הרים Ps 55. 3

ἐξομοιάω: *compare, liken* דמה Cant 1. 9 Jes 46. 5 سأل; Pass.,
become or be like התמשל Job 30. 19

ἐξορίζω (A): *send beyond the frontier, banish* הוריש Nu 21. 32, 33.
 52; Pass., גזר Jes 53. 8 ICh 26. 21 גזר Ps 31. 23; *get rid of* ירש Dt
 28. 42 פרק Ex 32. 2 התפרק Ib 32. 3

ἐξορύσσω: *dig up* גקר Jes 51. 1; *uproot* (W) עקר Eccl 3. 2 ערש Job 31.
 12; gouge out the eyes Nu 16. 14; v. p. 525

ἐξυψώω: *exalt, elevate* יבסא IIS 5. 12 Esth 5. 11, 9. 3 הוסיא Nu 16. 3,
 23. 24, 24. 7 IR 1. 5 Ez 17. 14, 29. 15 ICh 32. 23

ἐξω, Adv.: with Verbs of motion, *out or out of* הוץ Dt 23. 13 הוצה
 Ez 34. 21; without any sense of motion, *outside* הוץ Gn 15. 5 Dt 23.
 13, 14, 24. 11 IR 8. 8 ICh 5. 9 הוצה Ib 32. 5; τὸ ἐ. the outside
 הוץ Jud 12. 9 IIR 4. 3 Ez 47. 2 הוצה Ib 40. 44; ἐ. τοξεύματος *out of*
range of arrows כחשקו Gn 21. 16; without, except, besides הוץ Eccl 2.
 25 (ἐξω is Adv. of ἐξ, as εἰσω is of εἰς; cf. ἐκτός); cf. τόξευμα

ἐξωθέω: *thrust out, force out* הוציא IIS 13. 18 נתק Ez 17. 9 התיק Jos 8. 6
 נתק Jud 20. 31; even by pulling, *wrench out* נתק Ez 17. 9, 23. 34;
displace העתיק Job 9. 5; *expel, eject, banish* הוציא Esr 10. 3, 19 העתיק
 Prv 25. 1 Job 32. 15; *put forth* התיק Jer 12. 3; cf. σχίζω

ἐπαγάλλομαι: Pass., *glory in, exult in* התהלל Jer 9. 22, 23 Ps 97. 7; cf.
 αἰνίζομαι, ἐπαίρω

ἐπαγείρω: *gather together, collect, of things* התגורר Jer 30. 23; *of men,*
assemble העיר Joel 4. 9

ἐπαγκαλίζομαι: *embrace* חבק IIR 4. 16 חבק Prv 5. 20 Cant 2. 6 [cf.
 ὑπ-]

ἐπαγλατίζω: *pride oneself on a thing, glory or exult in it* התעלס Prv 7. 18

ἐπαγωνίζομαι: *contend with* האבק Gn 32. 25, 26 צחק Gn 21. 9 Ex 32. 6
 צחק Jud 16. 25

ἐπαείδω, contr. Att. ἐπάδω: *sing to or in accompaniment* נצח Hab 3. 19
 Ps 4. 1 ICh 15. 21

ἐπαινετός: *praised, praiseworthy, laudable* محمود محمّد; τὸ ἐ. the object of
 praise מחמד Ez 24. 16, 21, 25 מחמד Thr 1. 7 מחמל Ez 24. 21

ἐπαινέω: used instead of *αἰνέω* (Poet. and Ion. Verb, very rare in good Attic); *approve, applaud, commend* שָׁבַח Eccl 8. 15; *assent, agree* אָוַת Gn 34. 15 IIR 12. 9 הוֹאִיל Ex 2. 21; *praise* עָנָה Jes 27. 2 Ps 83. 1 שָׁבַח Ib 145. 4, 147. 12 הִשְׁתַּבַּח Ib 106. 47; *undertake* הִיאִיל Dt 1. 5; cf. *αἰνίζομαι*

ἐπαίρω, Ion and poet. *ἐπαείρω*: *raise* הָעֵלָה IS 2. 6, 28. 8, 11, 15 Jer 38. 13 Ez 37. 13 Ps 30. 4, 40. 3, 137. 6 הָרִים Gn 14. 22, 31. 45 IR 16. 2 Jes 37. 23 רִוּמָם Jes 1. 2 Ez 31. 4 Esr 9. 9; *lift* הָעֵלָה Gn 37. 28 IS 2. 14 IIR 2. 1 Jer 38. 10, 13 Ez 29. 4 Hab 1. 15 הָרִים Jos 4. 5 Ps 9. 14; *exalt, magnify* הָעֵלָה Ps 137. 6 הָרִים IS 2. 8 Ps 75. 8 Thr 2. 17 רִוּם Job 17. 4 רִוּמָם Ex 15. 2 Jes 25. 1 רִוּמָם Jes 33. 10 Ps 75. 11 Neh 9. 5 הַתְּרוּמָה Dan 11. 36; *stir up, excite* הָעֵלָה Jer 50. 9 Ez 16. 40, 23. 46, 24. 8, 26. 3 הָעֵרַר Jes 13. 17, 42. 13 Jer 50. 9 Esr 1. 1 עֹרֵר Zach 9. 13 Prv 10. 12 Cant 2. 7 רִוּמָם Ps 107. 25; *praise, approve*; esp. in religious sense, *glorify* God הָלַל IIS 14. 25 Ps 104. 35 ICh 16. 4, 23. 5 IICh 23. 12 הָלַל Ez 26. 17 Ps 113. 3; Pass., *flatter oneself* הִתְעַלָּה Jer 51. 3 הִתְהַלָּל IR 20. 11 Prv 25. 14, 27. 1 [cf. *αἰνίζομαι, ἐξαιρέω, ἐξαίρω, ἐπαγύλλομαι*]

ἐπαίσσω, contr. *ἐπάσσω*: *assail, assault* הִקִּיץ Jes 7. 6; *make a sweep* הִנִּיחַ Jud 7. 21; *ἀπορωτίσω*

ἐπαισχύνομαι: *to be ashamed* הוֹבִיִּשׁ Jer 10. 14 Hos 2. 7 הִתְבַּשְׁשׁ Gn 2. 25
ἐπαιτιάζομαι: *bring a charge against, accuse; lay the blame upon* הָאֲשִׁים Ps 5. 11

ἐπακούω: *hear* אָשַׁר Job 29. 11 (μακαρίζω: *congratulate* Gn 30. 13)

ἐπαλθέω: *heal, cure* עָלַח

ἐπανθέω: *bloom, be in flower* הִנֵּץ Cant 6. 11 פָּתַח Ib 7. 13; *to be bright* נִסָּה Jes 59. 19 הִתְנַסָּה Zach 9. 16 [cf. *ἐξ-, ἀν-, θύω*]

ἐπάνω, Adv.: (*άνω*) *above, on the upper side or part* עַל פְּנֵי Gn 1. 2, 7. 18, 8. 8 IR 7. 42; *before, in front* פְּנֵי אֵל Nu 17. 8, 20. 10 Ez 41. 4 Dt 16. 16 IS 1. 22, 2. 11, 17, 18 עַל פְּנֵי Ex 33. 19 IR 6. 3 Gn 6. 13, 13. 9, 32. 17 Ex 17. 6, 33. 19 Jud 6. 13 Jes 66. 23 לְפָנַי; *in the presence of* לְפָנַי Ex 33. 19 Jud 13. 15 Ps 76. 8 Neh 6. 19; *in former times* לְפָנֵינוּ Dt 2. 10, 12, 20 IS 9. 9 Job 42. 11 Ruth 4. 7 IICh 9. 11; cf. *ἐνωπαδὶς*

ἐπαράδομαι: *imprecate curses upon; curse solemnly* הָאֵלָה IS 14. 24 IR 8. 31 בִּרְךָ IR 21. 10, 13 (?) נָאֵר Thr 2. 7 קָלַל Gn 12. 3 Ex 22. 27 Dt 23. 5 IR 2. 8 IIR 2. 24 Jes 8. 21; cf. *κατ-*

ἐπάρχω: *rule over; rule besides* הָחֵל Hos 7. 5; *begin* הָחֵל Gn 6. 1

ἐπασκέω: Pass., *set on one against another* הִתְעַשֶּׂק Gn 26. 20

- ἐπαυγάζω: *examine carefully* עֲיֵן IS 18. 9; cf. οἰωνίζομαι
 ἐπαυλέω: *accompany on the flute* חָלַל IR 1. 40 [cf. προσ-]
 ἐπαυλιζομαι: *encamp on the field; pass the night* אָהַל Jes 13. 20
 ἐπαύριον, Adv.: *on the morrow* מָחָר Ex 8. 25 מִמָּחָר ICh 29. 21 מִמָּחָר
 Jon 4. 7 מִמָּחָר Gn 19. 34; הֵן הָיְתָה הַיּוֹם הַהוּא Gn 30. 33
 יוֹם הַמָּחָר Nu 11. 32
 ἐπεγχαλάω: *laugh at, exult over* הִלְעִיב ICh 36. 16 Ib 30. 10 [cf.
 δια-, ἐγ-, κατα-]
 ἐπεγείρω: *awaken, rouse up* עוֹרֵר Jes 14. 9 העיר Zach 4. 1; metaph.,
awaken, excite, stir up אָוֶר Jes 50. 11 [cf. ἀναιθω] זָרָה Prv 15. 18
 הִתְעוֹרָה Dt 2. 5, 9, 19 הַתְעוֹרָה Jer 30. 23 עוֹרֵר Zach 9. 13 Cant 2. 7
 העיר Jes 13. 17 Jer 51. 1, 11 Cant 2. 7 [cf. ἐξ-, ἐξάγω]
 ἐπεῖδον, aor. 2, inf. ἐπιδεῖν, with no pres. in use, ἐδοράω being used
 instead: *look upon, behold, see; esp. of the gods, look upon human*
affairs, look שָׁחַד Job 29. 11
 ἐπεῖτα, ἐπειτε(ν): Adv., (ἐπί, εἶτα); of mere Sequence, without any
 notion of cause, *thereupon, thereafter, then* אַחֲרָיִם Esr 4. 13 [cf. παρὰ
 πόδας, παρ ποδός] בְּעֵדָה; *just then, at the time* אֲדָרָן Dan 2. 15
 אֲדָרָן Esr 5. 5
 ἐπένδυμα, τό: *upper garment* כִּשְׂמֵטָה Jes 3. 22 כִּשְׂמֵטָה Ex 28. 34, 29. 5; cf.
 ἔνδυμα
 ἐπενδύνω, -δύω: *put on over* אָפַד Ex 29. 5 Lev 8. 7 הָעֵשֶׂה Ps 89. 46
 [cf. ἐκδύω, ἀπο-]
 ἐπενδύτης, ό: *robe or garment worn over another* אֲבוֹט Lev 8. 7, 13 אָפַד
 Lev 8. 7 אָפַדָּה Ex 28. 8 Jes 30. 22 בָּדִים Ez 9. 2 Dan 10. 5 בָּתִּים
 IIR 23. 7 [cf. βαδδύν] כִּשְׂמֵטָה Dan 3. 21
 ἐπεξέρχομαι: *carry out, accomplish, execute (W)* בָּצַע Zach 4. 9 Thr 2.
 17; cf. ἀποσώζω
 ἐπεργάζομαι: *encroach upon, esp. encroach upon sacred ground* הִתְעַשֵּׂק
 Gn 26. 20; cf. ἐπασκέω
 ἐπεργασία: *encroachment upon sacred ground* עֵשֶׂק Gn 26. 20
 ἐπέρχομαι: *come upon; esp. come suddenly upon* הִלָּךְ Prv 6. 11 הִתְהַלָּךְ
 Ib 24. 34; *go over or on a space, traverse, mostly of persons, walk on*
 הִלָּךְ Ps 104. 3, 142. 4 Prv 6. 28, 8. 20 Thr 5. 18 Eccl 11. 9 הִתְהַלָּךְ
 Gn 3. 8, 13. 17 IIS 7. 6, 7 Ez 28. 14 Job 18. 8 Esth 2. 11; *go the*
round of, visit הִלָּךְ Ps 55. 15 Prv 6. 11 הִתְהַלָּךְ Gn 3. 8 Zach 1. 10,
 11, 6. 7 Job 1. 7 (הִתְ-פַּעַל/עָלָה)
 ἐπεύχομαι: *boast* תִּבְחַח
 ἐπέχω: *extend, spread out* הִחְוִיק Mich 7. 18 ICh 26. 8 מִשָּׁךְ Ps 85. 6

- וְנִסְךְ Jes 13. 22; simply, *hold* הַחֹזֵק Dt 25. 11 מִסְךְ Jud 5. 14 Am
 9. 13 Cant 1. 4 سَك; of writings, *contain* הַחֹזֵק ICh 4. 5; *aim at*,
attack מִסְךְ Jud 4. 6; *hold back, keep in check* הַחֹזֵק Gn 43. 31, 45. 1
 Esth 5. 10 עָקַב Gn 27. 36 [cf. κατ-]; *stay, pause, tarry* בַּעַשׂ Ex 32. 1
 Jud 5. 28; *preserve (W)* הַחֹזֵק Neh 3. 4, 6; cf. ὀφείζω
 ἐπιάλλω: *send upon* הַחֹזֵק IIR 15. 37 [cf. διαστέλλω]; *lay hands upon* הַחֹזֵק
 Gn 22. 12 Ex 22. 7, 24. 11 IS 26. 9 Ps 55. 21, 138. 7 Job 1. 12,
 28. 9 Esth 8. 7 ICh 13. 10 קָלַח Prv 31. 19; cf. ἐπιστέλλω
 ἐπιβοηθέω: *come to aid, succour* הַחֹזֵק IIS 22. 17 [cf. ἀποσφύζω] עֵיב
 Jer 49. 25 הַחֹזֵק ICh 28. 23
 ἐπιβρέμω: *make to roar* הַחֹזֵק Ps 29. 3; *roar out* הַחֹזֵק IIS 22. 14 Job
 37. 4
 ἐπιγαμβρευτής, ὅ: *one connected by marriage* נָכַח Dt 25. 5, 7 נָכַח Ib 25.
 7, 9 Ruth 1. 15
 ἐπιγαμβρεύω: *take a woman to wife as her husband's next of kin* נָכַח
 Gn 38. 8 Dt 25. 5, 7
 ἐπιγαυρόω: *make proud* נָכַח Zach 10. 6
 ἐπιγίγνομαι, -γίνομαι: of things, *come at the end* פֶּנֶס Jos 16. 7, 19. 11;
come upon, assault, attack פֶּנֶס Jud 8. 21. 15. 12 IS 22. 17, 13 IR
 2. 25, 29, 31, 32, 34, 40; v. p. 214
 ἐπιγίγνώσκω, -γινώσκω: *look upon, witness, observe* הַחֹזֵק IR 3. 21 Job
 31. 1 הַחֹזֵק Jes 14. 16 Ps 33. 14 Cant 2. 9; *learn to know* הַחֹזֵק
 Ps 119. 100, 104 הַחֹזֵק Eccl 7. 16 [cf. σιγ-, πίνυμι, πέπνυμαι]
 ἐπιγονυίς, ἰδος, ἥ: *part above the knee* فُجْدَا فُجْدَا; *part above the knee,*
great muscle of the thigh, taken as a sign of strength and vigour
 הַחֹזֵק Job 40. 17
 ἐπιγράφω: *mark the surface, graze* הַחֹזֵק Nu 21. 18; *write upon, inscribe*
 הַחֹזֵק Job 19. 23; cf. ῥήγγυμι
 ἐπιδέχομαι: *receive* קָבַל Est 8. 30; *welcome* קָבַל ICh 12. 18 (19); *take*
on oneself, undertake קָבַל Esth 9. 23, 27 ICh 29. 16; *accept* קָבַל
 Prv 19. 20 Job 2. 10 ICh 21. 11
 ἐπιδέω (A): *bind up, bandage* חָבַשׂ Jes 30. 26. 61. 1 Ez 34. 4 Hos 6. 1
 Job 5. 18 חָבַשׂ Ps 147. 3 חָבַשׂ Jes 1. 6 Ez 30. 21; cf. ζεύγνυμι, ἐπι-
 ἐπιδιώκω: *pursue after* הַחֹזֵק Gn 31. 23 Jud 20. 45 IIS 1. 6
 ἐπιδωπάτις, ἰδος, ἥ: *dewlap (nisi legendum ἐπιδωπά τις vel ἐπιδωπῆς)*
 إنديد لندود [Arabic confirms correctness of ἐπιδωπάτις]
 ἐπίδοσις, ἥ: *free giving; free gift, esp. voluntary contribution to the state,*
'benevolence', benefaction נָדְבָה Ex 35. 29 Lev 7. 16 Ez 46. 12 הַחֹזֵק
 IS 9. 7; *devotion, addiction, to a thing* נָדְבָה Hos 14. 5 [cf. δόσις]

- ἐπιζητέω: *seek after* שָׁקַד Gn 37. 16 Dt 4. 29, 13. 11 IIS 4. 8 Ez 7. 26 Hos 3. 5, 5. 15 Eccl 7. 28; *wish for* שָׁקַד Ex 2. 15 Nu 16. 10 IS 23. 10, 24. 10 IIS 20. 19 IR 11. 22 Jes 1. 12 Jer 45. 5 Ez 7. 25 Prv 17. 9 Esth 3. 6; *make further search for* שָׁקַד Gn 37. 16 IS 9. 3, 16. 16, 23. 14 Jos 22. 23 IR 1. 2, 3 Jer 5. 1 Ez 34. 4 Hos 2. 9 Cant 3. 1, 2 Ruth 3. 1 Esth 2. 2 שָׁקַד Jer 50. 20 Ez 26. 21 Esth 2. 23; *request* שָׁקַד Esth 2. 15, 4. 8, 7. 7; *seek for besides* שָׁקַד Prv 23. 35; *demand, require* שָׁקַד Gn 31. 39, 43. 9 IIS 4. 11 Dan 1. 20 Neh 5. 18
- ἐπιζητήσις: *desire, craving* שָׁקַד Esth 5. 3
- ἐπιθάλλω: *flourish* הִצְלִיחַ Gn 39. 2 Jud 18. 5 IR 22. 12, 15 Jes 55. 11 Jer 5. 28, 32. 5 Ps 1. 3 Dan 8. 12 ICh 22. 11 (10) IICh 7. 11; cf. ἀγλαίζω, κατορθόω
- ἐπιθεωρέω: *examine over again or carefully; inspect* שָׁבַר Neh 2. 13, 15 [cf. θεωρέω]
- ἐπιθήγω: *whet or sharpen yet more* הִתְאָחַד Ez 21. 21 הִתְחַד Ez 21. 14, 15, 16
- ἐπίθημα, ατος, τό: *something put on; hence, lid, cover* צִבֹּת Nu 19. 15
- ἐπικαινίζω: *renew, restore* שָׁדַשׁ Jes 61. 4 IICh 24. 4, 12 קִדְשׁ Neh 3. 1 [cf. ἀνα-, ἐπικαίω]; שָׁדַשׁ Ps 103. 5
- ἐπικαίω: *burn on an altar* נִחַח Gn 8. 21 Ex 29. 18 Lev 2. 12, 26. 31 Ez 6. 13, 20. 28; *burn on the surface, scorch* אָבַל Ex 3. 2; *brand* קִעֲקַע Lev 19. 28
- ἐπικαλέω: *invite; call before one, summon, of the Ephors* הִקְהִיל Nu 20. 8, 10 Dt 31. 28 (הִקְהִיל) וַיִּקְהִלוּ, וַיִּקְהִלוּ IIS 20. 14
- ἐπικαλύπτω: *cover over, cover up, shroud* כָּסָה Gn 38. 15 Lev 13. 12, 13 Nu 9. 15, 22. 5 Ps 78. 53 Job 36. 30 Neh 3. 37; Pass., *to be covered over, veiled* הִתְכַּסָּה Gn 24. 65 Jes 59. 6 Prv 26. 26 הִלְפָה Ruth 3. 8 עָלָה Cant 5. 14 הִתְעַלָּה Gn 38. 14 Jon 4. 8; *put as a covering, cover* כָּסָה Gn 38. 14 Ex 10. 5 Lev 17. 13 Jer 51. 51 Ez 32. 7 Ps 85. 3 Job 31. 33 כָּסָה Gn 7. 19 ICh 21. 16 הִתְכַּסָּה IR 11. 29 IIR 19. 1, 2; *conceal (W)* כָּסָה Jes 47. 11 [cf. ἐπικρύπτω]
- ἐπικάμπτω: *bend into an angle* הִצְמִיד Ps 50. 19; Pass., *bend or turn, form a curved line* צָמַד IIS 20. 8
- ἐπικάμψις, εως: *curvature* צִמְד Gn 24. 22 Ez 16. 11, 23. 42 [cf. ἐπίθημα]
- ἐπικείμαι: *to lie in or on* הִצִּיעַ Ps 139. 8; *to be laid upon* הִצִּיעַ Jes 58. 5 הִצִּיעַ Esth 4. 3; cf. κοιτάριον, Dim. of κοίτη, הִצִּיעַ
- ἐπικεύθω: *conceal, hide* כָּחַד Gn 47. 18 IS 3. 17, 18 Jer 50. 2 Job 27. 11 הִכְחִיד Ib 20. 12 הִתְכַּחַס IIS 22. 45; v. ἐπιψεύδομαι
- ἐπικόπτω: *lop, pollard* נָקַד Jes 17. 6; *dress blocks of stone* הִסֵּב Ps 144. 12 הִצֵּב Jes 51. 1

ἐπικρίνω: *select, pick out; Med., choose for oneself, pick out* לוּ הִקְרָה Nu 35. 11

ἐπικρύπτω: *throw a cloak over, conceal* חָבֵא Job 24. 4 Jos 6. 17 25 IR 18. 4, 13 Jcs 49. 2 הִתְחַבֵּא Gn 3. 8 IS 14. 11, 22; freq. in Med., *disguise* הִתְחַבֵּר IR 14. 5, 6 הִתְחַפֵּשׂ IS 28. 8 IR 22. 30 Job 30. 18 ICh 18. 29, 35. 22; cf. κατα-, ἐπικαλύπτω

ἐπικτίζω: *found in addition or anew* וְדָשׁ Jes 61. 4 קָדַשׁ Neh 3. 1

ἐπικτυπέω: *make a noise upon; stamp on the ground with the feet* נָצַח Job 39. 24

ἐπικυδής: *glorious, distinguished, brilliant, successful* נִכְבָּד Gn 34. 19 Nu 22. 15 Dt 28. 58 IS 9. 6, 22. 14 IIS 23. 19, 23 Jes 3. 5 Nah 3. 10 [cf. ἔγκυδον]

ἐπικυδιάω: *vaunt oneself* הִתְכַּבֵּד Prv 12. 9

ἐπικυνέω: *kiss on the lips* נָשָׁק Cant 1. 2 [cf. ἀσπάζομαι]

ἐπικωκύω: *lament over* בָּכָה Jer 31. 15 (14) Ez 8. 14

ἐπιλέγω: *say against one* הִתְלַחֵשׁ Ps 41. 8 [cf. συλλέγω]

ἐπιλείχω: *lick* לָחַץ Nu 22. 4 IR 18. 38 Jes 49. 23 לָקַץ Jud 7. 6

ἐπιλήθω: *Pass., to be forgotten* הִתְשַׁכַּח Eccl 8. 10 [cf. ἐκλανθάνω]

ἐπιμαντεύομαι: *prophecy* הִנָּסִיא Ez 12. 10; cf. ἐκφέρω, προ-

ἐπιμενέω: *stay on, tarry, wait* הָאֲמִין Job 39. 24; *persist in, cleave to* אֲמִין Dt 28. 66 נֶאֱמַן Ps 78. 8, 37; *endure* נֶאֱמַן Dt 28. 59 IIS 7. 16 Jer 15. 18 Ps 78. 8, 37, 93. 5

ἐπινέμω: *allot, distribute* כָּנָה Job 7. 3 Dan 1. 10, 11; κατα-: *distribute, allot, freq. of pasture; plunder, ravage* כָּנָה Ps 68. 24

ἐπινοέω: *think on or of, contrive; have in one's mind, intend, purpose* הִתְנוַחַח Gn 27. 42

ἐπινοτίζω: *sprinkle on the surface* הִזָּה Ex 29. 21 Lev 4. 6, 17, 5. 9, 14. 7

ἐπιξανθίζω: *brown over by toasting* הִצְהֵב Esr 8. 27

ἐπιξύω: *grate over* הִקְצִיעַ Lev 14. 41 הִקְצָה Ib.

ἐπίουπος, ὁ: = οὔπος (B), *guardian, watcher, ward* غَفِير خَفِير; *wooden peg, pin* خَابِر

ἐπιπαίζω: *mock at* הִבִּזָּה Esth 1. 17

ἐπιπετάννυμι: *spread over* הִפְצִיחַ Dt 4. 27 Jes 28. 25

ἐπιπηδάω: *leap upon, rush at, assault* פָּסַח IR 18. 26

ἐπιπιέζω: *press upon* פָּצַץ Job 16. 12; cf. πιέζω

ἐπιπίμπλημι: *see p. 343*

ἐπιποτίζω: *water* הִשְׁקָה Gn 2. 6, 10 Dt 11. 10 Ez 17. 7 Ps 104. 13 Eccl 2. 6 [cf. ποτίζω, a different word of which this is a compound]

ἐπιπταίρω: *sneeze* וּרַר IIR 4. 35

- ἐπιρράπτω: *sew or stitch on* תפר Ez 13. 18
 ἐπιρρέπω: *lean towards, incline* התרפק Cant 8. 5
 ἐπιρρήγνυμι: *break* גרם Nu 24. 8; cf. κατα-
 ἐπισεμνύνομαι: *pride oneself on a thing* התכבם IIS 22. 26
 ἐπισημαίνω, -σαμαίνω: *mark; indicate, signify; distinguish; ἐπισημαίνομαι*
 = ἐπισημειόομαι (*distinguish, observe*) זמן Esr 10. 14 Neh 10. 35,
 13. 31
 ἐπισκεπάζω: *cover over* חפה ICh 3. 5, 7, 8, 9 צפה Ex 25. 11 IR 6.
 15, 20 ICh 3. 6, 4. 9 צפה Ex 26. 32 Prv 26. 23 [cf. σκεπάζω,
 ἐπικαλύπτω]
 ἐπισκευάζω: *make afresh, repair, restore* בדר ICh 34. 10 פכס Ps 48. 14
 جبر (the Hebrew homologues incorporate the preposition)
 ἐπισκευή, ἡ: *repair, restoration* בדר IIR 12. 6
 ἐπισκιάζω: *throw a shadow upon* חשך Ps 5. 12, 91. 4 Job 3. 23 הציל
 IIS 20. 6; *conceal, obscure* חשך Ex 40. 21 Job 38. 8
 ἐπισκοτέω: (σκότος) *throw a shadow over* הקדיר Ez 32. 7, 8; metaph.,
throw darkness or obscurity over הקדיר Ib 31. 15; = ἐπισκοτάζω,
 -τίζω
 ἐπισκότησις, ἡ: *darkening, obscurity, of the sun or moon in eclipse*
 קדרת Jes 50. 3 [cf. σκότωσης]
 ἐπισπένδω: *pour upon or over, esp. as a drink offering* נסך ICh 11. 18
 חסך Gn 35. 14 Nu 28. 7 IIS 23. 16 חסך Ex 25. 29
 ἐπίστασις, ἡ: (ἐφίστημι) = ἐπιστάσια II (*authority, dominion*), *superin-*
tendence פקד Jer 37. 13
 ἐπιστατεία, ἡ: (ἐπιστατέω) *office of ἐπιστάτης* פקדה Nu 3. 32, 4. 16; cf.
 παρακαταθήκη, ψήφισμα
 ἐπιστατέω: *to be an ἐπιστάτης, to be set over; to be in charge of, to have*
the care of נצב Ruth 2. 6 הפקיד Gn 39. 5 IIR 7. 17, 25. 23 פקד
 IIR 12. 12 הפקד IIR 22. 5 ICh 34. 12; *stand by, aid* התיצב Ps
 94. 16 ICh 20. 6; *exercise the office of ἐπιστάτης* III (*president,*
overseer, superintendent, in charge of any public building or works)
 נצב Ps 4. 1 Esr 3. 8, 9 ICh 15. 21 ICh 2. 1 [cf. ἐπαείδω, ὑπάδω]
 ἐπιστάτης, ὁ: (ἐφίσταμαι) *one who is set over, chief, commander* נציב IS
 13. 3 IIS 8. 6, 14 ICh 8. 10 פקיד IIR 25. 19 Neh 11. 14 שוטר
 Dt 1. 15, 16. 18 Prv 6. 7 ICh 23. 4 ICh 26. 11; *supervisor* פקיד
 Gn 41. 34 Jer 20. 1 Neh 12. 42; *president, overseer, superintendent,*
in charge of any public building or works שוטר Ex 5. 10, 14, 15;
governor, administrator נציב IR 4. 19 ICh 17. 2 פקיד Neh 11. 9
 ἐπιστεγάζω: *roof over* שתף

ἐπιστέλλω: *enjoin, command* שָׁלַח Job 38. 35

ἐπιστρέφω: *turn about, turn round* פָּרַץ; *turn towards* הִסִּיחַ Ez 21. 2, 7 [cf. ἐνδατέομαι]

ἐπισφάλλω: *trip up, make to fall* הפִּיל Ez 6. 4

ἐπισχύω: *make strong or powerful* חִזַּק Ex 4. 21 Jes 54. 2 Nah 2. 2 Job 4. 3 ICh 11. 17 הִחֲזִיק Jer 51. 12 Ez 27. 9, 27 כִּסְסָךְ Jes 9. 10 שָׁנָב Jes 9. 10 Ps 20. 2, 59. 2 שָׁנָב Prv 29. 25 הִשְׁתָּא Job 36. 24 הִשְׁתָּב Job 36. 22 הִשְׁתָּב Ps 73. 12; *to be or grow strong* הִחֲזִיק Dan 11. 32 קִיחָהּ Nu 13. 20 IS 4. 9 IIS 3. 6 ICh 19. 13 ICh 1. 1

ἐπιταχύνω: *hasten on, urge forward* שָׁחַץ Jes 5. 19 Ps 55. 9; cf. ταχίζω

ἐπιτείνω: = ἐπιτανύω, *stretch; stretch upon or over* הִסִּיחַ Jes 54. 2 Jer 15. 6; *urge on, incite* הִסִּיחַ Prv 7. 21; Pass., *suffer more intensely, to be tormented, racked, to be tortured* הִסִּיחַ Am 5. 12 Mal 3. 5 Ps 27. 9 Prv 18. 5

ἐπιτελειώω: (τέλος) *complete, especially a sacrifice* כָּלָה Jud 3. 18 IS 13. 10 IIS 6. 18 ICh 29. 29

ἐπιτελέω: (τέλος) *complete, finish, accomplish* כָּלָה Gn 18. 33 IS 3. 12 Ruth 3. 18 ICh 27. 24 כָּלָה Gn 2. 1 Ps 72. 20 יָדָה Jes 33. 1 הִתְמָה Ib., Dan 8. 23; esp. of the fulfilment of oracles שָׁלַם IIR 9. 26 הִשְׁלִים Jes 44. 26; *bring to perfection* הִתְמָה Job 22. 3; *pay in full* הִשְׁלִים ICh 9. 15, 16 שָׁלַם Gn 44. 4 Ex 21. 34 Jud 1. 7 IIR 9. 26 Jes 57. 18, 65. 6 Jer 16. 18 Prv 7. 14 שָׁלַם Ps 65. 2 Prv 13. 13; *to have to pay, be subject to a burden* הִשְׁלִים IR 9. 15, 21; cf. ἀπο-

ἐπιτίθημι: *lay, put or place upon, of offerings laid on the altar* שָׂם Gn 22. 6, 9 נָתַן Lev 2. 15, 22. 22; *set meats on the table* שָׂם Gn 43. 31 IIR 6. 22 נָתַן Ex 25. 30 IIR 4. 43, 44 הִוָּשֵׁם Gn 24. 33; *turn towards* שָׂם Ez 6. 2, 13. 17, 21. 2, 7 הִסִּיחַ Ib 21. 21; *put on a covering or lid* שָׂם Ex 40. 19 נָתַן Ib 25. 21; *put to, add, grant or give besides* יָסַף Lev 22. 14 Jes 38. 5 הוֹסִיף IS 3. 17 IIR 20. 6; *impose, inflict burdens* שָׂם Jud 1. 28 Esth 10. 1 נָתַן Jos 17. 13; *place a helmet on his head* שָׂם Ex 29. 6 Esth 2. 17 נָתַן IS 17. 38; *laying one's hands upon* שָׂם IIR 13. 16 הִשִּׁיתָ Gn 48. 14; *make an attack* שָׂם IR 20. 12 Job 37. 15 נָתַן Neh 5. 7

ἐπιφαίνω: Pass., *come into view, show oneself, appear, of a divine manifestation* הוֹפִיעַ Dt 33. 2 Ps 50. 2; *show light, dawn* הוֹפִיעַ Job 3. 4, 37. 15

ἐπιφέρω: *bring a charge against, impute folly to* הִשָּׂא Lev 22. 16

ἐπιφθέγγομαι: *simply, utter, pronounce* בָּטָא Lev 5. 4 Ps 106. 33

ἐπιφθονέω: *bear hate or a grudge against* קָנָא Nu 5. 14 Jes 11. 13 [cf. φθονέω]

- ἐπιφθονος, ον: *liable to envy or jealousy, jealous* (W) אַנְזַר Ex 20. 5 אַנְזַר
Jos 24. 19 Nah 1. 2 [cf. φθονερός]
- ἐπιφλεγέθω, -λέγω: *heat, inflame; metaph., inflame, excite* קִדְלִי Jes 5.
11; metaph., *to be brilliant* קִדְלִי Ex 9. 24 Ez 1. 4
- ἐπιφυλλίζω: *glean grapes in a vineyard* עוֹלֵל Lev 19. 10 Dt 24. 21
- ἐπιφυλλίς: (φύλλον) *small grapes left for gleaners* עֲלֵלִי Jud 8. 2 Jes 17.
6, 24. 13 (φύλλον: *leaf* עֲלֵי Lev 26. 36)
- ἐπιχειρέω: *make an attempt on, attack* (י) עָלָה Ex 24. 11 IS 26. 9
- ἐπιχείρημα, τό: *undertaking, attempt* (י) עָלָה Dt 12. 7; esp. of a
military enterprise (י) עָלָה Jes 11. 14
- ἐπιχλευάζω: *jeer, make a mock of* עֲלֵזָה IIR 2. 23 Hab 1. 10
- ἐπιχρίω: *anoint, besmear* מָשַׁח Gn 31. 13 Ex 29. 7, 30. 26 IS 9. 16;
cf. χρίω
- ἐπίχρισις: *smearing over* מָשַׁח Ex 40. 15 Lev 7. 35 Nu 18. 8; cf. χρίσις
- ἐπίχρισμα: *unguent* מָשַׁח Ex 25. 6; cf. χρίμα, -ισμα: *anointing*
- ἐπίχριστος: *smearred on* מָשַׁח Ex 29. 2 IIS 3. 39 מָשַׁח Lev 4. 3 IIS 1.
14, 21; cf. χριστός
- ἐπιχώριος, α, ον: *of persons, οἱ ἐ. the people of the country, natives* אֲזָרָה
Ex 12. 19, 48, 49 Lev 23. 42 [cf. ἐγχώριος: אֲזָרָה, תּוֹרִי, נִכְרִי]
- ἐπιψάω: *touch on the surface, touch lightly* נָגַח Jes 59. 10 נָגַח Gn 27.
12, 21, 22 נָגַח Ib 31. 34, 37 Dt 28. 29 נָגַח Ps 115. 7; ἐπιψάω: *stroke*
- ἐπιψεύδομαι: *lie still more; feign* כָּזַב Ez 13. 19 כָּזַב Dt 33. 29 Ps 18. 45
כָּזַב IIS 22. 45 [cf. κατα-]; *deceive* כָּזַב IIR 4. 16 כָּזַב Zach 13. 4
- ἐπιψηλαφάω: *feel by passing the hand over the surface; ψηλαφάω: feel or
grope about to find a thing, like a blind man or hoodman-blind*
נָגַח, נָגַח, נָגַח Gn 27. 12, 21-2, 31. 34, 37 Ex 10. 21 Dt 28. 29 Jes
59. 10 Ps 115. 7 Job 5. 14, 12. 25; cf. ἐπιψάω
- ἐπιψοφέω: *rattle at or with, applaud* פָּוּ IIS 6. 16
- ἐπιψύχω: *cool* קָרָה Jer 6. 7
- ἐπογκόω: *stuff* קָנָה Nah 2. 13 קָנָה Prv 29. 21
- ἐποικέω: *to be settled near or with hostile views against* הִשָּׁב IR 21. 10
- ἐποικίδιος, α, ον: *presiding over the house* מוֹשִׁיבֵי Ps 113. 9
- ἐποπτεύω: *keep watch* יָבֵב Jud 5. 28
- ἐπόψομαι: fut. of ἐφοράω (*observe*) הִבִּיט Nu 23. 21 Jes 18. 4; *look upon,
behold* הִבִּיט Gn 15. 5 Ex 3. 6, 33. 8 Nu 21. 9 Hab 2. 15
- ἐπωάδιος, ον: (ᾠόν) *upon the eggs, hatched; ἐπωάζω: sit or brood upon
eggs* בִּיצָה Dt 22. 6 Jes 59. 5 Job 39. 14 בִּיצָה
- ἐπωδός, όν: (ἐπάδω) Subst. *a charm for or against* אֲפֹדֶת Jud 17. 5, 18.
14 Hos 3. 4; = ἐπωδή; cf. ἐπενδύτης
- ἐπωμίς, ή: (ᾠμος) Poet. *shoulder* עֲכוֹם Gn 9. 23, 49. 15 Job 31. 22

- ἐφαιρέομαι: choose as successor כבד Dt 21. 16
 ἐφάμαρτάνω: miss one's aim הִחָטִיא Jud 20. 16 [cf. ἀφ-, ἐξ-]
 ἐφάπτω, ἐπάπτω: as law term, claim as one's property עָבַד Mich 7. 3;
 Pass., to be kindled הִצִּיתָ Jud 9. 49 IIS 14. 30, 31 [cf. ἐξ-]
 ἐφέδρα, ἐπέδρη, ἥ: stable אָרֶה IICH 32. 28 אָרֶה Ib. אָרֶה Ib 9. 25
 ἐφεδρεία, ἥ: in war, reserve; lying in wait; watchfulness אָרֶב Jos 8. 7
 אָרֶב Job 37. 8, 38. 40 [cf. ἐνεδρεύω: ambush, ἐνεδρεία: ambush]
 ἐφεδρος, ον: generally, one who waits to take another's place, a successor
 עֲצָר Jud 18. 7
 ἐφέλω: drag or trail after one; οἱ ἐπελκόμενοι the stragglers of an army
 הִנְחָלִים Dt 25. 18
 ἐφέπω: follow, pursue, once in Hom. in hostile sense אָפָה IIS 22. 5
 Jon 2. 6 Ps 40. 13 [cf. ἀμφιβαίνω]
 ἐφέσις, ἥ: (ἐφίημι) a law term, appeal to a judicial tribunal from a lower
 tribunal עָפָה Eccl 5. 7 اِسْتِثْنَاء; (ἐφίεμαι) aiming at a thing, appetite,
 desire אָוָה Dt 12. 15, 18. 6 IS 23. 20 הָאָה Gn 3. 6 Nu 11. 4 Ps
 21. 3; cf. ἀγάπη
 ἐφηβος, ἑφάβος, ὁ: (ἡβη) one arrived at adolescence (i.e. the age of 18
 years) صَبِي شَاب; v. p. 127
 ἐφηβοσύνη, ἥ: age of an ἐφηβος, adolescence سَبَاب
 ἐφηγέομαι: lead to a place נָהַל Ex 15. 13 הִנְיָה Jud 16. 26 Jes 14. 1 Ez
 37. 14, 44. 30 [cf. ἀναπαύω] הִנְיָה Nu 23. 7 IIR 18. 11 Prov 18. 16
 הִנְיָה Dan 2. 25 [cf. ὑφ-]
 ἐφίημι: long for, desire אָהָה Dt 12. 20 Jes 26. 9 Prov 21. 10 אָהָה Nu
 11. 4 Jer 17. 16 Ps 45. 12 אָהָה Ps 119. 131; cf. ἀγαπάω
 ἐφικέομαι: simply, reach or hit with a stick פָּגַע Ex 5. 3 IS 22. 18;
 reach, extend הִנִּיעַ Gn 28. 12 Job 20. 6 IICH 3. 11, 12; reach, attain
 הִנִּיעַ Jes 25. 12 IICH 28. 9; to visit with פָּגַע Gn 12. 17 פָּגַע Ps 73. 5
 פָּגַע Ex 5. 3 הפגיעה Jes 53. 6; v. p. 204
 ἐπίστυμι: set over צָוָה ICH 17. 10; set up הִצִּיב Gn 33. 20 IIS 18. 18
 Jer 31. 21 (20); establish הִצִּיב Ps 74. 17; ordain, prescribe יָצַב
 Esth 1. 8; stop, cause to halt הִשָּׁבִיתָ Jes 21. 2 Ps 46. 10 Neh 4. 5;
 stand by or near הִצִּבָּה Ex 14. 13, 34. 5 Nu 23. 3 Zach 6. 5 Job
 1. 6; in hostile sense, stand against הִצִּבָּה Dt 7. 24 Ps 2. 2 IICH
 11. 13; halt, stop שָׁבַת Gn 2. 2, 3, 8. 22 Jes 24. 8 Job 32. 1
 ἐφόλκιον, τό: (ἐφέλω) small boat towed after a ship نَوْكَة
 ἐφοπλίζω: get ready; fit out, equip, make ready; arm oneself, get ready to
 attack הִעָפִיל Nu 14. 44; cf. ὁπλίζω

ἐφοράω: *observe* רָעָה; *oversee* רָעָה Jer 23. 2, 4 Ez 34. 8, 23 Mich 5. 3, 5; of the gods, *watch over* רָעָה Gn 48. 15; cf. ἀλγέω, θυραυλέω, τρώγω
ἐφόριος, α, ον: (ὄρος) *on the border or frontier*, ἀγορά ἐ., where the people
of the adjacent states met for market and other purposes גָּלִיל
IR 9. 11 Jes 8. 23; ἐφόρια, τά, *boundaries* גְּבוּל Gn 10. 19 IS 5. 6
גְּבוּלָה Dt 32. 8 Jes 28. 25

ἐφορος, ό: (cf. ἐπίουρος) *overseer, guardian, ruler* רָעָה Jer 56. 11 Jer 23.
1, 2 Ez 34. 2 Mich 5. 4 Zach 10. 3; at Sparta, ἑφόροι, οί, *the ephors*;
title of magistrates at Heraclea, in the Eleuthero-Laconian cities,
also of officials of corporations פְּרָשִׁי (פּוֹטִי) Gn 39. 1 Ib 41. 45
פְּרָשִׁי Ib 12. 15; cf. Κάβειροι, οί: *the Cabeiri*, divinities
worshipped especially in Lemnos, Samothrace and Boeotia; sg.
Κάβειρος; freq. in Boeotian inscr. (written -βει-); Καβειρίδες
νύμφαι, and Καβειρώ, ἡ, *the sisters and mother of the Cabeiri* גְּבִירָה

ἐφύμνέω: *chant or utter over* זָמַר Jud 5. 3 IIS 22. 50 Jes 12. 5 Ps 21.
14, 33. 2, 47. 7, 8, 66. 2, 71. 22 שָׁמַח Dt 6. 7 זָמַח Jud 5. 11; *sing a*
dirge or mournful strain זָמַח Ib 11. 40; *sing of* זָמַח Jud 5. 3 Jes 12. 5
ἐφύμνιον, τό: *burden, refrain* קִינָה Dt 28. 37

καθά: Adv. for καθ' ᾧ, *according as, just as* כַּד Gn 47. 30 (כְּתִיב)
IR 2. 3 כִּפִּי Lev 25. 52 Nu 6. 21, 7. 5; also καθάπερ, κατάπερ, *like as*
if, exactly as כַּאֲשֶׁר Gn 7. 9, 8. 21; *like* (כְּרִאיוֹן) Ib 48. 5; = καθώς
καθαγίζω: *devote, dedicate* קָדַשׁ Ex 29. 1, 37 Nu 6. 11 IR 8. 64
הִקְדִּישׁ Nu 3. 13 Dt 15. 19 Jud 17. 3 IIS 8. 11 ICh 26. 26; *make offerings*
קָדַשׁ Ex 29. 27; generally, *burn*, esp. *burn a dead body* דָּשַׁן Ps 20. 4
καθαγνίζω: *purify* קָדַשׁ Lev 16. 19 קָדַשׁ Ez 48. 11; *hallow* קָדַשׁ Ex 29.
1, 37 IR 8. 64 הִקְדִּישׁ ICh 30. 8

καθαιμακτός: *bloodstained* מְאָדָּם Nah 2. 4

καθαιμάσσω, -ατόω: *make bloody, sprinkle or stain with blood*, Pass.,
מְאָדָּם Nah 2. 4

καθαίρεσις: *demolition, destruction* (W) הָרָבָה Lev 26. 31 Jes 49. 19
Jer 25. 13 Ez 33. 24 Mal 1. 4 הָרַם Zach 14. 11 Mal 3. 24
Nu 21. 3; *subjugation* הָרַם Jes 43. 28

καθαιρέω, κατ-, κατάγρημι, λαθελεῖν: of sorcerers, *bring down from the*
sky הִתְנַחֵם Dan 2. 34, 45; נָחַר (נָחַרִין) Ib 2. 27, 4. 4 [cf. δικάζω,
σπαράσσω]; *kill, slay; put down; annihilate, exterminate* (W)
הִחְרִיב IIR 19. 17 הִחְרִיב Nu 21. 3 Dt 3. 6, 7. 2 Jos 6. 21, 10. 28
Jud 21. 11 IS 15. 8, 9, 18, 20 IR 9. 21 Jes 34. 2 Jer 25. 9, 51. 3
Dan 11. 44 קָטַל Dan 5. 19; Pass. הִחְרַב IIR 3. 23 הִחְרַב Ex 22. 19
קָטַל Dan 5. 30, 7. 11 קָטַל Ib 2. 14, 3. 22 הִתְקַטַּל Ib 2. 13

- [cf. ἀτείνω] جزر; *remove utterly from*, Pass., גָּזַר Jes 53. 8 Ps 88. 6 ICh 26. 21 [cf. ἐξοπίλ]; *raze to the ground, demolish* בָּחַר ICh 34. 6 Jes 49. 17 הָחֵרִים Nu 21. 2, 3 Jos 11. 21 עָרַעַר Jer 51. 58; Pass., הָחֵרֵב Ez 29. 12 עוֹרַר Jes 23. 13 הִתְעַרְעַר Jer 51. 58; as law-term, condemn גָּזַר Ez 37. 11 Thr 3. 54 הָחֵרִים Jes 34. 2; simply, *decide* גָּזַר Job 22. 28 Esth 2. 1; *fetch down as a reward or prize* הָחֵרִים Lev 27. 28 Mich 4. 13; Pass., הָחֵרֵב Lev 27. 29 Esr 10. 8; cf. καθίστόω, fut. καθέδομαι: *sit down, take one's seat* تَمَد; *preside* יָשַׁב Ps 29. 10; cf. ἵζω
- καθιερεύω: *sacrifice, offer* הִקְרִיב Lev 1. 13, 7. 29, 23. 8, 16 Nu 28. 2, 26, 27
- καθιερώνω: *dedicate, devote* הִוִּיר Nu 6. 2, 5, 12 הִתְקַדְּשׁ Lev 27. 28; Pass., הִתְקַדְּשׁ Hos 9. 10 הִתְקַדְּשׁ Lev 27. 29 [cf. ἱερῶμα Jos (6. 24) 7. 1]
- καθίζω, κατ-: causal, *make to sit down, seat* הִיָּשִׁיב IR 2. 24, 21. 9, 10, 12 Thr 3. 6 ICh 23. 20; *set, place* הִיָּשִׁיב Gn 47. 6, 11; *encamp* הִיָּשִׁיב IS 30. 21; *set up* יָשַׁב Ez 25. 4; *marry* הִיָּשִׁיב Esr 10. 2, 10, 14, 17, 18 Neh 13. 23, 27
- [καθίζω, in the sense 'marry', is a Hebraism used exclusively by the LXX; the genuine homologue is συνηύω, q.v.]
- καθικετεύω, κατ-; strengthd. for ἱκετεύω (*supplicate, beseech; beg of one* that חָכָה Jes 30. 18 פָּנַע Gn 23. 8 Ruth 1. 16 اِسْتَشْفَعْ اِلَى شَيْخِ entreat earnestly חָכָה Jes 8. 17, 64. 3 Ps 33. 20 Job 32. 4 הִפְגִּיעַ Jes 53. 12, 59. 16 Jer 36. 25; cf. ἱκετεύω; p. 214
- καθικατέωμαι: *reach, touch* הִגִּיעַ Jes 6. 7 Jer 1. 9 Ps 88. 4 הִשִּׁיג Ez 3. 13; κατακόμενον, τό, *that which comes to one, one's share of an inheritance*, הִגִּיעַ Eccl 8. 14
- κάθισμα: *seat* מוֹשֵׁב IS 20. 18, 25 Ez 28. 2 Ps 132. 13 כִּסֵּא Cant 1. 12; cf. ἵσμα
- καθιστάνω, -τημι: *set down* حָط; *set up, erect, of stones* הִצִּיב Jer 31. 21 (20); *replace, restore* הִסָּה Gn 31. 39; *set in order, array, of soldiers* הִצִּיב Gn 21. 28; *ordain, appoint* הִצִּיב Neh 13. 13 צִוָּה IR 1. 35; *to be established or instituted, prevail* נָצַח Ps 82. 1, 119. 89 [cf. σέβωμαι]
- καθοράω, κατ-; fut. κατόψομαι, 3 sg. pf. καταώπηται, aor. 1 καταώθηται: *look down* הִבִּיט Jes 51. 6, 63. 15 Ps 33. 13, 104. 32; *see distinctly* הִבִּיט Hab 1. 5; *descrie, perceive* הִבִּיט Nu 23. 21; *behold* הִבִּיט Ib 12. 8, 21. 9 Jes 51. 1, 2, 63. 5 Hab 2. 15 Ps 13. 4, 84. 10, 91. 8, 119. 15; *observe* הִבִּיט Jes 18. 4 Hab 2. 15 Ps 119. 15 Job 6. 19; *to look and see whether* הִבִּיט Thr 1. 12
- καθώς: Adv. = καθά; of Time, *as, when* כַּאֲשֶׁר Gn 18. 33, 20. 13
- κάπ: Ep. for κατά before π, φ

- καταβάλλω, Ep. 3 sg. κάββαλε, imp. καταβαλόντων: *throw down; drop*
הפיל Dt 25. 2 IIR 6. 5 פלח IIR 4. 39; *strike down* with a weapon,
slay הפיל Ib 19. 7 Ez 6. 4 Piv 7. 26; *cast down* or *away*, *cast off*,
reject הפיל Jud 2. 19 Ps 106. 26; *let fall*, *drop* הפיל Jud 2. 19 IS 3.
19; *throw down* seed, *sow* הפיל Ps 106. 27; *let fall*, *drop*; *set down*
הבל Cant 8. 5; *to be the author of*, *commit to writing* כתב Ex 24. 12,
34. 1 (a spurious or secondary homology; cf. γράφω, κατα-)
καταβαπτίζω: *dip* טבל Gn 37. 31; Pass., *to be submerged* וטבל Jos 3. 15
הטבע Jer 38. 22; *drown* טבל Job 9. 31 טבע Ex 15. 4; cf. καταδύω
καταβάπτω: *dip*; *soak*, v. καταβαπτίζω; *dye*, *colour* היטיב IIR 9. 30; Pass.,
deep-coloured טבול Ez 23. 15
καταβιβρώσκω: *eat up*, *devour* בער Ex 22. 4 הבעיר Ib. [cf. δια-]
καταβολή: *throwing down*, esp. *begetting* הבל Job 39. 3; *paying down*,
esp. by instalments; money as a *deposit* by way of caution הבל
Ez 18. 12 הבלה Ib 18. 7; *periodical attack* of illness, *fit* הבל Hos
13. 13 Ps 18. 5
καταβρέχω: *drench*, *soak*, *steep*; Pass., מרבה Lev 7. 12; cf. δια-
καταβρύκω: *bite in pieces*, *eat up* כרס Ps 80. 14; cf. κατατρώγω
καταγελάω: *laugh*, *jeer at*; *laugh scornfully*, *mock*; *deride* הלעץ IICh 36.
16 הלעץ Ps 22. 8 Job 21. 3 Neh 2. 19, 3. 33 IICh 30. 10
καταγιγνώσκω: *lay as a charge against* a person, *pronounce a verdict against*
הכח Ps 105. 22; Pass., *to be condemned* מהחכמ Ib 58. 6; cf. ἀνα-
καταγλωττίζω: *use the tongue against* another לץ Ps 101. 5 לץ Piv
30. 10
κατάγνυμι, late pres. κατάσσω, κατεάσσω: *break in pieces*, *shatter* נדע
Dt 7. 5, 12. 3 Jes 45. 2 IICh 34. 4 נחס Job 30. 13 נתץ Lev 14. 45
Dt 7. 5 Jud 6. 30 נתץ Dt 12. 3 IICh 31. 1; Pass., *to be broken*, *to be*
shattered נדע Jes 9. 9 נתץ Jud 6. 28 נתץ Lev 11. 35; v. p. 166
καταγράφω: *prescribe*, *ordain* כתב Jes 10. 1; cf. καταβάλλω
κατάγω: *reduce to a state* הציג Jer 51. 34 Job 17. 6; cf. προσ-
καταδάκνω: *bite* נשך Jer 8. 17; cf. δακνάω; p. 157
κατάδεσις, -σμος: *binding fast*; *binding by magic knots*; hence, *spells*,
enchantments, in pl. קשרים Jes 3. 20 Jer 2. 32
καταδέω: *bind fast* קשר Gn 44. 30 Dt 6. 8 Jos 2. 18 IS 18. 1 קשר Jes
49. 18 Job 38. 31
καταδιώκω: *follow hard upon*, *pursue closely* הדביק Gn 31. 23 Jud 18.
22, 20. 45 IS 31. 2 IIS 1. 6
καταδουλεύομαι, -λίζω, -όω: *reduce to slavery*, *enslave* תולל Ps 137. 3
καταδύω or -δύνω: *go down*, *sink*, *set*, esp. of the sun שקע Nu 11. 2
Jer 51. 64 Am 8. 8, 9. 5; causal, *make to sink*, rarely in prose,

- ῥבע Ex 15. 4 הִטְבַּע Jer 38. 22 הִטְקִיעַ Ez 32. 14 Job 40. 25; cf.
 ἐκδέω, καταβαπτίζω
 κατάθεσις: *payment down, payment; in Law, promise, covenant* הַשָּׂמָה
 Lev 5. 21
 καταθραύω: *break in pieces, shatter* פָּרַק IR 19. 11 שָׁבַר חֲרָק Ex 9. 25,
 34. 1 IIR 11. 18 Jes 21. 9 Jer 43. 13 Ps 29. 5, 48. 8
 καταθρώσκω: *leap down* נָתַר Lev 11. 21; cf. ἐκ-
 καταθύω: *sacrifice* זָבַח IR 3. 2, 8. 5 IICH 30. 22, 33. 22 فَضَحَى
 καταιδέομαι: *feel shame or reverence before another, stand in awe of him*
 הִתְיַוָּה Dan 9. 4 Esr 10. 1 Neh 9. 3; *to be ashamed to do a thing*
 הִתְיַוָּה Lev 5. 5, 16. 21, 26. 40 Dan 9. 20 Neh 1. 6
 καταίθω: *kindle* אִירָה Jes 50. 11
 καταίνεσις: *betrothal* خُطْبَة خطوبه
 καταινέω: *grant, promise; esp. promise in marriage, betroth* خُطِبَ
 καταισχύνω: = καταχέζειν (*befoul*) קִדַּשׁ IS 21. 6 Jes 65. 5
 κατακαίνω: = κατακτείνω (*kill, slay*) הִקְרַע Nu 25. 4 IIS 21. 6 הִקְרַע
 Ib 21. 13
 κατακαίω: *burn completely; to be burnt* אָכַל Ex 3. 2 Nah 1. 10 Neh 2. 3
 κατακενόω, strengthd. for κενόω: *empty, make space empty* הֶאֱוִיַח Jes
 19. 6 חָלַל Ez 28. 9 פָּנָה Gn 24. 31 Lev 14. 36 Jes 40. 3 Mal 3. 1
 חָלַל Ez 32. 26 חָלַל Jes 53. 5; *desert* הֶעֱרִיחַ ICh 28. 9 חָלַל Thr 2. 2
 פָּנָה Zeph 3. 15
 κατακληιδόω, strengthd. for κηליδóω: *stain, soil* אִמָּלַח Jes 63. 3; Pass.,
 אִמָּלַח Jes 59. 3 Thr 4. 14 אִמָּלַח Jes 9. 4; metaph., *defile, sully* אִמָּלַח
 Mal 1. 7; Pass., אִמָּלַח Dan 1. 8 אִמָּלַח Mal 1. 12 Esr 2. 62
 κατακινέω, strengthd. for κινέω: *set in motion, simply move* הִנִּיעַ IIS
 15. 20 IIR 19. 21 Am 9. 9 Dan 10. 10; *alter* שִׁנָּה IIR 25. 29 Jer 2. 36
 שִׁנָּה Eccl 8. 1 הִשְׁתַּנְּהָה IR 14. 2; *disturb* הִנִּיעַ IIS 15. 20 IIR 23. 18
 κατακλείς or κατάκλεις, -κληίς: *sheath for a pin* הִעֲרָה IS 17. 51 IIS 20.
 8 Jer 47. 6; cf. τὸ ξυρόν
 κατακληρονομέω: *leave as an inheritance* הִנְחִיל IS 2. 8 ICh 28. 8 הִנְחִיל
 Lev 25. 46
 κατακληρόω, -ουχέω: *receive as one's portion. esp. of a conquered
 country, divide among themselves, portion out; assign as a portion,
 portion out to colonists* הִנְחִיל Nu 33. 54
 κατακοιμάω: (κεῖμαι) causal, *put to sleep* הִשְׁכִּיב IIS 8. 2 IR 3. 20, 17. 19
 הִשְׁכִּיב IIR 4. 32 Ez 32. 32 [cf. κεῖμαι, κοιτάζω]
 κατακόπτω: *cut down, fell, of trees* יָקַח Jes 10. 34 קָצַע Nu 15. 32; *cut in
 pieces, cut up* חָתַח IIR 18. 4 Jes 2. 4 IICH 34. 7 קָצַץ Ex 39. 3 IIR

24. 13 Ps 46. 10 שָׁק Ex 5. 7 IR 17. 12; Pass., חָכַח Mich 1. 7; *cut down, massacre, butcher* חָכַח Job 4. 20; in a military sense, *cut in pieces, 'cut up'* חָכַח Zach 11. 6 חָכַח Nu 14. 45 Dt 1. 44; Pass., חָכַח Jes 24. 12 Jer 46. 5; generally, *break in pieces, destroy, fretted in pieces* חָכַח IICh 15. 6 חָכַח Job 4. 20; cf. συγ-; p. 224
- κατακροάομαι: *listen attentively* כָּתַר Job 36. 2
- κατακρύπτω: *hide, conceal, cover* (W) חָפַץ Job 17. 13 Cant 2. 5 חָפַץ Jos 6. 17 IIR 6. 29; Pass., נָחַת (נָחַת) IIR 6. 9 חָבַא Job 24. 4 חָפַץ Prv 28. 12 [cf. חָבַא] חָפַץ Jes 42. 22; *use concealment, conceal oneself or one's true nature* חָפַץ Gn 3. 8 IS 13. 6 IIR 11. 3 חָפַץ IS 28. 8 IR 22. 30; cf. ἐπι-
- κατακυλίνδω, -κυλίω: *roll down* גָּלַל Jer 51. 25 [cf. ἀπο-]
- καταλείπω: *bequeath* חָלַף (cf. γεννάω: *beget*); *leave, forsake, abandon* חָרַץ Dt 31. 6 Jos 1. 5; *leave alone* חָרַץ IIR 4. 27 Job 7. 19
- κατάλειψις: *posterity* חָלַף; cf. γόνος: *offspring; progeny* (W)
- καταλευκώω: *whiten* הָלַבַּח Jes 1. 18 Joel 1. 7 Ps 51. 9
- καταλέω: *grind* מָלַעַח Joel 1. 6 Prv 30. 14 Job 29. 17 מָלַעַח Ps 58. 7
- καταμαρτυρόμαι: *foretell against or about one* הָזַיַּא Ez 12. 10; cf. ἀναφέρω
- καταμεγαλυνέομαι: *strengthened. for* μεγαλυνέομαι, *exalt oneself against* הָגַדִּיל Ps 35. 26
- καταμεθύσκω: *make drunk, intoxicate* (W) חָסַר Jer 51. 7 חָסַר Dt 32. 42 Jer 51. 57
- καταμελέω: *give no heed to, neglect* הָהַעֲלֵם Jes 58. 7 Ps 55. 2
- καταμύω, Ep. καμμύω: *close the eyes* עָצַם Jes 33. 15 עָצַם Ib 29. 10 עָצַם IS 4. 15 IR 14. 4
- κατανείφω, -νίφω: *snow all over, cover with snow; metaph., sprinkle as with snow* הָנִיף Ps 68. 10
- κατανίζω (pres. -νίπτω): *wash well* כָּבַשׁ Gn 49. 11 Ex 19. 10 Mal 3. 2; *wash out, purge* כָּבַשׁ Jer 4. 14 Ps 51. 4, 9
- κατανικάω, strengthened. for νικάω: *conquer, vanquish; generally, overpower* נָצַח Ps 44. 6
- κατανίπτης: *washer; at Athens, he who washed the peplos of Athena* כֹּבֵשׁ Jes 36. 2
- κατανοτίζω: *bedew* מָוַג Ps 65. 11 מָוַג Am 9. 13 (?) נָדַי
- καταντίον, Adv.: *facing one* קָדָם Ps 139. 5 קָדָם Dan 2. 6, 9, 10 נָדָם [cf. κατέναντα, -τίον]
- κατανύσσω: *stab, gouge* נָקַר Nu 16. 14 Jud 16. 21 [cf. ἐξορύσσω]

καταξέω: *carve* קָרַח Nu 21. 18; in Pass., קָרַח IR 6. 35 Ez 8. 10 קָרַח
Job 19. 23; cf. ἐπιγράφω

καταξηραίνω: *dry up* הִקְרַיִב IIR 19. 24 Jes 50. 2; Pass., הִקְרַב Jud 16. 7

καταξιών: in bad sense, *degrade* הוִיל Thr 1. 8

καταξυράω: *shave close* גָּלַח Gn 41. 14 Lev 14. 9 Nu 6. 9 גָּלַח Jud 16.
17, 22 Jer 41. 5 הִתְגַּלַּח Lev 13. 33 Nu 6. 19 הִקְרַיִח Ez 27. 31
הִקְרַח Ib 29. 18; cf. ξυρίζω

καταπαλταφέτης: *artilleryman* קָלַע IIR 3. 25

καταπάλτης, -πέλτης: (πάλλω) *engine of war for hurling bolts, catapult*
קָלַע IS 17. 50; cf. σφενδόνη

καταπάσσω: *sprinkle, strew over* הָזַח Ex 29. 21 Lev 4. 6, 14. 7, 16 Nu
19. 4, 21 Jes 52. 15 طَش [cf. δια-, καταρραίνω, διασπείρω]

καταπήγνυμι, -ύω: *stick fast in something* דָּבַק Dt 28. 21 הִדְבִּיק Ez 3.
26 [cf. ἐπι-]

καταπίμπλημι: *fill quite full* מָלֵא Dt 6. 11 IIR 21. 16 Ps 129. 7; *fill*
full of מָלֵא Ex 28. 3, 35. 35 Jes 33. 5 Jer 51. 14, 34

καταπνέω, -είω: *blow or breathe upon or over* הִנְפִּיחַ Ez 21. 36

καταποικίλλω: *deck with various colours or in diverse modes, mottle*; Pass.,
שָׂבַע Ex 28. 20; *embroider (W)* שָׂבַע Ib 28. 39

καταπονέω: *subdue after a long struggle; handle roughly, crush, damage;*
maltreat, oppress מָצַח Gn 15. 13, 16. 6, 31. 50 Ex 1. 11, 22. 21 Nu
24. 24 Dt 26. 6 Jes 60. 14; esp. in Pass., מָצַח Jes 53. 4 Ps 119. 71
הִתְמַצַּח Gn 16. 9

καταπρίω: *saw up, saw asunder, cut into pieces* הִקְרַח Jer 18. 21 Ez 35. 5
Ps 63. 11; cf. πρίω/בָּרַא/נָשַׁר Jos 17. 15. 18 ICh 20. 3

κατάπυγος, ον: = καταπύγων, ὁ, ἡ, *given to unnatural lust* קָדַשׁ Dt 23.
18 IIR 23. 7 קָדַשׁ Gn 38. 21 Dt 23. 18 Hos 4. 14

καταπυγοςύνη: *unnatural lust* קָדַשׁ IR 14. 24, 22. 47

καταπύγων: *the middle finger (used in an obscene gesture)* אֶצְבַּע Jes
58. 9

καταπύθω: *putrefy* הִבְאִישׁ Ex 5. 21, 16. 24 Eccl 10. 1 עָפְן Ib. עָפְן;
Pass., *become putrefied* הִבְאִישׁ ICh 19. 6 תִּעָפֵן

κατάραμα: *curse* מָאָרַח Mal 3. 9 Prv 3. 33, 28. 27

καταράομαι: *call down curses upon, curse, execrate* הָאֵלַח IR 8. 31 אָרַר
Gn 5. 29 אָרַר Thr 2. 7 קָלַל Gn 8. 21, 12. 3 Ex 21. 17, 22. 27
IIS 16. 7 IIR 2. 24 Job 3. 1 Neh 13. 2, 25 הָאִיר Jes 27. 11;
Pass., אָרַר Mal 3. 9 קָלַל Job 24. 18 מָאָרַח Nu 5. 18 יוֹאָרַח Nu 22. 6
[cf. ἐπι-]

καταράσσω, -δω, καταρράσσω, -δω: *dash down, break in pieces* רָצַץ Ps

74. 14 Job 20. 19 ICh 16. 10 רָצַץ Jud 10. 8 הָרִיץ Jud 9. 53

καταρραίνω: *besprinkle, sprinkle* וָרָה Ps 139. 3 וָרָק [cf. κατασπείρω]

καταρρακτήρ, -της (from καταρράσσω), or καταράκτης (from καταράσσω): as Subst., *waterfall, cataract* شلال

καταρρήγνυμι and -ύω: *break down; tear in pieces* נָדַם Nu 24. 8; Pass., *to be broken down; to be broken in pieces; comminuted, crumbling soil* הִתְרַעַע Jes 24. 19

καταρρυσόμαι: Pass., *become wrinkled* تَقَلَّصَ تَقَلَّصَ

καταρχή: *beginning* הֶחֱלָה Gn 13. 3 IIS 21. 9, 10 הֶחֱלָה Hos 1. 2 [cf. γένεσις]

κατάρχω: *begin* הֶחֱלָה Gn 6. 1 הֶחֱלָה Ib 4. 26

κατασβέννυμι or -ύω: *put out, quench* כָּבַה IIS 21. 17 Jes 1. 31; metaph., כָּבַה IIS 14. 7; of passions, כָּבַה Cant 8. 7

κατασείω: *shake down* נָעַר Neh 5. 13; *throw down* נָדַה Ps 36. 12; *shake the head in token of contempt* הִנִּיד Jer 18. 16; cf. κατακαίω

κατασκευάζω: *furnish, equip fully; prepare, make ready for* מָכִן Ex 19. 11 מָכִן Nu 21. 27 מָכִן IR 5. 32 Ps 78. 8 מָכִן Prv 21. 31 Esr 7. 10; *construct, build* מָכִן Jud 16. 26 מָכִן Hab 2. 12 מָכִן IR 6. 19 ICh 33. 16, 35. 20 מָכִן Ez 40. 43 Zach 5. 11; generally, *prepare, arrange, establish* מָכִן Gn 43. 16, 25 Ex 16. 5 Jos 4. 4 Jer 51. 12 Zeph 1. 7 Ps 7. 14 Esth 6. 4 ICh 22. 3 (2); *establish* מָכִן IIS 7. 16 מָכִן Ib 7. 13 Hab 2. 12 מָכִן IS 13. 13 IIS 5. 12 IR 2. 24 Ps 103. 19 ICh 12. 1 Jes 16. 5; *prepare for the purpose* מָכִן Esr 7. 10 ICh 28. 2; *prepare oneself or make ready for doing* מָכִן Ez 38. 7 מָכִן Ps 59. 5 מָכִן Esr 7. 10

κατασκευάσμα: *work of art, esp. building, structure* מָכִן Ex 15. 17 IR 8. 13, 49 Jes 4. 5 Ps 104. 5 מָכִן Esr 3. 3 מָכִן Zach 5. 11; in pl., *engines of war; contrivance* מָכִן IR 7. 27, 28

κατασκηνάω: = -νόω, *take up one's quarters, encamp* מָכִן Gn 14. 13, 35. 22 Nu 24. 2 Mich 4. 10 Ps 120. 5; generally, *rest* מָכִן Ex 24. 16, 40. 35 Jos 22. 19 IIS 7. 10; *settle, of birds* מָכִן Jes 13. 21 Ez 17. 23 Ps 55. 7; cf. σκατήμα/מִשְׁכָּן

κατασκοπέω: *spy out, reconnoitre* تَجَسَّسَ

κατάσκοπος: *one who reconnoitres, scout, spy* جاسوس

κατασπείρω: *sow, plant* זָרַע Jes 40. 24; *beget* הִזְרִיעַ Gn 1. 11 Lev 12. 2; *spread as in sowing* וָרָה Lev 26. 33 Jer 31. 10 (9), 49. 32 Ez 12. 15, 20. 23 Prv 15. 7, 20. 8, 26; Pass., *to be spread abroad, dispersed* וָרָה Jes 30. 24; *besprinkle* וָרָה Ps 139. 3 וָרָה Jes 1. 6 Job 18. 15

- κατασπένδω: *pour as a drink-offering* נָסַךְ ICh 11. 18 הָסִיךְ Gn 35. 14
 Nu 28. 7 IIS 23. 16 [cf. ICh 11. 18] Jer 7. 18, 44. 17 Ps 16. 4;
 Pass., הָסַךְ Ex 25. 29, 37. 16
- κατασπεύδω: *urge, hasten on* בָּהֵל IICh 35. 21 הָבֵיל Esth 8. 14
 IICh 26. 20; *make haste, hasten* בָּהֵל Eccl 5. 1, 7. 9 הָבֵיל Esth 6. 14
- καταστέφω: *deck with garlands, crown, wreath* הִכְתִּיר Ps 142. 8; *encircle*
 כִּתֵּר Jud 20. 43 Ps 22. 13
- καταστολίζω: *clothe, dress* (Pass.) הָתַל Ez 16. 4 הָתַלְתִּי Ib.
- κατασώχω: *rub in pieces, pound* דָּכָא Ps 51. 10 Prv 22. 22 Job 19. 2
 Thr 3. 34 דָּכָא Job 22. 9 הִדְכָא Job 5. 4 הִדָּק Ex 30. 36 IIS 22. 43
 IIR 23. 6, 15 Mich 4. 13 IICh 15. 16, 34. 4. 7 הִדָּק Jes 28. 28;
 cf. δαίζω
- καταταχέω: *accelerate* הָחֵץ Jud 20. 37 Jes 5. 19, 60. 22; *escape by*
superior speed הָחֵץ Ps 55. 9
- κατατείνω: *rack, torture; overwork* הָטָה Am 5. 12 Mal 3. 5; *tend; strive*
earnestly הָטָה Ex 23. 2; *stretch* הָטָה Jer 6. 12; *stretch, extend downwards*
 הָטָה Gn 24. 14 Ps 88. 3, 116. 2; v. p. 183
- κατατέμνω: *cut in pieces, cut up* נָתַח Lev 1. 6, 12 Jud 19. 29, 20. 6 IS
 11. 7 הָתַם Ez 24. 10
- κατατεύχω: *make, construct* עָצַב Job 10. 8
- κατατήκω, -τάκω: *melt* הָגִיחַ Ez 22. 20 הָגִיחַ Ez 22. 20 הָתַךְ Ib. הָתַךְ
 Ib 22. 22
- κατατίθῃμι: *place, put, lay down* הָגִיחַ Lev 16. 23 Nu 17. 19, 19. 9 Dt
 26. 4 Ez 5. 13, 37. 1; *deposit* הָקַחְתִּין (נָתַח) Esr 6. 1 הָקַחְתִּין Ib
 6. 5 הָקַחְתִּין Ib 5. 15; *deposit in the tomb, bury* הָגִיחַ IR 13. 30; *sow seed*
 הָגִיחַ IS 2. 20; *lay down, make a road* נָתַן Ps 18. 33 הָחִיר IIS 22. 33
 [cf. Ps 18. 33]; *dish up, serve* הָגִיחַ Gn 43. 31 IS 9. 24 הָרַם Gn 24. 33;
lay down in a place; of the dead, bury הָגִיחַ IR 13. 31 הָרַם Gn 50. 26;
make a testamentary disposition צָוָה Gn 49. 29, 33, 50. 16; v. p. 148
- κατατιλάω: *make dirt over* עָלַל Job 16. 15, κατὰ τῆς κεφαλῆς κατατετι-
 λῆσθαι, Artemidorus Daldianus 2. 26 [cf. καταλύω]; Pass., הָתַלְלַל
 IS 31. 4
- κατατίλλω: *pull to pieces* סָלַא Jos 9. 5
- κατατρίβω: *of clothes, wear out—hence metaph., οἱ τὰ βήματα κατατε-
 τριφότες, i.e. constant frequenters of the tribune, Isocrates, Epistolae*
 8. 7; cf. הָרַבְתִּי יְדִירְכִי Hab 3. 19—הָרַבְתִּי Job 28. 8; *of persons,*
wear out, exhaust הָרַבְתִּי Jud 20. 43
- κατατρίζω, strengthd. for τρίζω: *grind* طَرَسَ; *gnash* הָרַק Ps 35. 16 Job
 16. 9 حَرَقَ; cf. βρύκω, τρίζω

- κατατρύχω: *wear out, exhaust* הַטְרִיחַ Job 37. 11 יָנַע Jos 7. 3 Eccl 10. 15 הִוָּנַע Jes 43. 23, 24 (τρύχωσις/הִוָּנַע Dt 1. 12 Jes 1. 14 Eccl 12. 12 exhaustion, distress)
- κατατρώγω: *eat up, esp. fruits and vegetables* כָּרַס Ps 20. 14
- κατατυγχάνω: *hit one's mark, reach the object of; abs., to be lucky or successful* הִשְׁכִּיל Dt 29. 8 Jos 1. 7, 8 IS 18. 5, 14, 15 IR 2. 3 IIR 18. 7 Jes 52. 13 Jer 10. 21, 20. 11 Ps 101. 2 Prv 17. 8 (?)
- κατατύπτω: *pound* הִתְדַּפֵּק Jud 19. 22 נָחַץ (κατα-/שַׁעַל)
- καταυγάζω: *shine upon, illuminate* הִנִּיחַ IIS 22. 29; intr., *shine brightly* הִנִּיחַ Jes 13. 10
- καταυλέω: *play on the flute* הִלֵּל IR 1. 40
- καταυλίζομαι: *to be under shelter of a hall, house, tent* אָהַל Jes 13. 20 [cf. οὐν μὲν καταυλίσθητε, Euripides *Rhesus* 518, Now to your tents (W) לֹא־הָיָה לָהֶם אָהֶל IR 12. 16]; cf. αὐλίζομαι
- καταφαρμακεύω: *dose with drugs; anoint with drugs or charms* רָקַח IICH 16. 14 [cf. הרקח/enchanted potion]; *poison* הִפְרִישׁ Prv 23. 32
- καταφέρω: *bring down* הִדְבִּיר Ps 18. 48, 47. 4 [cf. IIS 22. 48]
- καταφεύγω: *flee and take refuge, flee for protection* הִעֲזָרָה Jer 4. 6, 6. 1
- καταφθέγγω: *sound loudly* הִקְהִיחַ Jes 8. 19
- καταφθείρω: *destroy* נָחַץ Dt 12. 3 IICH 33. 3 נָחַץ Jud 6. 28 הִתָּן Lev 11. 35; cf. καταγνυμι
- καταφύω: *ruin, destroy* אָבַד Nu 33. 52 Dt 12. 2, 3 IIR 11. 1, 21. 3 Jes 26. 14 Jer 12. 17, 15. 7 Ez 22. 27 Ps 9. 6 Prv 1. 32 Thr 2. 9 Esth 3. 9 אָבַד; = καταφθινύω
- καταφλέγω: *burn up, consume, burn down (W)* בָּלַע Nu 4. 20 Ps 21. 10 כָּלַה Jes 10. 18 Ez 22. 31 Zach 5. 4 שָׁלַח Jud 1. 8 IIR 8. 12 Ps 74. 7; v. ἐκ-, ἐκπυρόω
- καταχέω, -εύω: *pour, shower down* וָקַע Job 36. 27 יָצַק Lev 2. 1, 8. 15 IIR 3. 11, 4. 4, 41 Jes 44. 3 Ez 24. 3 Job 29. 6, 38. 38 הִצִּיק IIR 4. 5 הִצִּיק Lev 21. 10 נָחַץ Ex 9. 33 كَبَسَكَ; metaph., יָצַק Jes 44. 3 הִצִּיק Ps 45. 3 נָחַץ Jer 42. 18 Job 3. 24 Dan 9. 11 נָחַץ Jer 42. 18 Nah 1. 6; *cause to flow* הִשְׁכִּיב Job 38. 37; *to have metal melted* וָקַע Mal 3. 3 וָקַע Ps 12. 7 ICh 28. 18 יָצַק Ex 25. 12, 26. 37 IR 7. 46 יָצַק Job 28. 2 IICH 4. 3 הִצִּיק Jos 7. 23 הִצִּיק IR 7. 23 Job 37. 18 נָחַץ Ez 22. 21, 24. 11 הִתָּן IIR 22. 9 Ez 22. 20 Job 10. 10 הִתָּן Ez 22. 20 הִתָּן Ib 22. 22 [cf. πήκω, ἐν-, ἐπι-, κατα-]
- καταψεύδομαι: *tell lies against, speak false of, accuse falsely* כָּזַב Job 34. 6 הִכְזִּיב Job 24. 25 כָּחַשׁ Jos 24. 27 Jes 59. 13 Jer 5. 12 Prv 30. 9;

κατοικίζω: *settle, establish* הוֹשִׁיב IIR 17. 6, 24 Jer 32. 37 Ez 26. 20
 סֵכֵן Nu 14. 30 Jer 7. 3, 7 הַשְׁכִּין Gn 3. 24 Ez 32. 4; *colonise, people
 a place, Pass.*, הוֹשִׁיב Jes 5. 8, 44. 26; *bring home and re-establish there,
 restore to one's country* הוֹשִׁיב Ez 36. 11

κατοικισμός: (in pl.) = κατοίσεις, *habitation* מוֹשֶׁב Ex 10. 23 IR 10. 5
 Ez 6. 14, 34. 13, 48. 15 Ps 107. 4 ICh 6. 39

κάτοικος: *inhabitant, esp. of military colonists* תוֹשֵׁב Gn 23. 4 Ex 12. 45
 Lev 22. 10, 25. 40, 45, 47 IR 17. 1; cf. οἰκέτης, οἰκητής

κατοιμώζω: *bewail, lament* הָהִים Ps 55. 3

κατορθόω: *metaph., keep straight, set straight* אָצַר Jes 3. 12, 9. 15
 אָסַר Ib. יָצַר Prv 3. 6, 4. 25, 15. 21 הוֹשִׁר Jes 45. 2 הַיִּשֵּׁר Ps 5. 9;
Pass., succeed, prosper; intr. as in Pass., go on prospering, succeed, opp.
 πταίειν (כָּסַל, נָפַח *stumble, trip, fall*) הִרְשִׁיעַ Prv 12. 2; of success in
 war הִרְשִׁיעַ IS 14. 47; v. pp. 633-4

κατωθέω: *push down; Pass.*, דָּחָה Ps 36. 13

κάτωμος: *low in the shoulder or forequarter* קִתְף Ex 28. 12 Dt 33. 12
 Jes 46. 7 Ez 24. 4, 34. 21 Job 31. 22 [cf. ἐπώμις: *poet., shoulder*
 סֶכֶם Gn 9. 23, 21. 14 Jes 10. 27 Job 31. 22]

μεθερμηνεύω: *translate* עָרַב; freq. in Pass. מִתְּרַגְּמִים Est 4. 7 [spurious
 homology; cf. μεταγράφω]

μεθίημι, imp. 3 pl. μέθουσιν Od. 21. 377, Ep. μεθίσκασιν: *let loose, let go
 what is bound, stretched or held back* נָטַח IS 4. 2; *release a
 prisoner, set one free to do as he will, dismiss, a wife, dismiss (W)*
 פָּטַר ICh 23. 8; *Pass., let loose (as if from a leash)* נָטַח Jes 33. 23;
give up, abandon נָטַח Jud 6. 13 Jer 12. 7 Prv 17. 14; of liquids,
let flow, let drop נָטַח Jud 5. 4 Joel 4. 18 Job 29. 22 Cant 5. 5, 13
 נָטַח Hos 12. 15 הִטִּיף Am 9. 13 Mich 2. 11 פָּטַר Prv 17. 14; of
 words, *utter* הִטִּיף Ez 2. 12 Am 7. 16; *throw aside, give up* נָטַח IS
 10. 2; *abandon, neglect* נָטַח Jud 6. 13 IS 17. 28 Prv 1. 8; *permit*
 נָטַח Gn 31. 28 נָתַן Nu 21. 23; v. ἀντεῖπον

μείγνυμι or μίγνυμι, also μ(ε)γύω: *mix, strictly of liquids* מִחַל Jes 1.
 22 [cf. μίκτός] מִסָּךְ Ps 102. 10 מִסָּךְ Ps 28. 3; generally, *join,
 bring together, in various ways*: מִסָּךְ Cant 1. 4; in hostile sense, *join
 battle hand to hand* מִסָּךְ Jud 20. 37; *come to; mix in fight* מִסָּךְ Ib
 4. 7; in Hom. and Hes. most freq. of the sexes, *have intercourse
 with, both of the man and the woman* מִזֶּה Cant 7. 3 [cf. μίξις]

μεταβαίνω: *pass over* סָבַב IR 2. 15 Ez 42. 19; *pass from one state to
 another, make a transition; pass to another place or state* סָבַב Nu 36. 7

μεταβιβάζω: causal of μεταβαίνω, *carry over, transfer* סָבַב IR 2. 15

- הִסֵּב IIR 16. 18 Jer 21. 4; *lead in a different direction, change the course or form* וָסֵב Nu 34. 4 סִבֵּב Ps 114. 3, 5 סִבֵּב IIS 14. 20 הִסֵּב IR 18. 37 Jer 21. 4 Ez 7. 22 Esr 6. 22 IICH 35. 22; *go after, follow a pursuit eagerly* סִבֵּב Jer 31. 22 (21)
- μεταγινώσκω: *change one's mind, repent* הִתְיַדַּח Dan 9. 4 Esr 10. 1 Neh 9. 3; c. acc. rei, *change one's mind about, repent of* הִתְיַדַּח Lev 5. 5, 16. 21, 26. 40 Dan 9. 20 Neh 1. 6 [μεταγινώσκω is an associate verb of εἶδω/יָדַע. Like יָדַע, but unlike εἶδω, it has preserved the meaning of 'carnal knowledge'. It has also preserved the meaning of 'repentance', which εἶδω also had, and of which there is a clue in τὸ συνειδός (sub v. σύννοια) meaning *acknowledgement*, and in הִתְיַדַּח, for הִתְיַדַּח—like הִקְצִיעַ/הִקְצָה in Lev 14. 41]
- μεταγράφω: *copy, transcribe; rewrite, alter or correct what one has written; translate* תִּרְגֵּם Esr 4. 7
- μεταίρω, πεδ-: *lift up and remove, shift* הִעִיר Joel 4. 7
- μεταίχμιος, πεδ-: *between two armies; but usu. Subst. -ov, space between two armies* בֵּינֵם IS 17. 23
- μετακινέω: *change, alter* שָׁנָא IIR 25. 29 Ps 34. 1; Pass. יָשַׁנְתִּי Thr 4. 1 קָנָה Eccl 8. 1 הִשְׁתַּנְּתָה IR 14. 2
- μετακομίζω: *transport; Med., cause to be carried over* הִשְׁתַּבֵּק Dan 2. 44
- μεταλλάσσω, -ττω: *change, alter* הִלַּךְ Gn 41. 14 הִשְׁתַּלַּח Ib 31. 7, 35. 21 *exchange, interchange* הִחֲלִיף Lev 27. 10 Jes 9. 9; *substitute* הִחֲלִיף Job 1. 1
- μετανοέω: *change one's mind or purpose, change one's opinion and think that it is not; repent* הִתְנַחֵם Gn 6. 6 Ex 13. 17 IS 15. 29 Jer 15. 6 הִתְנַחֵם Nu 23. 19; cf. ἐπι-
- μεταξύ, μετοξύ: *prop. in the midst* קִצָּה Gn 47. 2 Ez 33. 2 קִצָּה Jud 18. 2 IR 12. 31 תֵּן Gn 19. 29, 23. 10 Ex 3. 2, 12. 31 Nu 3. 12, 4. 2 Dt 4. 15; *in the middle of* בְּתוֹךְ Gn 15. 10 Nu 35. 5 Jos 8. 22 בְּתוֹךְ, תֵּן Gn 1. 6 Ex 2. 5 Nu 2. 17 Ez 11. 23; v. ἐντός
- μεταφέρω: *carry across, transfer, divert, shift* שָׁלַח Jer 22. 17 הִסֵּב Jer 16. 13 Jon 1. 4 הִסֵּב IIS 17. 13 הִעֲבִיר Gn 47. 21 Jos 7. 7 Ps 136. 14 Esth 8. 2 IICH 35. 24; v. p. 148
- μετέρχομαι, πεδ-: *come or go among* הִתְהַלֵּךְ IS 12. 2, 25. 15, 30. 31; *go to another place, migrate, change one's abode* הִתְהַלֵּךְ Ps 105. 13; *follow, come after* הִתְהַלֵּךְ IS 25. 27; *in hostile sense, pursue, prosecute* הִתְהַלֵּךְ Job 16. 3; *punish, seek to avenge, visit a crime upon* יָמַר IR 2. 8 Job 6. 25
- μετέχω: *partake of, share in, to be in the secret, partake of something in common with another* הִמְתִּיק Ps 55. 15

μέτοικος: occupant of the same house with another מְצִיחַ Ex 3. 22

μετωπίας: having a broad or high forehead גִּבַּח Lev 13. 41

μετώπιον: = μέτωπον: prop. the space between the eyes, brow, forehead

גִּבַּח Lev 13. 42 جبهة جبين מצח Ex 28. 38 Ez 3. 7

παραβαίνω: overstep, transgress, sin against a god עָבַר Nu 22. 18 Jud

2. 20 IS 15. 24 Jes 24. 5 Prv 27. 12 Dan 9. 11 IICh 24. 20; Med.,

offend against, commit an offence against הִתְעַבֵּר Prv 14. 16, 20. 2,

26. 17; pass over, omit עָבַר Dt 26. 13 Am 7. 8 Mich 7. 18 Prv 19.

11 העביר IIS 12. 13, 24. 10

παραγγελεύς: informer, accuser רִבִּיִּל Lev 19. 16 Jer 9. 3 Prv 11. 13

παράγγελμα: message transmitted by beacons, mobilization רִגֵּל Job 12. 5

παράδιδωμι (late -δίδω): hand over to another, transmit; deliver up, sur-
render; with collat. notion of treachery, betray; give up to justice

רָדָה Dt 20. 20; cf. ἀνα-

παρὰδοσιμος: handed down, transmitted, hereditary, handed down by tradition

מִוֶּרֶשׁ Jes 14. 23 Ob 17 מוֹרֶשֶׁה Ex 6. 8 Dt 33. 4 Ez 11. 15, 25. 10

[cf. LXX]

παράδοσις: handing down, bequeathing, transmission, handing over, transfer;
transmission of legends, doctrines, etc., tradition; that which is handed

down or bequeathed, tradition, doctrine, teaching מִוֶּרֶשֶׁה, v. παρὰδοσιμος

παρακαταθήκη, παρακαθήκα: deposit of money or property entrusted to

one's care פִּקְדוֹן Lev 5. 21, 23; of persons entrusted to guardians,

ward פִּקְדָה Jer 52. 11; of persons under the protection of the state,

sacred trust פִּקְדוֹן Gn 41. 36 [cf. κατατίθημι, הִפְקֵד Lev 5. 23]

πάραλος, ον: (ἄλς) by or near the sea; ἡ πάραλος γῆ the coast-land of

Attica פְּלִשְׁתָּה Ex 15. 14 Joel 4. 4 Ps 87. 4 [(—ρ, γ, σ); cf. Πελασγίη];

hence of Π. the people of the coast-land פְּלִשְׁתִּים Gn 10. 14, 21. 32

פְּלִשְׁתִּי IS 17. 8, 21. 10 IIS 21. 17 [cf. Πελασγός]

παράλυσις: disabling of the nerves, paralysis פְּלִגְסָה Jes 21. 4 Job 21. 6

παραμυθέομαι: encourage, exhort; חָצַר חֵטְ חֵטְ IIS 12. 14 חָצַר חֵטְ; console, comfort

נֶחֱם IIS 13. 39 הֶנְחֵם Gn 24. 67 Jer 31. 15 (14) Ps 77. 3 נֶחֱם Jes

49. 13 Jer 31. 13 (12) Ruth 2. 13 Thr 1. 2 נֶחֱם Jes 54. 11, 66. 13

הֶנְחֵם Gn 37. 35; cf. ἀτίζω/ἄνα/ἄνα not to heed; slight, p. 137

παραμύθημα: consolation נֶחֱם Hos 13. 14 נֶחֱם Ps 119. 50 נֶחֱם Jes 57. 18

παραμυθητής: consoler מְנַחֵם IIS 10. 3 Nah 3. 7 Thr 1. 2

παραμυθητικός: consolatory, a letter of consolation נֶחֱם Zach 1. 13

παραμυθία: encouragement, exhortation; consolation מְנַחֵם Jer 16. 7 Ps 94.

19 נֶחֱם Ps 119. 50 [cf. παραμύθημα]

- παρανομέω: *transgress the law, act unlawfully; commit a crime or outrage*
 חָנַף Jer 3. 1, 9, 23. 11 Ps 106. 38 חָנַף Nu 35. 33 Jer 3. 2; cf.
 ἀνομος/חָנַף/חָנִיף; ἀνόμημα/חָנִיף; ἀνομία/חָנִיף
- παραπατάω: *deceive, cajole* הָתַל Gn 31. 7 Ex 8. 25 Jud 16. 10 Jer 9. 4
 Job 13. 9 הָתַל Jes 44. 20 [cf. ἐξ-; מִהֲתַלָּה Ib 30. 10: ἀπάτημα,
beguilement, deceit, stratagem]
- παρατηρέω: *with evil design, lie in wait for, watch one's opportunity* נָטַר
 Lev 19. 18 Jer 3. 5 Ps 103. 9; cf. τηρέω
- παρέχω: *furnish, supply, provide* נָהַל Gn 47. 17 IICh 28. 15
- παρίστημι: *make to stand, place beside* הָצִיב Gn 21. 28, 29
- παροικέω: *live in a place* שָׁכַן Gn 14. 13 Jer 25. 24 Joel 4. 17 Mich
 4. 10 Ps 74. 2 IICh 6. 1; cf. ἐπ-, προσ-
- πάροικος: *neighbour* שָׁכֵן Ex 3. 22, 12. 4 IIR 4. 3 Ez 16. 26 Prv 27. 10;
sojourner in another's house שָׁכֵן Ex 3. 22; = μέτοικος
- παρόραμα: *oversight, error (pl.)* עֲלֹם Ps 90. 8
- παροράω: *look past, i.e. overlook* הָעֵלִים Lev 20. 4 IS 12. 3 Jes 1. 15;
 Pass., נָעַל IR 10. 3; *disregard, neglect* הִתְעַלַּם Dt 22. 1 Jes 58. 7
 Ps 55. 2; cf. καταμελέω (spurious; at best, secondary)
- παροργίζω: *provoke to anger* הָרַגִּז IS 28. 15; cf. ὀργίζω
- παρωτίς: *lock of hair or curl by the ear* פֶּאָה Lev 19. 27 Jer 9. 25
- περιβάλλω: *throw round or over oneself, put on; Pass., have a thing put
 round one* כָּרַבֵּל ICh 15. 27 (כ/ב)
- περίβλημα: *garment, robe* מִרְבֵּד Prv 31. 22 (—π. Α. Γ.)
- περιβολή: *covering, garment, dress* כָּרַבֵּלָא Dan 3. 21 כָּרַבֵּל Ib., Ib 3. 27
- περιδέριον: *necklace* תַּלְתָּה (π/ק, ρ/ל) כְּרֹדָן; cf. δέριον/צֹרֶן
- περιέχω: *surround so as to guard* הִקִּיף IICh 23. 7; *beleaguer* הִקִּיף
 IIR 6. 14
- περίζωμα, -ωσma: *girdle worn round the loins* מִתְבָּרָה Jes 3. 24; *apron* מִשְׁרָר
- περιζώννυμι: *gird upon a person* אָזַר IIS 22. 40 Jes 45. 5 Ps 30. 12 [cf.
 καταίθω]; *gird oneself with* הִתְאָזַר Ib 93. 1; cf. אָזַר/אָזַן/אָזַן
- περικόπτω: *trim off* קָצַץ IIR 16. 17, 18. 16, 24. 13; cf. ἀναξύω
- περιοχή: *generally, compass, extent; aggregate* פְּרִשָּׁה Esth 4. 7, 10. 2
- περιρραντήριο: *utensil for besprinkling, esp. whisk for sprinkling water
 at sacrifices, or vessel for lustral water* מִזְרָה Jer 15. 7 מִזְרָק Ex 27. 3
 Nu 7. 13 Zach 9. 15; = ραντήριο; v. καταρραίνω
- περιφέρω: *carry round, carry about with one* עָרָה Jes 22. 6; cf. φορέω
- προάγγελος: *announcing beforehand; Subst., harbinger* מְלָאָךְ Gn 16. 7,
 19. 1, 22. 11, 28. 12, 31. 11, 32. 4, 48. 16 Ex 3. 2, 14. 19, 23. 20
 Nu 20. 14, 16, 22. 22 Jos 7. 22 Jud 2. 1, 5. 23, 6. 11 IS 29. 9

IIR 5. 10 Jes 18. 2, 42. 19 Hag 1. 13 Mal 2. 7 Ps 78. 49, 91. 11, 103. 20, 104. 4 Prv 16. 14 Job 33. 23 מַלְאֲכֵי רִשׁוֹל [cf. προσ-αγγέλλω]

προαγορεύω: (in Att. fut. is προερω, aor. προείπον, pf. προείρηκα) *declare* or *proclaim publicly*; *order publicly*; *give public notice* הוֹדִיעַ Ex 18. 20 Ez 3. 17-21; cf. ἀγοραῖν/צְהַרִים

προαγωγός: *leading on*; Subst., *pander*, *pimp*, *procurer* (W) قَوَاد; cf. ἄνδ/ἡγέομαι, ἄνδ/ἡγεμών

προαιρέω: *prefer* בָּבַר Dt 21. 16; cf. ἐξ-

προβαίνω: *step forward*, *advance*; of hair, *grow*; of persons, οἱ προβεβη-κότες τῇ ἡλικίᾳ *advanced in age* בָּא Gn 24. 1 Jos 13. 1, 23. 1 (LXX: προβεβηκώς ἡμερῶν, π. τῶν ἡμερῶν, π. ταῖς ἡμέραις) IS 17. 12

προβολή: *advanced body* of cavalry פָּרָבִיר ICh 26. 13 פָּרָבִיר IIR 23. 11

πρόγονος: (γίγνομαι) *forefather*, *ancestor*; freq. in pl. זָקֵן Dt 32. 7

προδίδωμι: *give up*; *surrender*, *give up* רָדָה Dt 20. 20 [cf. παρα-]

προεγγυάομαι: *furnish security* or *guarantee* עָרַב Gn 44. 32 Prv 6. 1, 11. 15 Neh 5. 3 רָבַב Ib 5. 2

προθύρωμα, ατος: = πρόθυρον, *front door*, *door-way*, esp. of the entrance to the αὐλή (*open court*, *court-yard*; later *court* or *quadrangle* round which the house was built; generally, *court*, *hall*); of the entrance to the μέγαρον (*hall*; *house*, *palace*) פֶּרֶצְדֵּן Jud 3. 22 (*spurious*); προστάς, ἄδος: *vestibule*, *porch*, *portico*

προίξ, προικός: *gift*, *present* בְּרֵכָה Gn 33. 11 IS 30. 26 IIR 5. 15; after Hom., *marriage-portion*, *dowry* בְּרֵכָה Jos 15. 19

προκάλυμμα: *veil*, *curtain* פֶּרֶכֶת Ex 26. 31, 33 [cf. παρα-, πυργωτίς]

προκαλύπτω: *put as a screen*; *cover over*; Med., *veil* הִתְעַלֶּף Gn 38. 14; cf. κάλυψις/כִּפְרוֹת

προκόμιον: *frontal tuft*, of human beings פָּרֵעַ Nu 6. 5

προλαβή: *hill* לְהָב Jud 3. 22

προλαλέω: *converse first*; *state*, *announce before* מִלֵּל Gn 21. 7; cf. ἀπο-, ὑπερ-

προλείπω: *forsake*, *abandon* הִרְפָּה Dt 31. 6 Cant 3. 4; κ. κατα-

πρόμος: (πρό) *foremost man*; later, generally, *chief* (רִב) רִב Jer 39. 3 (רִב-סָרִיס) Ib. רִב (רִב-סָקָה) IIR 18. 17; cf. βραβεύς

πρόρρησις: *prediction*, *prognosis* אָמְרָה Ps 119. 38; *previous instruction* or *warning* אָמְרָה Ib 119. 67; αἱ π. *public notices*, as *proclamation*, *instruction*, *order*, *public command* (W) בְּרָאשׁ ICh 16. 7 רִשְׁיוֹן Esr 3. 7

προσαγγελία: *bringing of tidings*, *message* בְּשׂוּרָה IIS 18. 25, 27

προσαγγέλλω: *announce*, *bring tidings* בִּשְׂרַר IS 4. 17 IIS 1. 20 IR 1. 42;

= προσάγω, announce, report; denounce רַגַל IIS 19. 28 [cf. Ib 16. 1-4; παρ-]

προσάγω: introduce, present (W) הָצִיִּי Gn 43. 9; introduce at court הָצִיִּי Ib 47. 2 [cf. εἰς-]; bring or draw to oneself, attach to oneself, bring over to one's side; draw to oneself, embrace נָצַב IIS 1. 26; bring or draw to oneself, attach to oneself, bring over to one's side, recruit (W) הַצְבִּיִּא Jer 52. 25; cf. κατ-

προσαγωγεύς, -γός: tale bearer, hence 'agent provocateur' of tyrants רַבִּיל Lev 19. 16 Jer 9. 3 Ez 22. 9 Prv 11. 13 [cf. παραγγελεύς]

προσαγωγός: attractive, persuasive נָעִים IIS 1. 23 Prv 23. 8, 24. 4 Cant 1. 16; cf. προσάγω

προσαιρεόμαι: choose and associate with, take for one's companion or ally נָעַר Gn 37. 2; cf. συνειδέω

προσαυλέω: perform on the flute הָלַל IR 1. 40 [cf. ἐπ-]

προσβάλλω: strike against, make an attack or assault upon, attack, charge הַתְּנִיחַ Gn 43. 18 הַתְּנִיחַ Ib.; throw oneself upon another's protection הַתְּנִיחַ Dt 9. 18, 25 Esr 10. 1 [cf. ἀντιβολέω]

πρόσβασις: (προσβαίνω) means of approach, access, esp. uphill קָבוֹא Jud 1. 24 IIS 3. 25 IICH 23. 15

προσβολή: attack, fit of disease בְּהִלָּה Lev 26. 16

πρόσδεξις: acceptance רָצִין Ex 28. 38 Lev 22. 20 Jes 58. 5, 61. 2 Ps 19. 15

προσδέχομαι, -κομαι: receive favourably, accept: רָצָה Jer 14. 10 Eccl 9. 7 IICH 10. 7; admit: רָצָה Lev 26. 41; undertake רָצָה Ps 50. 18; take a liability upon oneself, guarantee הִכָּה Jes 30. 18; await, expect רָצָה Job 14. 6 [cf. Ib 7. 2] הִכָּה Jes 30. 18 הִכָּה Job 3. 21; wait for הִכָּה Jes 8. 17 Hab 2. 3 Ps 33. 20; wait: הִכָּה IIR 7. 9, 9. 3

προσδοκάω, -έω: expect, whether in hope or fear קָהָה Jes 5. 2, 4, 59. 9, 11, 64. 2 Jer 13. 16 Job 3. 9, 30. 26 Thr 2. 16 קָהָה; expect, look for a thing קָהָה Gn 49. 18 Jer 8. 15 Job 7. 2 [cf. Ib 14. 6]; expect, wait for a person קָהָה Jes 40. 31, 49. 23 [cf. Jer 17. 13 Ps 71. 5] Ps 37. 9 Thr 3. 25 קָהָה Jes 8. 17, 25. 9, 60. 9 Mich 5. 6 Ps 25. 5, 21 Job 17. 13; cf. ἐλπίζω (spurious)

προσδόκημα: expectation קָהָה Jer 14. 8, 17. 13 Esr 10. 2 ICh 29. 15

προσδοκία: expectation, whether in hope or fear קָהָה Jer 29. 11 Hos 2. 17 Ps 71. 5 Prv 19. 13 Job 6. 8, 8. 13, 11. 18, 14. 19 Thr 3. 29

προσεγγίζω: bring near הָגִישׁ Gn 27. 25, 48. 10 Ex 21. 6; intr., approach הָגִישׁ IS 14. 18; cf. συν-

προσεννέπω: command הָבִיעַ Gn 49. 28 Ex 16. 23, 19. 8 Nu 23. 2 הָבִיעַ Ps 19. 3

- προσερίζω, ποτερίσδω: *strive with or against* הִתְחַרְחַר Jer 12. 5, 22. 15
Ps 37. 1 Prv 24. 19; *provoke to anger* הִתְחַרְחַר Ps 37. 7, 8; cf. συν-
προσέρχομαι, ποτέ-: *come or go to* הִתְהַלֵּךְ Jud 21. 24; in hostile sense,
attack יָרָה IIS 5. 24; cf. ῥύζω
προσήκω, ποθή-, ποθά-: freq. in Part. as Adj., προσήκων, *befitting,*
proper, meet, becoming (W); τὰ π. *what is fit, seemly* אֲרִיךְ Esr 4. 14
πρόσθεν, -θα, and in Poets -θε: of Place or Space, *before, in front* קִדְמָה
Jes 9. 11 Ps 139. 5 נִדְמָה; of Time, *before, formerly, erst, of old* קִדְמָה
IIR 19. 25 Jes 23. 7, 51. 9 Jer 46. 26 Mich 5. 1 Hab 1. 12 Ps 74. 2,
12 Thr 2. 17 קִדְמָה Jes 23. 7 Ez 16. 55 נִדְמָה
προσκαθέζομαι: *sit down before a town, besiege* שָׁאֵט Ez 16. 57, 28. 24,
26; *watch carefully* שׁוֹמֵר Zach 4. 10
προσκαίω: *set on fire* הִשִּׁיךְ Jes 44. 15 Ez 39. 9; metaph., *to be in love*
with הִשִּׁיךְ Gn 34. 8 Dt 7. 7, 10. 15 [spurious(?); cf. ἀγαπάω]
πρόσκειμαι: generally *to remain in place; to be attached or devoted to*
הִשִּׁיךְ Gn 34. 8; *devote oneself to the service of a god* הִשִּׁיךְ Ps 91. 14
[spurious(?); cf. ἀγαπάω, προσκαίω]
προσκόπτω: *stumble or strike against* נָגַח Ps 91. 12 Prv 3. 23 הִתְנַגַּח Jer
13. 16; cf. πταίω; נִקְחָה/נִקְחָה, p. 209
προσκυλίω: *roll to, roll up; metaph., in Pass., wallow in* הִתְגַּלְגַּל IIS 20.
12; cf. κατα-, συγ-
προσκυνέω: *make obeisance to the gods or their images, fall down and*
worship בָּרַךְ Ps 95. 6 IICl 6. 13 כָּרַע IIR 8. 54, 19. 18 Jes 45. 23 Ps
95. 6 Esr 9. 5 IICl 7. 3; esp. of the Oriental fashion of *prostrating*
oneself before kings and superiors אֲבָרַךְ Gn 41. 43 כָּרַע IIR 1. 13
Esth 3. 2, 5 כָּרַע; v. p. 116
προσλαλέω: *talk to or with* בָּלַל Gn 21. 7 Job 8. 2, 33. 3 Ps 106. 2
[cf. προ-]
προσλαμβάνω: *borrow* לוֹחַ Dt 28. 12 Jes 24. 2 Ps 37. 21 Prv 22. 7
Neh 5. 4; *lend a hand, help, assist* לוֹחַ Eccl 8. 15 הִלֹּחַ Ps 37. 26,
112. 5; *co-operate with* גִּלְחָה Ps 83. 9
πρόσοδος, πόθοδος, πόσοδος: *solemn procession to a temple with singing*
and music תּוֹדָה Jer 30. 19 Jon 2. 10 Ps 42. 5, 69. 31, 100. 1, 4,
147. 7 Neh 12. 27, 31, 38, 40; cf. σύννοια
προσοργίζομαι: Pass., *to be angry at* הִתְרַחַץ IIR 19. 27; cf. παρ-
πρόσοψις: *appearance, aspect, mien* תִּפְאָרֶת Jes 44. 13 [cf. ὄρασις;
προσοράω, fut. -όψομαι; φάντασις]
προσπαλαίω: *wrestle or struggle with* נָבַל Mich 7. 6

προστάς, -άδος: *vestibule, porch, portico* פְּרָסֶדֶן Jud 3. 22 [cf. Dim.,
προστάδιον; προθύρωμα]

προστάσσω, -ττω: *place or post at a place*; Pass., נָתַתָּה IIR 6. 9

προστίθμι, ποτι-: *impose, inflict* נָתַן IR 12. 4 שָׂם Ex 1. 11 Esth 10. 1;
add יָסַף Lev 22. 14 Dt 19. 9 Jer 45. 3 IIC 9. 6 נִסְתָּה Ex 1. 10 Jer 36.
32 הוֹסִיף IR 10. 7 IIR 20. 6 Ps 71. 14 Neh 13. 18 IIC 28. 13
סָפָה Nu 32. 14 Dt 29. 18 Jes 29. 1, 30. 1 Jer 7. 21 הִסְפֵּה Dt 32. 23;
continue or repeat an action יָסַף Gn 8. 12, 38. 26 הוֹסִיף Gn 8. 10,
21 Ex 9. 34 IIR 24. 7; *continue* יָסַף Nu 11. 25 IS 27. 4 הוֹסִיף Jos 7.
12 Hos 9. 15

προστρέχω: *run to or towards, run up* הָרִץ IS 17. 17; *join or side with*
הָרִץ Ps 68. 32

προσφάγιον: (φαγεῖν) = ὄψον: (ὄψω) *cooked or otherwise prepared food,*
a made dish, eaten with bread and wine; cf. פֶּתֶךְ־בֶּן־דָּן Dan 1. 5, 8

προσφέρω, ποσ-, ποτι-: *bring to or upon* הֵבִיל Jes 23. 7 Jer 31. 9 (8)
הוֹבִיל Jes 55. 12 Hos 12. 2 Ps 45. 16; *present*, הוֹבִיל Zeph 3. 10
הוֹבִיל Ps 68. 30, 76. 12 הוֹבִיל Jes 18. 7 נָשָׂא IR 9. 11 Est 1. 4

προσφθονέω: *oppose through envy, regard with envy* נָזַח Gn 26. 14 Jes 11.
13 Ez 31. 9

προσφόρημα: = προσφορά III. 2 (*food, victuals* נָשָׂא IIC 17. 11 נֶשֶׂאֱתָה
Gn 43. 34 IIS 11. 8 Am 5. 11)

πρόσχωρος: *neighbour* נָחַר Ex 3. 22 גָּר

πρόσωπον: *face, countenance*, Hom., always in pl., even of a single
person אַפִּים Gn 3. 19, 19. 1 פָּנִים Gn 32. 31; *one's look, countenance*
פָּנִים Gn 4. 6, 31. 2; *person (pl.)* פָּנִים Lev 19. 15; *bodily presence*
פָּנִים Job 2. 5

συγγενής: *of the same kin, descent, or family, akin to*; Subst., *kinsman,*
retainer; συγγενής represented a title bestowed at the Persian Court
by the king as a mark of honour, 'cousin' בֶּן־בִּרְיָ Jer 51. 23, 28, 57
Ez 23. 6, 12, 23 Est 9. 2 Neh 2. 16, 5. 17 בֶּן־בִּרְיָ Jer 22. 15; =
συγγενεύς, σύγγονος; cf. ζωγάτης, LXX

συγγίγνομαι, συγγίν-: *have sexual intercourse with* הִסִּי Mich 6. 14

συγγιγνώσκω: *to be a party to a thing, join in a plot with* הִתְחַבֵּר Ex 1. 10

συγκαλέω: *call to council, convoke, convene, assemble* (W) הִקְהִיל Ex 35. 1
Lev 8. 3 Nu 10. 7, 16. 19 Dt 31. 12, 28 IR 8. 1 IIC 28. 1 IIC 5.
2 [cf. ἐκ-]

συγκαλύπτω: *cover or veil completely* חָלַץ Cant 5. 14 חָלַץ־הָהָרֶם Gn 38. 14;
cf. ἐπι-, προ-

συγκάμπτω: *bend down* סגד Jes 44. 15, 17, 19, 46. 6 سجد; συγκεκαμμένω τῷ σκέλει of a person mounting a horse ירד מן ה' IIR 9. 25 [secondary; cf. κάμπτω, συνωρίς]

συγκεράννυμι, -νύω, poet. συγκεράω: *mix, blend with; mix together; more freq. in Pass., to be mixed or blended with, coalesce* התערב Ps 106. 35 Esr 9. 2; of friendships, *to be formed by close union; form a close friendship with any one; of persons, to be closely attached, to be close friends with, become deeply involved in* התערב Prv 14. 10, 24. 21; cf. φύρω

συγκλείς, κλείτος, ἡ (i.e. συγκλής, κλήτος), Thessalian for σύγκλητος: *called together, summoned; οἱ σ. invited guests; σ. ἐκκλησία at Athens, an assembly specially summoned* סגל Dt 7. 6 Mal 3. 17

σύγκλεισις, -λησις, ξύγκλησις: (συγκλείω) *a locking up, safe storage* סגל Eccl 2. 8 ICh 29. 3

συγκλείω, -κλήτω, ξυγκλήω: *shut or coop up, hem in, enclose* הסגיר Lev 13. 4; *shut close, close, close the doors* סגר Jos 6. 1 Jes 24. 10, 22 Jer 13. 19 Eccl 12. 4 סגר הכיל Prv 16. 23 [cf. Ib 17. 28]; *close up the ranks, the part that was not closed up, of a gap in the line,* סגר Gn 2. 21 IR 11. 27; *connect closely together; Pass., linked, compacted* סגר IR 10. 21 [cf. κλείω (A); סגר הכיל is a debatable homologue]

σύγκλινος: *sharing one's couch, = συγκαλίτης: one who lies with one* סגל Ps 45. 10 Dan 5. 2 Neh 2. 6; *companion at table; pl., comrades at table, perh. a group of* סגל סגל Jes 49. 20

συγκλίνω: *lay together* סגל Dt 28. 30; Pass., *lie with; of the woman* סגל Jes 13. 16 Zach 14. 2 סגל Jer 3. 2; *inflect similarly* סגל Gn 48. 14

συγκοιμάομαι: Pass., *sleep with, lie with* סגל Q Jes 13. 16 Zach 14. 2 סגל Q Jer 3. 2

συγκομιδή: of harvest, *gathering in; in Pass. sense, being gathered together, crowding* קבצ Ez 22. 20 קבוצ Jes 57. 13

συγκομίζω: *bring together, collect* קבצ Dt 30. 3, 4 Jes 11. 12 Jer 31. 8 (7), 10 (9), 49. 5 Ez 16. 37 Mich 4. 12 קבצ Ez 38. 8 השמיע IR 15. 22 Jer 50. 29, 51. 27; Pass., *help in burying or cremating* קבצ Hos 9. 6

συγκόπτω: *chop up* כחב Jes 2. 4 Joel 4. 10; *thrash soundly* הכה Ex 5. 14 Dt 25. 3 IR 20. 37; cf. κατα-

συγκρύπτω: *cover up or completely, conceal* שפח Prv 28. 12 שפח IS 28. 8 IR 22. 30; cf. ἐπι-

συγκυλίομαι: *swamp* התגלל Gn 43. 18; = *συγκυλινδέομαι (roll about or wallow together)* התגלל IIS 20. 12; cf. προσ-, προσβάλλω

- συμβαίνω: of events, *come to pass, fall out, happen*; τὸ συμβεβηκός *chance event, contingency* חֲבֵבָה ICh 10. 15 חֲבֵבָה IR 12. 15
 συμβάλλω: *jumble up together*; generally, *join, unite* חֲבִילָה Hos 7. 8
 συμβιβάζω: *teach, instruct* חֲבִיבָה Dt 32. 10
 συμμετρέω: *to be commensurate with* חֲתִמָּה IR 17. 21
 συμπληθύω: *multiply* חֲמִלָה Job 16. 10
 συμπυρόω: *burn up* חֲעִבִיר Dt 18. 10 Ez 16. 21, 20. 31; cf. ἐκ-
 συμφέρω: *bring together, gather, collect* חֲסֵה Gn 6. 21 Ex 3. 16 Nu 11. 16, 21. 16 Dt 11. 14; *confer benefit, be useful or profitable* חֲסֵה Ps 16. 6; literally, *to be carried along with, follow* beyond the grave חֲסֵה Gn 25. 8 Nu 27. 13 Dt 32. 50 Jud 2. 10
 συμφλάω: (φλάω, -άζω) *crush in pieces* חֲתֵפֶלֶץ Job 9. 6
 συμφλέγω: *burn up, burn to cinders* חֲתֵלֶץ Ex 9. 24 Ez 1. 4
 συμφορά, -ρή: *mishap, misfortune, calamity* (W) חֲסֵה Jes 1. 28 Jer 4. 6, 20 Prv 16. 18 Thr 2. 13, 3. 47; rarely in good sense, *good luck, happy issue* חֲסֵה Gn 49. 21; cf. συμφέρω
 συμφωνία: *harmonious union of many voices or sounds, concert; band, orchestra* חֲמִפְנִיָּה Dan 3. 5, 15 חֲמִפְנִיָּה Ib 3. 10
 συμψεύδομαι: *tell a lie together* חֲכֵה Dt 33. 29 חֲכֵה IIS 22. 45 [cf. ἐπι-, κατα-]
 συναγείρω: *gather together, assemble*; Pass., *gather together, come together, assemble* חֲתֵרֶר Jer 30. 23
 συνάγνυμι: *break to pieces, shiver* חֲתֵבֶקֶע Jos 9. 13 Mich 1. 4
 συνάγω, ξυ-: *bring together, gather together* חֲזֵק Jos 8. 16 Jud 6. 34, 35 חֲזֵק Jud 4. 10, 13 IIS 20. 4, 5 חֲזֵק Ex 9. 19 Jes 10. 31 Jer 4. 6 חֲזֵק Jud 7. 23, 24, 10. 17 IS 13. 4 חֲזֵק IS 10. 17
 συναλλαγή: *intercourse, esp. for purposes of conciliation; conciliation, reconciliation, making of peace* חֲלֵחַ
 συνάλλαγμα: generally, in pl., *dealings, transactions* חֲלֵחָה Jes 16. 8
 συναντάω, -τιάω, -τίω: *meet face to face, of two persons; meet with, encounter* חֲנֵה Am 3. 3; *meet together, assemble* חֲנֵה Nu 10. 3, 4 IR 8. 5 Neh 6. 2, 10; *meet in battle* חֲנֵה Jos 11. 5
 συνάντησις: *meeting* חֲנֵה Ex 27. 21 Job 30. 23
 συνάπτω: *join together, link, join, associate* חֲתֵבֶר ICh 20. 35, 37 חֲתֵבֶר IS 26. 19 (חֲתֵבֶר-|μετα-|חֲתֵבֶר)
 συναράσσω: intr., *dash together, of enemies*, חֲתֵרֶץ Gn 25. 22
 σύνδεσμος: *that which binds together, bond of union, fastening*; metaph., *bond of union* חֲסֵה Ez 20. 37 [cf. δέσμη]; = σύνδεσις (*binding together*; πρὸς τὴν τῆς κονίας so as to bind the mortar or stucco) חֲסֵה

- Dt 27. 2, 4 Jes 33. 12 Am 2. 1 שָׁד Dt 32. 17 Ps 106. 37 شيد; *conspiracy*
 סוד Gn 49. 6 Ps 64. 3; cf. σύνδοτος
 συνδέω: *bind or tie together; bind them together, side by side; generally,*
bind together, unite שָׁד Dt 27. 2, 4 אָסר Jes 22. 3
 συνεγγίζω: *draw near* הִתְנַחֵץ Jes 45. 20; cf. προσ-
 συνεγείρω: *revive* הִתְעוֹרֵר Jes 51. 17
 συνεδρεύω, -ριάω, -ριάομαι: *sit in council, hold a council* סוד Job 29. 4
 συνέδριον: *council* סוד Jer 23. 18 Ez 13. 9
 συνερίζω: *contend together* הִתְהַרְרָה Jer 12. 5, 22. 15; cf. προσ-
 συνέρχομαι, fut. -ελεύσομαι; aor. 2 συνήλθον, pl. συνελήλυθα: *to go to-*
gether, or in company הִתְהַלֵּךְ Gn 6. 9 IS 25. 15; of sexual inter-
 course, σ. τῷ ἀνδρὶ הִתְעַלֵּל IS 31. 4 Jer 38. 19 ICh 10. 4, σ.
 γυναιξί Jud 19. 25 [cf. συνέλευσις]
 σύνεσις, ξύ-: (συνήμι) *faculty of quick comprehension, mother-wit, sagacity;*
 בִּינָה Jes 11. 2, 29. 14, 24 הִבְנִיחָה Ex 31. 3 Dt 32. 28(?); cf. πινυτή
 συνετός: (συνήμι) *intelligent, sagacious, wise* נָבִין Gn 41. 33 Dt 1. 13;
 τὸ σ. = σύνεσις(?); cf. πινυτός
 συνήδομαι: *rejoice together; rejoice at a thing* הִתְעַדָּן Neh 9. 25 [cf.
 ἡδοιμή]
 συνθεάομαι: *view or see together; examine together* הִשְׁתַּדְּקָה Jes 41. 23; *take*
in at a glance הִתְחַדְּקָה Gn 24. 21
 συνθήκη: = θήκη (case, chest) صندوق
 σύνθημα: *agreement, covenant* ميثاق
 συνδραύω: *break in pieces, shiver* שָׁבַר Ex 9. 25, 34. 1 IR 19. 11 IIR
 11. 18 Jer 43. 43, 52. 17 Thr 2. 9 ICh 34. 4 [cf. κατα-]
 συνήμι, ξυν-: *come together* הִתְבָּוִן Jer 9. 16; *take notice of* הִתְבֹּן Job
 11. 11; *observe* הִבִּין Prv 7. 7 Dan 8. 5 הִתְבֹּן IR 3. 21 Jes 14. 16,
 52. 15 Ps 37. 10 Job 30. 20, 31. 1, 37. 14, 38. 18; *understand* הִבִּין
 IR 3. 9 Jes 6. 10, 40. 14 Dan 1. 17 הִתְבֹּן Ps 107. 43, 119. 100
 Job 26. 14; (Subst.) *intelligent* נָבִין Prv 17. 10; cf. σύνεσις
 συνισόομαι: *to be or be made identical* נִשְׁתָּוה Prv 27. 15
 συνίστημι, -τάω, -τάω: *combine, associate, unite* נִסְדָּה Ps 2. 2 הִנְסַד Ib
 31. 14; *organize* اِخْتَدَ stand together הִתְיַצַּב Ex 19. 17 Nu 11. 16;
 in hostile sense, *meet in fight, be engaged with* הִתְיַצַּב ICh 11. 14 Ps 2. 2,
 94. 16; of friends, *form a league or union, band together* הִתְיַצַּב ICh 11.
 13; *arise, take shape or body, come into existence, exist* הִנְסַד Ex 9. 18;
league themselves with one side or the other הִתְיַצַּב Ps 2. 2 [cf. ἐφ-]
 συννέω: *join in youthful wantonness* נָעַר Gn 37. 2 [cf. νεανιεύομαι, -ίζω]
 σύννομος: *feeding in herds or together, of birds that flock together, living*

- with, associated with; sharing or partaking in a thing; abs. as Subst., σύννομος, ὁ, ἡ, partner, consort, mate; of a paramour שׂוֹלְמִית Cant 7. 1 שׂוֹנְמִית IR 1. 3, 15, 2. 17 שׂוֹנְמִית Ib 2. 21, 22 [cf. εἰρήνη]
- σύνοδος: assembly, meeting, especially for deliberation סוּד Ps 89. 8, 111. 1; pl., of political clubs נָאִדִי; also of private meetings or gatherings for discussion סוּד Jer 6. 11, 15. 17; or conspiracies סוּד Gn 49. 6 Ps 83. 4 Prv 11. 13; = συνουσία, sexual intercourse שְׂדָה Eccl 2. 8; of things, coming together, constriction, κυνέαι σύνοδοι θαλάσσης, of the Straits of the Bosphorus, Euripides, Iphigenia Taurica, 393; coming together resulting from juxtaposition; meeting, junction אָסַד Nu 21. 15 Dt 3. 17; cf. σύνδεσμος
- σύνοιδα, pf. with pres. sense: know something about a person, esp. as a potential witness for or against him; τὸ συνειδός acknowledgement הוּדָה Lev 7. 12-13 Jos 7. 19 [cf. πρόσσος]
- συνοικέω: dwell or live together; live with הִתְעַרַר IR 17. 20; live with in wedlock, of the man, הָיִים Esr 10. 18 Neh 13. 23 [cf. καθίζω]
- σύνοικος, σύνφοικος: dwelling in the same house with שָׁכֵן Ex 3. 22; of persons living in the same city or country, fellow-inhabitants שָׁכֵן Ib 12. 4 Prv 27. 10 Ruth 4. 17; cf. μέτ-
- συνόμνυμι, -ύω: pledge one's oath to a thing, promise by oath שָׁבַע Gn 24. 7, 50. 24 Lev 5. 22 Jer 4. 2 [cf. ὁμνυμι]
- συνοξύνω: bring to a point שָׁנָה Ps 64. 4, 140. 4 שָׁנָה; cf. ἐφύμνέω
- σύνοξυς: pointed שָׁנָה Prv 25. 18 שָׁנָה
- συνωνέομαι: buy up שָׁבַע Prv 31. 16 שָׁבַע Dan 2. 8
- συνωρίς, ἵδος: (συνήριος) pair of horses (with or without a chariot or carriage); of mules שָׁבַע IS 14. 14 IIR 5. 17; generally, a pair or couple of anything שָׁבַע Jud 19. 10 IS 11. 7 IR 19. 19 Jes 21. 7; of things, manacles for the hands and for the feet שָׁבַע Gn 24. 22 שָׁבַע Nu 31. 50 IIS 1. 10 שָׁבַע Jes 3. 20 שָׁבַע
- συρράπτω: sew or stitch together, sew up (W) שָׁבַע Ez 13. 18
- συρρήγνυμι: break to pieces שָׁבַע Jes 24. 19
- συσκοτάζω: make dark, συσκοτάσω τὰ ἀστέρα αὐτοῦ (LXX Ez 32. 7) שָׁבַע Ez 32. 8 [cf. ἐπι-]; intr., grow quite dark, ὁ οὐρανὸς συνεσκοτάσσε νεφέλαις (LXX) שָׁבַע IR 18. 45; συσκοταζόομαι: Pass., become quite dark שָׁבַע Ib.; cf. ἐπισκοτέω
- σύστασις: (συνίσταμαι) conflict שָׁבַע; knot of men assembled חֶבֶל; political union, more general than ἐταιρεία or σύνοδος, חֶבֶל חֶבֶל; contingent

- of four light-armed *λάχοι* (32 men) *حزب*; conspiracy *עצב* Hos 4. 17; political constitution *دستور*
- σύστημα, -ταμα*: body of soldiers, corps *מצב* IS 13. 23, 14. 1 IIS 23. 14 *מצב* Jes 29. 3 *מצבה* IS 14. 12; college of priests or magistrates *מצב* Jes 22. 19 *מעמד* Ib.; accumulation of sediments *סמרים* Ps 75. 9
- ὑπεράνω*: above *מעל* Gn 1. 7, 7. 17 Ez 41. 17, 20 (*אנא*)
- ὑπεράνωθεν*: from above, above *מעל* Gn 22. 9 IR 8. 23 Jes 45. 8 Job 3. 4 (*על*, *אנא*, *נא*)
- ὑπερπαίνέω*: praise above measure *שבח* Ps 117. 1 Eccl 4. 2; cf. *ἐπαινέω*
- ὑπερίων*: Hyperion, in Hom. the Sun-god; he always joins *ὑπερίων* *ἥλιος* or *Ἡέλιος* *עליון* Gn 14. 18–22 Ps 78. 35; *ὑπερίων* stands alone for *ἥλιος* *עליון* Nu 24. 16; some derive it from *ὑπὲρ ὤν*, he that walks on high; others simply bring *ὑπερίων* from *ὑπέρ*, the God above *עליון* Dt 32. 8 Ps 7. 18, 91. 1 Thr 3. 38
- ὑπερλαλέω*: speak too much *מלל* Job 8. 2 [cf. *ἐπι-*, *προσ-*]
- ὑπερμεγέθης*, *-άθης* = *ὑπέρμεγας* (immensely great), monstrous (W) *مريع* (*π/μ, ρ/ρ, γ/γ*—metathesis) *قَطع* (*ف/פ, ע/ע, θ/ظ*)
- ὑπεροράω*, fut. *-όσομαι*: overlook, take no notice of, remit *עבר* Mich 7. 18 *העביר* IIS 12. 13, 24. 10 *غفر*; despise, disdain *בז* Jes 37. 22 Prv 30. 17 Cant 8. 7
- ὑπεροψία*: contempt, disdain *בז* Gn 38. 23 Ps 123. 3, 4 *בוזה* Neh 3. 36
- ὑπερπεράω*: pass beyond *העביר* Jer 46. 17
- ὑπερυψόω*: exalt exceedingly *הגביר* Ez 21. 31
- ὑπερφύτης*: overgrown, enormous; monstrous, extraordinary *רפא* Gn 14. 5 Dt 2. 11 ICh 20. 6, 8 *רפה* IIS 21. 20, 22; cf. *εὐ-*
- ὑπερών*: the upper part of the house, where the women resided *אפריון* Cant 3. 9 (in LXX, *φορεῖον*: litter, sedan-chair); upper chamber or story *עליון* IIR 1. 2 Ps 104. 3, 13 *עליון* Ib 91. 9
- ὑπηρεσία*: (*ἐρέτης*) service *עֲרַת* Nu 4. 12; = *ὑπηρετεία*; cf. *θεραπεία*
- ὑπηρεσιον*: cushion on a ruler's bench *כביר* IS 19. 13; riding-pad or saddle-cloth *برذعه*
- ὑπηρετέω*: to be a servant, do service; minister to, serve *עֲרַת* Gn 39. 4, 40. 4 Nu 1. 50, 8. 26, 18. 2 Dt 10. 8, 18. 5 IS 2. 11 IR 1. 4, 15, 19. 21 Jes 56. 6, 60. 7 Ez 20. 32, 44. 11, 12 ICh 15. 2 IIR 8. 14, 31. 2; = *-εύω*; cf. *θεραπεύω* (secondary)
- ὑπηρέτης*, *-έτας*: underling, servant, attendant, subordinate; servitor in the cult of Mithras *מסרף* Am 6. 10 *משרת* Nu 11. 28 IIS 13. 17, 18

IIR 4. 43, 6. 15 Jes 61. 6 Ps 104. 4 Prv 29. 12 Est 8. 17 IICH 23. 6
[cf. θεραπευτής]

ὑπνον: a kind of lichen أشند

ὑπνος: sleep, slumber נממה Prv 23. 21 נִמְנֵם נִמְנֵם Prv 6. 4, 10 Ps 132.

4; of waking from sleep, ἐγείραι τινα ἐξ ὑπνου (Od.

15. 44) וְלֹא יִעָרְרוּ מִשְׁנָתָם Job Zach 4. 1 וְעֵירַנִּי כְּאִישׁ אֲשֶׁר יַעֲרֹר מִשְׁנָתוֹ (15. 44)

14. 12; of the sleeper, ἔγρετο δ' ἐξ ὑπνου (Il. 2. 41) הִתְעוֹרְרִי הַתְעוֹרְרִי (11. 2. 41)

Jes 51. 17 הִתְעוֹרְרִי Ib 64. 6

ὑπνόω: fall asleep, sleep יָרַח Gn 2. 21 Jer 51. 39 Ps 4. 9, 13. 4

נָמַם Jes 5. 27 Ps 76. 6 וְיִשְׁכַּח (וְיִשְׁכַּח) וְיִשְׁכַּח

ὑπνωδία: sleepiness, drowsiness תְּנוּמָה Ps 132. 4 Job 33. 15

ὑπόγυσιος: nigh at hand עַל-יָד Nu 2. 17 Neh 3. 2; recent, ὑπογυσιότητος

حديث جديد Cant 7. 14

ὑποδείκνυμι: set a pattern or example; generally, teach, indicate יָסַר Jer
2. 19 Ps 94. 12 Prv 31. 1

ὑποδέω: bind on, fasten under, esp. underbind the feet, i.e. shoe, because
the ancient sandals or shoes were bound on with straps; mostly
in Med., bind under one's feet, put on shoes הִנְעִיל Ez 16. 10 IICH
28. 15 נָעַל

ὑποδηλόω: hint at, suggest הִתְעוֹלֵל Ps 141. 4

ὑποδηλώσις: insinuation (pl.) עֲלִילָה Dt 22. 14, 17 Ps 141. 4

ὑπόδημα: (ὑποδέω) sole bound under the foot with straps, sandal; ὑπόδημα
κοῖλον is a shoe or half-boot, which covered the whole foot;
ὑπόδημα is sts. used alone in this sense נָעַל Gn 14. 23 Dt 25. 9

Ps 60. 10 Cant 7. 2 Ruth 4. 7 נָעַל Dt 33. 25; = αἶμα

ὑποδμῶς: servant خَدَام

ὑποζύγιον: beast for the yoke, beast of draught or burden (oxen, mules,
horses) הֶעָזָן Jes 49. 22 حِصَان; cf. τὰ γόνατα

ὑποθήκη: pledge, deposit, mortgage, security given עֲבוֹת Dt 24. 10-13

ὑπόθημα: ὑποθήκη (sup.) נֶשֶׁא Neh 5. 7, 10 נֶשֶׁא Dt 24. 10 Prv 22.
26

ὑποκάτω: Adv. below, under תַּחַת Gn 7. 19; subordinate פָּחַת IR 20. 24
Ez 23. 6 Neh 5. 15, 12. 26 פָּחוּה Ib 2. 7 פָּחָם Ib 5. 14 פָּחַת IIR
18. 24 Hag 1. 1 Neh 3. 7

ὑποκάτωθεν: = ὑποκάτω (sup.); lower תַּחַת Jos 18. 13 IR 6. 6 תַּחַת
Jud 1. 15

ὑποκύω: used only in Med. ὑποκύομαι, of the woman, conceive, become
pregnant הִבְלָה Cant 8. 5 חָמַם Gn 30. 38, 39 (מ/ב, terminal מ/ב)

ὑπονοέω: suspect קָנָה Nu 5. 14 חָמַן; cf. διαφθονέω

ὑπονοητής: suspicious person זָנוּן זָנוּת

ὑπόνοια: (ὑπονοέω) suspicion, conjecture, guess, (pl.), in bad sense, קָנָה Nu 5. 14 קָנָה Ib 5. 25, 29; the real meaning which lies at the bottom of a thing, deeper sense, esp. covert meaning (such as is conveyed by myths and allegories) מִסְתָּוִים Prv 25. 11

ὑπόνομος: as Subst., underground passage, mine מִכְשָׁן Dan 11. 43

ὑποπρό, or ὑπὸ πρό: just before קָדָל IIR 15. 10; Thessalian ὑππρό, of Time, before קָדָל

ὑποσκελίζω: trip up one's heels, upset; כָּשַׁל Lev 26. 37 Jes 8. 15; Pass., כָּשַׁל Dt 25. 18 כָּשַׁל Dan 11. 19; cf. πταίω; σόαλλω, v. pp. 155, 643-4

ὑποσκελισμα: fall given by tripping up; -μός: tripping up כָּשָׁלִין Prv 16. 18 כָּשָׁל Jes 8. 14 כָּשַׁל Lev 19. 14; cf. πταίσμα

ὑποτίθημι: advise, counsel, admonish הִשָּׂה Job 11. 6; put down as a deposit or stake, pawn, pledge, mortgage נָשָׂה Jes 24. 2 עָבַט Dt 15. 6; of the mortgagee, lend money on pledge בָּ נָשָׂה Jes 24. 2 Neh 5. 7 נָשָׂה Ib 5. 10, 11 נָשָׂה IIR 4. 1 Jes 50. 1 הָעֵבִיט Dt 15. 6, 8 בָּ נָשָׂה Ps 89. 23 הִשָּׂה Dt 24. 10; hazard, risk עָבַט Joel 2. 7; v. p. 163

ὑπουλος: (οὐλή) of sores, extending inwards, under the surface of the flesh, enclosed; metaph., with festering sores underneath, unsound beneath עֲפָלִים Dt 28. 27 IS 5. 6, 6. 4; cf. ὄπλον

ὑποφθονέω: feel secret envy at קָנָה Prv 23. 17

ὑπόψαμμος: like ὕψαμμος, having sand under or on it, sandy יִשְׁכֹּן Nu 21. 20 Jes 43. 20 יִשְׁכֹּן Ps 107. 4 יִשְׁכֹּן Dt 32. 10 יִשְׁכֹּן Jes 43. 19 [cf. ὕψαμμος]

ὑπίος: laid on one's back; ὕ. μέρη, in animals, the under parts, i.e. the belly [cf. כָּף Gn 32. 26, 33 Dt 2. 5]; to hold out the hollow of the hand, so as to receive something כָּף Gn 40. 11 IR 17. 12 [cf. Gn 32. 26, 33 Nu 7. 14 Dt 2. 5 IIR 11. 12]; lift the upturned hands in prayers כָּף Ex 9. 29 IR 8. 22, 38 Esr 9. 5; generally, of anything turned downside up; from the upturned helmet, with the hollow uppermost; a half wheel with the concave side uppermost נָב IR 7. 33; of land, flat, horizontal, sloping evenly, of Egypt, Hdt. 2. 7 פֹּט Gn 10. 6 Ez 27. 10 פֹּטִי Gn 41. 45 (פֹּר) Ib 37. 36 [cf. Αἴγυπτος
[تبطى تبط تبط]

XII. THE SUFFIX -ζω

L. Generally, the suffix -ζω has the same effect as a prefixed preposition, so that verbs in -ζω have for homologues compounds in *פעל*, *פעל*, *הפעיל*, *הפעל*, as well as *התפעל* and the *קל*.

Like the prefixed preposition, the suffix -ζω is sometimes incorporated in the homologue, e.g. *ἀγαπάω*/אהב/חפץ/חשק. Note incidentally the parallel interchange between the gutturals ה and ח; and that between ק and ك, which vindicates the Ashkenazi pronunciation of ק.

ἀγαπάω, Ep. and Lyr. form of
ἀγαπάω אהב Gn 29. 30,
 37. 3 Jud 16. 4 IR 11. 1 Ps
 34. 13, 45. 8 to be fond of,
 prefer; generally, love, seldom
 of sexual love, for *ἐρᾶω* (ערב
 Ez 16. 37 ראה Ob 12: أشرم)
 אהב Gn 27. 9 desire; Lev 19.
 18, 34 to be fond of
 אהב Neh 13. 26 Pass., to be
 regarded with affection; cf.
ἀγαπητός
 נאהב IIS 1. 23
 אהב Dt 12. 20 Jes 26. 9 Ps 132.
 13, 14; v. p. 136
 התאהב Nu 11. 4
 הפך Gn 34. 19 IS 19. 1 IIS
 20. 11 Eccl 8. 3 ICh 28. 9
 to be fond of, desire, to be well
 pleased; cf. *κοιμίζω*
 חפך Gn 34. 8 to be fond of;
 cf. *ἐκσῶζω*
 קבל Prv 19. 20 ICh 12. 18
 (19) welcome, receive grate-
 fully; cf. *κομίζω*
 حب عشق قبض قبل هوى ود

ἀγγρίζειν גרע Dt 4. 2 diminish
 gradually, subtract, deduct;
 (atavism) cf. *ὕψαιρέω*
 עורר Zach 9. 13 rouse to fight,
 incite, rouse to anger
 העיר Jes 13. 17
 קחרר Lev 26. 6 حرّض rouse
 to anger, challenge, provoke,
 irritate; cf. *ἐρεθίζω*
 سرق purloin, steal, filch
ἀγιάζω, *ἀγιάζω* קדש Nu 17. 2, 3
 hallow, make sacred, esp. by
 burning a sacrifice; sanctify
 (W); cf. *καθαρίζω*
 נקדש Pass., Ex 29. 43 Jes 5. 16
 התקדש Ez 38. 23
 הקדש Jes 29. 23 ICh 30. 8
 קדש Gn 2. 3 Lev 25. 10 IR
 8. 64 devote, dedicate קדש
 Ex 13. 2 קדש Ez 48. 11 ICh
 31. 6 הקדש Nu 3. 13 Dt 15.
 19 Jos 20. 7 Jud 17. 3 IIS
 8. 11 Neh 12. 47 ICh 26. 26
 قدس; cf. *καθ-*
ἀγλαίζω עלו Hab 3. 18 take
 delight in

- עלץ IS 2. 1
 גיל Joel 2. 23
 התעלס Prv 7. 18
 Job 39. 13 only in Med.
 and Pass., *adorn oneself with*
a thing, take delight in
 ἀγατίζει θάλλει צלח IS 10. 6
 Jer 12. 1, 22. 30 Ez 17. 9, 10
 הצליח Gn 24. 21 Jud 18. 5
 Ps 1. 3 ICh 7. 11 *sprout,*
grow, thrive, esp. of fruit trees;
of persons, thrive, flourish,
be prosperous; cf. φλογίζω
 ἀγνίζω נקה Job 10. 14 *wash off,*
cleanse away, esp. by water;
cleanse, purify; cf. νίζω
 Pass., נקה Jer 2. 35
 התקדש IIS 11. 4 ICh 5. 11,
 30. 3, 17 Med., *purify oneself*
 καθ- קדש Lev 16. 19 *cleanse,*
purify
 ἀγοράζω כרה Dt 2. 6 *buy in*
the market; generally, buy
 שבר Gn 41. 57 اشترى
 סחר Gn 34. 10 *frequent the*
ἀγορά, occupy the market-place
 ἀγωνίζομαι האבק Gn 32. 25
fight; generally, contend for
victory; struggle; wrestle (W)
 צחק Gn 21. 9, 26. 8; cf. καχάζω
 שחק Prv 29. 9
 שחק IIS 2. 14; cf. ἐπ-
 שחק Joel 2. 9
 جادل جاهد خاصم اختصم تاجر كد
 نازع ناظر تنافس نااش
 עצב IR 1. 6 העציב Ps 78. 40
 أغاظ أغضب exert oneself
 أجهد اجتهد سعی كد
 ἀθροίζω, ἀ- (= ἀγελίζει) אסר
 Hos 10. 10 *form a party*
 נסר Hos 10. 10 *gather together,*
collect, muster
 עדר ICh 12. 38 (39)
 עור IR 1. 7 ICh 5. 20
 עטר IS 23. 26
 עצר ICh 13. 20, 20. 37
 חרד IS 13. 7, 16. 4
 דגל Cant 5. 10 *collect round*
one جيش حشد حشد
 ἀνίζομαι, ἀνίζω = αἰνέω, Poet.
 and Ion. Verb, very rare in
 good Att. Prose, ἐπαινέω
 being used instead: אבה
 Gn 24. 5 *to be content with,*
acquiesce in; agree, assent
 אוח Gn 34. 15
 הואיל Ex 2. 21
 הלל Ps 113. 1 Prv 31. 28
 ICh 23. 12 *praise, approve,*
applaud, commend; esp. in
religious sense, glorify
 הלל Prv 12. 8; cf. δόλοῦζω
 התהלל Jer 9. 22, 23 Pass.,
 Prv 31. 30; cf. ἀγάλλω
 אמר Jes 3. 10
 חמד Jes 1. 29 Ps 68. 17 حمد
 הטה Ex 15. 2
 החענ Jes 57. 4
 ענה Jes 27. 2 Ps 88. 1
 שבה Ps 117. 1
 השתבח Ps 106. 47 تسبح
 ענה Nu 21. 17; esp. *compli-*
ment publicly
 הואיל Dt 1. 5 *agree to or under-*
take to do
 יעד Ex 21. 8, 9 وعد تعهد
to promise or vow
 נעד Am 3. 3

- יעץ IIS 16. 23 نصح وعظ *advise, recommend*
 נעץ Jes 40. 14
 ἀκουτίζω השמיע IIR 7. 6 *make to hear; cf. συγκαομίζω*
 ἀναγκάζω אנס Esth 1. 8 *force, compel, constrain, esp. by argument*
 ἀναγνωρίζω הכיר Gn 27. 23 *recognize*
 ἀναστενάζω, -αχίζω, -άχω, -νω
 אנן Jer 51. 52 *groan forth, lament; groan oft and loudly, wail aloud; bemoan, bewail aloud; groan aloud [cf. στένω]*
 נאנן Ez 9. 4; cf. נאנן Thr 1. 4, 21
 נחן Jer 22. 23
 ἀναχάζομαι, δια- נסג Jes 50. 5
 Ps 35. 4 *draw back, give way, retire [cf. χάζομαι]*
 נסג IIS 1. 22
 נהר Jes 1. 4
 ἀναχάζω הסג Dt 19. 14 *make to recoil, force back [cf. χάζω]*
 הסג Jes 59. 14 (v. συγγίγνομαι)
 הסג Job 24. 2
 ἀνθίζω, -θέω חנס Cant 2. 13 *colour, dye, stain*
 חנס Dt 34. 7 *blossom, bloom, of the youthful beard; cf. χνοάζω, νωτίζω*
 ἀνιάζω אנה Jes 19. 8 *Ps 90. 15 Ep. Verb grieve, distress, like ἀνιάω*
 ענה Ps 116. 10 *intr., to be grieved or distressed*
 ἀνολούζω היליל Jes 15. 3 Jer 47. 2 Ez 21. 17 Zach 11. 2 *cry aloud, shout aloud, bewail loudly; cf. ὀλολύζω*
 ἀπονωτίζω הגיס Dt 32. 30 Jud 6. 11 *turn one's back and flee; trans. in causal sense*
 ἀποπλάζω, ἀποπλανάω לפל
 Hab 2. 4 *lead away from, stray away from; lead astray, make to digress, wander away from, wander from the truth*
 ἀποσώζω בצע Jes 38. 12 Job 6. 9 *save or preserve from, preserve; cf. διαπράσσω*
 משה Ex 2. 10
 המשה IIS 22. 17
 פדע IIS 4. 9 Jes 29. 22 *פדע Job 33. 24; cf. φείδομαι*
 פצה Ps 144. 7
 הזכיר Jes 63. 7 تذكر *keep in mind, remember; cf. δια-*
 ἀράζω, ἀραρίζω, ἀρράζω, ἀρρίζω
 הרץ Ex 11. 7 *snarl, growl; cf. ῥύζω, χρῆζω*
 ἀρπάζω בז Nu 31. 32 Dt 3. 7
 Ez 29. 19 *seize, plunder*
 הרץ IIS 23. 9 Jes 18. 6
 ערף Hos 10. 2
 שדד Jes 21. 2
 שדד Prov 24. 15
 שדד Jer 9. 18
 השדד Jes 33. 1
 חטף Ps 10. 9
 הסף Jud 21. 21 *snatch away, carry off, seize harshly, snatch up*
 רבע Lev 18. 23 عرف *ravish*
 הרביע Lev 19. 19
 حجز اختطف سرق سلب قبض اغتصب
 قبض نهب
 ἀσπάζομαι, ἀσπακάζομαι אספ
 Ps 27. 10 *welcome kindly*
 דבק Gn 2. 24, 34. 3 IR 11. 2

- Ps 63. 9 Ruth 1. 14 *cling fondly, follow eagerly, cleave to*; cf. *διώκω*
 נָסַח Gn 27. 27 Ps 85. 11 Ruth 1. 9, 14 *take leave of*; from the mode of salutation in use, *kiss, embrace*; cf. *τοξάζομαι, σκευάζω, κυνέω*
 נָסַח Gn 29. 13, 31. 28
 אֶתְגַּאֲזַל נֶחֱ Jes 9. 1 Job 18. 5 *appear bright, shine*
 אֶתְגַּאֲזַל הַגִּיהַ IIS 22. 29 *illumine, shine*; cf. *די-*
 הוֹחֵר Dan 12. 3
 אֶבְלִיזוֹמַי אֶהֱל Gn 13. 12 *take one's abode, lodge, live in a place*; cf. *ἐπι-*
 אֶבְלִיזוֹמַי אֶהֱל Jes 13. 20 *take up one's quarters during the night*
 לָקַח Ps 55. 8 Ruth 1. 16, 3. 13
 אֶפְּאֲרִיזוֹ קִדְשׁ Ex 19. 10 IR 8. 64 *purify, consecrate*; cf. *ἀγίζω*
 קִדְשׁ Ez 48. 11
 הַקִּדְשׁ Nu 3. 13 Jud 17. 3
 אֶפְּאֲרִיזוֹ אֶפְסֵס Gn 47. 15 Jes 16. 4 Ps 77. 9 *disappear*
 פָּנָה Jer 6. 4 Cant 6. 1
 פָּסַס Ps 12. 2
 נִשְׁמַד Jer 48. 8 Prv 14. 11 *destroy*
 הַשְׁמִיד Dt 2. 22 Mich 5. 13 *make away with, do away with, remove, destroy*
 בָּאֲדִיזוֹ פָּסַע Jes 27. 4 *walk, march; generally, go, proceed*
 פָּסַע Am 4. 4; cf. *עָדָה* Job 28. 8
 בָּאֲזַל בְּדָא IR 12. 33 Poet. Verb, *speak, say*; cf. *φاتیζω, ψεύδω*
 בָּטָה Prv 12. 18
 בָּטָא Lev 5. 4
 בָּטָר Ps 40. 10
 הִבִּיעַ Ps 94. 4, 119. 171; cf. *πηγάζω*; p. 138
 בָּלַס בָּלַס Am 7. 14 *shake acorns from the oak; hence, as prov. answer to beggars*
 בָּאֲפִיזוֹ, כָּאֲפִיזוֹ Lev 4. 6 Job 9. 31 *دَیپ*; cf. *دُیو, کَآ-*
 بָּאֲפִיזוֹ Jos 3. 15
 سَبَعَ IS 17. 49 Ps 69. 3, 15 *drown, to be submerged*; *دُیو*
 سَبَعَ Ex 15. 4; cf. *کَآسَپونَیژو*
 הִסְבֵּעַ Jer 38. 22; *کَآدָדו*
 בָּאֲסָנִיזוֹ בָּחַן Jer 17. 10 Zach 13. 9 *فَحَس* *put to the test; test, cross-question (W)*
 נִבְחַן Gn 42. 15, 16
 נִסָּה Gn 22. 1 Eccl 7. 23
 גַּעֲמִיזוֹ עָבַס Neh 13. 15 *load, freight* (p. p. 350)
 עָבַס Neh 4. 11
 הַעֲמִיס IR 12. 11
 حَاسَ حَاسَ حَاسَ حَاسَ حَاسَ حَاسَ Dt 32. 17 *gain knowledge of, become acquainted with, discover; recognise (W)*
 שָׁעַר Prv 23. 7; *شعر*; cf. *ἀνα-*
 δαίζω, freq. in Pass. דָּרַשׁ Dt 25. 4 Jud 8. 7 Jes 28. 28, 41. 15
 Hab 3. 12 ICh 21. 20 *cleave asunder, slay, pierce through, rend, destroy utterly, divide*
 נָדַח Jes 25. 10 *cleave asunder, divide*
 הוֹדַח Jes 28. 27
 δακνάζω = δάκνω נָשָׁךְ Am 5. 19
 Mich 3. 5 *عَنَى شَك* *bite, of dogs; sting*; cf. *δανείζω, ὀδακτάζω, τοκίζω*
 נָשָׁךְ Hab 2. 7 in Pass., of *vexation*

- נשך Nu 21. 6 Jer 8. 17 judgment, decide; cf. δεσπόζω,
 שוך Gn 3. 15 σῶζω
 δαμάζω דמה Hos 4. 5 over-
 power; of maidens, make
 subject to a husband; subdue,
 conquer
 נדמה Hos 4. 6, 10. 15 Pass.,
 to be subject to another
 סמא Gn 34. 5 דנש force,
 seduce
 δανείζω, δανίζω נשא בו Jes 24. 2
 תדין אדם Jer 15. 10 נשה בו
 have lent to one, borrow
 נשא Dt 24. 10-11 נשה ב' Jes
 24. 2 Jer 15. 10 דאין אדם
 put out money at usury, lend
 נשה ב' Dt 15. 2
 שאל Ex 3. 22, 12. 35 borrow
 השאל Ex 12. 36 lend
 δεκάζω שחד Ez 16. 33 bribe,
 corrupt
 δεσπόζω שפט Jud 16. 31 Ruth
 1. 1 to be lord or master, lord
 it over; cf. δικάζω
 διαχωρίζω גרש IICh 20. 11
 separate; cf. ὀρίζω
 Pass., διαχωρισθεῖσα גרושה
 Lev 21. 14 divorced
 δικάζω גזר Job 22. 28 נצי
 decree, ordain; cf. δικάζω
 גזר Esth 2. 1 decree as punish-
 ment
 Thr 3. 54 Ez 37. 11 condemn
 דן Jes 3. 13 Jer 5. 28 judge,
 give judgment
 חקק Jes 10. 1 judge, decide,
 determine; cf. ῥηγγυμι
 חקק Prv 8. 15
 שפט IS 24. 13 judge, sit in
 judgment, decide; cf. δεσπόζω,
 σῶζω
 נשפט Jes 43. 26; cf. ἐκ-
 החצה IR 3. 25 החצה
 Gn 32. 8 قسم divide in two;
 cf. σχίζω
 δοκάζω חכה IIR 7. 9 wait for;
 cf. προσεύχομαι, ἐξ-, p. 477
 ἐγγίζω גש Gn 45. 4 IIR 4. 27
 approach, to be on the point of
 גש Gn 33. 7
 הגיש Lev 2. 8 bring near,
 bring up to
 הגיש IIS 3. 34
 εἰσχειρίζω כנר IS 26. 8 put
 into one's hands
 הסגיר Ps 31. 9
 סכר Jes 19. 4
 ἐκθαμνίζω נקט Job 4. 10 root
 out, extirpate (Pass.); cf. σείω
 נקט Jer 45. 4; v. p. 167
 נקט Am 9. 15
 קהה Ez 19. 12
 ἐκνίζω, ἐκνίπτω כבש Jes 7. 3
 wash clean, purify نَقَّى
 כבש Gn 49. 11 Ex 19. 10 Jer
 4. 14 Ps 51. 4
 Pass., כבש Lev 13. 58
 تنظف
 ἐκσώζω חשך Gn 22. 12 save
 for oneself
 חשך Jes 38. 17 preserve from
 danger, keep safe; cf. ἀγαπάζω
 ἐκφράζω ספר Jes 43. 26 Ps 44.
 2, 50. 16 tell over, recount,
 describe
 ἐλελίζω חול Jer 4. 19 Pass.,
 quake, tremble, quiver
 חלל Ps 55. 5, 77. 17
 התחלחל Esth 4. 4

התחולל Jer 23. 19 *whirl round*
ἐλπίζω חול Jud 3. 25 IS 31. 3
expect, fear

חולל Job 35. 14 *hope for*

יחל Job 30. 26

התחולל Ps 37. 7

יחליף Job 14. 7 *expect, hope for*

נחל Gn 8. 12

הוחיל IS 10. 8 Ps 130. 5

כלה Ps 119. 81

צפה Mich 7. 7 Thr 4. 17; cf.

σκεπάζω, σκοπιάζω

קוה Jes 8. 17; cf. προσδοκάω

דבר Ruth 1. 13

اصبر اعتبر امل توقع

ἐνθουσιάζω שוע Dt 28. 34 IIR

9. 11 Jer 29. 26 Hos 9. 7

to be inspired or possessed by a god, to be in ecstasy

השתגע IS 21. 15-16

ἐξετάζω חקר Dt 13. 15 Jud 18.

2 IS 20. 12 Jer 17. 10 Prv

25. 2 Job 29. 16 Thr 3.

40 *examine well or closely, scrutinize; cf. ἐτάζω חקר*

Eccl 12. 9 חכיר Neh 6. 12

חקר Prv 18. 17 *examine or question a person closely*

Prv 23. 30 *compare*

יחקר IR 7. 47 *estimate*

ἐξορίζω (A) (ὄρος) הוריש Nu

33. 52 طرد *send beyond the frontier, banish*

התפרק Ex 32. 24 *get rid of*

ἐξορίζω (B) (ὀρός) חריץ IS 17. 18)

press out the whey from cheese

ἐπαγλατίζω התהלל Jer 9. 23

pride oneself on a thing, glory,

exult; ἀγλατίζω: glorify הלל

ἐπικαίνίζω התחדש Ps 103. 5
renew, restore (Pass.)

ἐπικρύπτω התגבר IR 14. 5

Prv 20. 11 *freq. in Med., disguise; dissemble (W)*

ἐπισκευάζω בדק IICH 34. 10
make afresh, repair, restore

פסג Ps 48. 14

جهز أعاد أعد

ἐπισκιάζω, -άω הסך Ps 91. 4

throw shade upon, overshadow for protection

הציל IIS 20. 6 *darken, obscure;*

cf. σῶζω

הצל Ez 31. 3

ἐπισχίζω, προ- בהק Ez 16. 40
cleave at top

ἐπιχλευάζω התקלס IIR 2. 23

Ez 22. 5 Hab 1. 10 *jeer, make a mock of; cf. χλευάζω*

ἐποργίζομαι התרגז Jes 37. 29
to be wroth at; cf. ὀργίζω

ἐργάζομαι, ἔρδω, ῥέζω חרש Gn
4. 22 *work a material; cf.*

χρονίζω/χρηστηριάζω

Jes 28. 24 Prv 14. 22 *do, perform; till the land*

החריש IS 23. 9 Prv 3. 29 *do*

something to; chiefly in bad sense, do one ill, do one a

shrewd turn התעסק Gn

26. 20; cf. συν-, ἐπασκέω

חרש לקח/נקח Prv 31. 16

till the land; cf. ἀροτριάω

עזק Jes 5. 2 عرق

עשה Gn 1. 31 *make, do, perform (spurious); cf. τεύχω*

פלח Ps 141. 7 فلع *till the land; cf. πολέω*

- פלח Prv 7. 23 Job 16. 13
 פלח Dan 3. 12 *perform rites*
 ἐρεθίζω, -θω Lev 26. 6
rouse to anger, rouse to fight,
provoke, irritate
 ἐρίζω חרד IS 14. 15 *strive,*
wrangle, quarrel, contend, rival
 נהרה Cant 1. 6
 התחרה Jer 12. 5
 רוב Jud 11. 25 Prv 3. 30
 ריב Ps 35. 1
 הריב IS 2. 10
 הריד Jud 5. 13
 שרה Gn 32. 29
 שרה Ez 27. 25
 ἐτάζω חקר *examine, test* نقش
 mostly in compd. ἐξ-,
 q.v.
 חקר Jer 31. 37 (36) *reveal!* انشى
 كشف
 חקר Job 13. 9 *unmask* فضح
 ; visit, try, afflict: حتك
 הציק Dt 28. 53 Jud 14. 17
 خابى Jes 29. 2, 7
 ἐνδύω ענה Dt 22. 24 *put to bed,*
go to bed, of sexual inter-
course
 ען Jes 57. 3; cf. οἰκίζωμαι
 קן Ez 31. 6 *roost*
 קן Jer 22. 23
 ἡσυχάζω חשה Eccl 3. 7 *keep*
quiet, be at rest, impose silence,
leave unspoken
 החשה Jes 42. 14
 הסבית Dt 27. 9
 שקט Jes 62. 1
 השקט Jer 49. 23
 שתק Jon 1. 11, 12 Ps 107. 30
 Prv 26. 20
 سكت سكتن هجع هدأ
 θαυμάζω נסם IR 9. 8 Jer 18. 16
wonder, marvel
 נסם Jer 4. 9
 נסם Esr 9. 3
 הסמים Ez 3. 15
 קשם Job 21. 5
 הסתהבם Dan 8. 27
 תבה Gn 43. 33
 תבהק Hab 1. 5
 تدهش استعجب
 ἐπιζω קצר Jer 12. 13 *do*
summer work, mow, reap
 θεσπίζω נסך IICh 33. 6 *to*
declare by oracle, prophesy,
divine, foretell
 ἐτάζω (A), -άσσω דאה Jer 49.
 22 *move quickly, rush, dart*
 דון Job 41. 14
 דוש Jer 50. 11; cf. ἐτάζω
 חדר Hab 1. 8
 שוש Job 9. 26
 שיש Jer 50. 11 Hab 1. 8
 צעה Jes 63. 1
 קיץ Jes 18. 6
 θυσιάζω זבה Ex 20. 24 *sacrifice:*
 cf. θύω, σφάζω
 זבה IR 3. 3
 יב IR 1. 46, 48 Jer 36. 15
 mostly in poets and late
 Prose, the Att. Prose form
 being καθίζω, intrs., sit, sit
 down; הוסיב IR 2. 24, 21.
 9-10 Ps 143. 3 causal, make
 to sit, seat, place; cf. οἰκίζω
 καυχάλλωμαι, καυχάλλω צהל
 Jes 12. 6 Jer 50. 11 *rejoice,*
exult; of hounds, deer,
pards; cf. φθέγγωμαι, p. 247
 καθαγίζω, -ιάζω קדש Ex 28. 41
 Nu 6. 11 *devote, dedicate*

- הקדיש Nu 3. 13 Jos 20. 7
IIS 8. 11
καθαρίζω קָהַר Nu 31. 23 קָהַר
Nu 8. 6-7 Ez 36. 33 Mal 3. 3
طهر *cleanse, purify*
טָהַר Ez 22. 24 קָהַר Nu
8. 7 Jos 22. 17 Jes 66. 17
קָהַר, התחטא Lev 14. 49 Nu
31. 23
καθέζομαι יָשַׁב Ps 29. 10 *preside*
IIS 7. 18 ICh 17. 16 *sit as*
suppliants; cf. יָזַב
καθίζω, κατ- סָבַב IS 16. 11 *sit,*
recline at meals
הוֹסִיב Gn 47. 6 IR 2. 24, 21.
10 IIR 17. 26 *causal, make*
to sit, seat, place; settle [cf.
οἰκίζω]
הוֹסִיב Neh 13. 27 (LXX, but
cf. συνοικέω)
καίνίζω, ἐγ- הָדַשׁ IS 11. 14 *in*
Poets, esp. use for the first
time, handsel; cf. ἐπι-
הָדַשׁ Dt 20. 5 جَدَد
καπνίζω הַבְּפִישׁ Thr 3. 16
smoke, blacken with smoke
הַחֲפִיר Prv 19. 26
הָפַר Jes 24. 23 Ps 34. 6
metaph., to be black with smoke
הַחֲפִיר Jes 33. 9 Prv 13. 5
καρπίζω (B) נָחַרף Lev 19. 20
emancipate a slave by touching
him with the rod
καταβαπτίζω טָבַל Gn 37. 31
Lev 4. 6 Nu 19. 18 *dip*
טָבַל Jos 3. 15
שָׁטַף IR 22. 38 Cant 8. 7
drown; Pass., to be submerged
καταποντίζω טָבַע Ps 69. 3
throw into the sea, plunge or
drown therein; cf. δύω
טָבַע Ex 15. 4
הטבע Jer 38. 22; cf. βαπτίζω
κατασκευάζω הִכִּין IS 13. 13
Zeph 1. 7 Ps 103. 19 Esth
6. 4 ICh 29. 19 ICh 27. 6
generally prepare, arrange,
establish; cf. σκευάζω
הוֹכִין Jes 16. 5 Ez 40. 43 Prv
21. 31
καταχέζω קָדַשׁ IS 21. 6 Jes 65. 5
Hag 2. 12 *befoul* [cf. ἀγίζω]
καχάζω, καγχάζω צָחַק Gn 18.
12 *laugh aloud, jeer, mock*
צָחַק Gn 19. 14; cf. ἀγωνίζομαι
צָחַק Thr 1. 7
צָחַק IIS 6. 21
הַצְחִיק ICh 30. 10
ضحك قهقهه
καχλάζω, κοχ- צָחַל Jes 24. 14
plash or bubble, of sound of
liquids; froth forth foam; cf.
καγχαλίζομαι
κηδάζω קָדַשׁ Ex 29. 21 *get*
purified
קָדַשׁ IR 8. 64 ICh 29. 5
cleanse, purify; cf. ἀφαιγνίζω
הַקְדִּישׁ ICh 29. 19
הַתְקַדֵּשׁ IIS 11. 4 Jes 66. 17
ICh 29. 5 *purify oneself*
κλάζω הָרָץ Ex 11. 7 Jos 10. 21
of dogs, bark, bay (ρύζω,
κραυγάζω)
צָרַח Zeph 1. 14 صَاح صَرَخ
of men, shout, shout aloud,
scream; cf. κράζω
הַצְרִיחַ Jes 42. 13
שָׁרַק Jes 5. 26 Zach 10. 8
κλύζω גָּל Am 5. 24 (ρέω)
wash away, wash, rinse out

- יהחליץ Jes 58. 11
 גלל Jos 5. 9 (ἀφαιρέω)
 רחץ Gn 43. 31 Ex 30. 18, 21
 Lev 1. 9, 14. 8 IIR 5. 10
 Jes 4. 4 Ps 58. 11 Cant 5. 3, 12
 רחץ Ez 16. 4 Prv 30. 12
 התרחץ Job 9. 30
 κνεφάζω וכנף Jes 30. 20 *cloud over, obscure*
 κνίζω הקניא Dt 32. 16, 21 *usu. metaph., of love, chafe, tease, provoke, provoke to jealousy*
 קנא Dt 32. 21
 κολάζω חלש Ex 17. 13 Jes 14. 12 *get person punished*
 קלל Job 40. 4 *suffer injury*
 קלל Jes 65. 20 *Pass., to be punished; cf. καταράσθαι*
 κομίζω ומרר Lev 25. 3 *gather in, reap; reap fruit*
 צופה Prv 31. 27 *take care of, provide for; of things, attend to, give heed to; δῶμα κομίζη, keep house, of mistress of the house; cf. σοφίζομαι*
 שמע Gn 16. 11, 21. 17 *attend, give heed to; cf. σὺγ-, κλύω*
 سمع الله
 κουφίζω חפץ Job 40. 17 *lift up, raise; cf. ἀγαπάω*
 קלל Gn 16. 4 IS 2. 30 Hab 1. 8 *חַף to be light*
 נקל IIR 3. 18
 נקלה Dt 25. 3
 הקל Jes 23. 9 Jon 1. 5 IIR 10. 4 *חָנַף lighten, make light (v. p. 353)*
 κράζω צרח Zeph 1. 14 *صاح صرخ generally, scream, shriek, cry, bawl, shout; cf. κραυγάζω*
 הצריח Jes 42. 13
 שרק Jes 5. 26 Zach 10. 8
 קרא Gn 19. 5 Ps 81. 8 *to call to*
 הרץ Ex 11. 7 Jos 10. 21 *of dogs, bay*
 κραστίζομαι, κρατ- רעה Job 1. 14 Cant 2. 16 *consume green fodder (?) ; cf. τρώγω*
 κραυγάζω (a derivative of κράζω)
 זעק Ez 11. 13 *cry aloud, shout*
 הועיק Job 35. 9; cf. συνάγω
 צעק Jer 22. 20; cf. συνάγω
 צרח Zeph 1. 14 *صاح صرخ*
 הצריח Jes 42. 13
 שוע Ps 31. 23
 שרק Jes 5. 26
 קרא Gn 19. 5 Ps 81. 8 *to call to*
 הרץ Ex 11. 7 *of dogs, bay*
 יסד יסד Jes 54. 11 Ps 89. 12 Job 38. 4 Esr 3. 12 *of a city, found, build*
 יסד Jos 6. 26 Jes 14. 32 Zach 4. 9
 יסד IR 6. 37 *found*
 Cant 5. 15 *set up*
 הוּסד Esr 3. 11 *build*
 נִסַּד Jes 44. 28 *Pass., to be founded*
 יסד Hab 1. 12 *establish, set up*
 יסד Ps 8. 3 Esth 1. 8 ICh 9. 22 *establish, bring about*
 קִדַּשׁ Neh 3. 1 *found, set up; cf. ἀγίζω*
 κυδάζω נדף IIR 19. 22 *نضج revile, abuse*
 ληΐζομαι לץ Ps 1. 1 *لصّ تلصص plunder, despoil, rob*

μύζω (B), μυζάω מצה Jes 51. 17

Ps 75. 9 suck

מצץ Jes 66. 11

νεανίζω, νεανιεύομαι נער Gn 37.

2 act like a hot-headed youth,
wilfully or wantonly, swagger

νεφελίζω נפל Gn 4. 6 wrap in
clouds

הפיל Jes 26. 19

אפל Am 5. 20

νίζω (νίπτω)

נקח Nu 5. 19, 28, 31 gener-
ally, purge, cleanse; cf. ἀγνίζω

נקח Job 10. 14; cf. ἀπο-

εῖω IIS 19. 25 wash the hands
or feet; commonly used of

washing part of the person,
while λούομαι is used of
bathing, πλύνω (בלל Ps 92. 11

ביל) of washing clothes, etc.;

but νίζω is sts. used of
things; Att. Prose writers use

the word only in compds., v.
ἀπο-, ἐναπο-, ἐκ-νίζω; cf.

ὀνυχίζω غل نطق نقي

νομίζω חסב Job 21. 27 use
customarily, practise, use

חשב Gn 38. 15, 50. 20 con-
sider as, consider (W)

חשב Ps 119. 59 (cf. πεμπάζω)

נחשב Jes 2. 22 Job 18. 3, 41. 21

Pass., to be deemed, reputed,
considered

התחשב Nu 23. 9

νοσάζω, -σίζω אנש IIS 12. 15
to be ill

נע Job 6. 7

נע Gn 12. 17 causal, produce
sickness

נע Ps 73. 5

נף IIS 12. 15 Jes 19. 22

ροσφίζω נפץ Jer 51. 21-3 set
apart, separate

νωτίζω נוט Jud 9. 21 turn one's
back, turn one's back and flee
(cf. ἀπο-, φύζω, χνοάζω)

נצה Job 39. 13 cover the
back

ξυρίζω = ξυρέω גלה Lev 13. 33,
14. 8 Dt 21. 12 shave

גלה Jud 16. 17; cf. καταξυράω

קרח Mich 1. 16

נקרח Jer 16. 6

הקריח Ez 27. 31

הקרח Ez 29. 18

התגלה Lev 13. 33 Nu 6. 19

shave oneself or have oneself

shaved جلع جلع حتى حتى

ὀδακτάζω, -τίζω נסך Am 5. 19
bite; cf. δακνάζω

נסך Jer 8. 17

οἰκίζω, -σίζω הוסיב Ez 36. 33
people with new settlers; cf.

יז

IIR 17. 6, 24 settle, plant as

a colonist or inhabitant; trans-
plant

הסכין Gn 3. 24

οἰωνίζομαι עין, עין IS 18. 9 take
omens from the flight and cries

of birds; generally, divine

from omens; regard as an omen,

shun as an ill omen (cf. ἐπαυ-

γάζω); עין Lev 19. 26

עין Jes 2. 6; cf. εὐνάζω

ὀκλάζω כרע Gn 49. 9 Jud 5. 27

IS 4. 19 Job 4. 4, 39. 3 ركع

sink down, crouch down with

bent hams; bend their hind-

or fore-legs; cf. χροίζω

ὀλολύζω, -ύττω הלל Ps 44. 9
cry with a loud voice, in Hom.
 esp. of women *crying aloud* to
 the gods in prayer or thanks-
 giving; cf. ἰουκίρ ICh 16. 4;
 cf. ἀγάλλω, αἰνίζομαι
 ὁμοιάζω דמה Ez 31. 8 Cant 2. 9
compare, liken
 דמה Ps 49. 13
 דמה Cant 1. 9; cf. ἐξ-
 ענה Ez 31. 8; cf. θαμβέω
 נשכל Ps 49. 13
 ὀνομάζω ושא Dt 5. 11 *speaking*
of by name, name, specify
 נקב Lev 24. 16; cf. διακόπτω
 נקב Nu 1. 17
 ὀνυχίζω ענה Dt 21. 12 *pare*
the nails
 ὀπλίζω העפיל Nu 14. 44 *make*
or get ready; of persons, esp.
 of soldiers, *equip, arm; arm*
oneself with boldness; arm
oneself, get ready to attack
 ὀργίζω הרגז IS 28. 15 *make*
angry, provoke to anger, irritate
 רגע Jes 51. 15 Job 25. 12
 רגע IIS 19. 1 *grow angry, be*
wroth
 רגע Ps 2. 1
 הרגע IIR 19. 27; -ζόμενος
 ברגע Ps 55. 15 *in a passion*
 ὀρίζω, ἀφ-, δι-, ἐξ- גבל Dt 19. 14
divide or separate from as a
border or boundary
 גור IR 3. 25 *part, divide; cf.*
δικάζω, διχάζω
 גור Jes 53. 8 ICh 25. 21
banish from; cf. ἐξ-
 גורו Ps 31. 23
 גלה IS 4. 21 IIS 15. 19 Jes

24. 11, 38. 12 Ez 12. 3 Am
 7. 11 Job 20. 28 *depart*
 ירש Gn 21. 10 Dt 2. 12 *part,*
divide; banish
 נפלג Gn 10. 25 *part, divide*
 פרד Ez 1. 11 *part, divide,*
separate
 נפרד Gn 2. 10, 10. 5, 25. 23
 הפרד Dt 32. 8 Ruth 1. 17
 ההפרד Job 41. 9 *separate*
 פרס Jes 58. 7 *part, divide*
 הפרס Lev 11. 3
 פרק Gn 27. 40 Ps 136. 24 فرق
separate; cf. πέζω (A)
 פרק Zach 11. 16 *part, divide*
 נפרס Ez 17. 21
 פרס Ps 68. 15 Thr 1. 17
 פרס Lev 24. 12 *ordain, deter-*
mine, lay down
 פרס Nu 15. 34
 הפרס Prov 23. 32 *part, divide*
spurious, cf. ἀπαμύσσω
 רדה طرد Jud 14. 9 *separate*
 גבול Nu 16. 21 Esr 6. 21
exclude, separate; cf. ἀφ-
 הבדיל Gn 1. 6 Lev 1. 17, 20.
 25 Nu 16. 9 Dt 4. 41
separate, distinguish
 הגביל Ex 19. 12 ἀφ- *exclude;*
mark out by boundary pillars
 הגלה IIR 17. 11 ICh 36. 20
 ἀφ-, δι-, ἐξ- *banish*
 הגלה Jer 13. 19; cf. ἐλαύνω
 גרש Gn 3. 24 ἀφ- *exclude,*
banish; cf. διαχωρίζω
 גרש Ex 12. 39
 הגרש Nu 21. 32 Dt 11. 23 Jud
 11. 23 ἀφ- *exclude, banish*
 פרד Hos 4. 14 ἀφ- *grant*
a special gift; cf. πέζω (A)

- (from *φρέγ-γω*), *ρέδδω*
 פָּרַד Esth 3. 8 *separate, distinguish*
 פָּרַס Dan 5. 28 *ἀφ- separate, bring to an end; separate off*
 (W); פָּרַק Gn 27. 40
 נִפְרַס Ez 34. 12 *ἀφ- separate, distinguish*
 οὐτάζω, οὐτάω בָּצַע Joel 2. 8
 Am 9. 1 Ep. Verb used sts. in tragedy; Hom. uses it; *wound, hurt, hit with any kind of weapon, sts. generally, wound*; cf. ἀποσώζω
 עָסַף Thr 2. 11
 הִתְעָסַף Thr 2. 12
 עָצַב IR 1. 6
 נִעָצַב Eccl 10. 9
 עָצַב Jes 63. 10
 הִתְעָצַב Gn 6. 6
 פָּצַע Cant 5. 7
 δόλιζω בָּטַשׁ Ex 32. 1 *δο, go or come late*; cf. ἐπαισχύνομαι
 בָּטַשׁ Jud 3. 25; cf. ὄψε
 παρασκευάζω עָרַךְ Prv 9. 2 *prepare for oneself, make preparations*
 הִשְׁבִּיר Gn 42. 6 Dt 2. 28 *provide and prepare what one has not; provide, procure, contrive; supply* (W)
 πελεκίζω כָּלַק Lev 1. 15 *cut off with an axe, esp. behead*
 πηγάζω הִפּוּ Job 40. 23 *spring, gush forth*
 נָבַע Prv 18. 4; cf. βάζω
 פָּחוּ Gn 49. 4
 πρέζω אָבַץ Ps 80. 16 *press tight*
 זָרַר Jes 1. 6, 59. 5 Job 39. 15 *press tight, squeeze, press, weigh*
down
 מָחַךְ Dt 33. 11 Jud 5. 26
 מָחַק Jud 5. 26
 מָעַךְ IS 26. 7
 מָעַץ Ez 23. 3 *squeeze, compress*
 עָסַה Ez 23. 3
 עָסַה Ps 139. 15
 פָּצַפֵּץ Job 16. 12
 עָסַק Ez 22. 29
 עָסַק Jes 23. 12
 עָסַה Mal 3. 21 *squeeze, press, weigh down*
 עָסַק Job 40. 23 *of a river, to be exhausted from the heat of the sun*
 πλάζω (E), -άσσω לָוַשׁ Gn 18. 6 *knead bread*
 ποινίζομαι עָנַשׁ Ex 21. 22 *exact a penalty*
 נָעַשׂ Prv 22. 3
 פָּקַד Jer 9. 24 Am 3. 14
 ποκίζω, -ά- מָחַ Gn 31. 19, 38. 12-13 جَزَّ قَتَرَ قَتَلَ *shear wool, shear sheep*
 = πέκω 'shear' מָחַ Jer 7. 29 Job 1. 10; cf. πεκτέω (πέκω) *shear, clip, shear hair* (W)
 προσχίζω בָּהַק Ez 16. 40 *split in front*; cf. ἐπι-
 πτερυγίζω הִאֲבִיר Job 39. 26 *flutter with the wings, like young birds trying to fly; flap the wings, like a cock crowing*
 πυκάζω כָּתַר Jud 20. 43 Ps 22. 13 *surround*
 הכְּתִיר Ps 142. 8 Prv 14. 18 *cover closely, freq. with collat. notion of protection; crown, deck with garlands*

- קבץ Jes 40. 11
 קבץ Prv 13. 11 *close, shut up, shut close*
 קפץ Dt 15. 7 Ps 77. 10
 ῥαχετρίζω, ῥαχίζω ערף Ex 13. 13 *cut through the spine, esp. in sacrificing*
 ῥέζω (A) פָּרַד Hos 4. 14 *in special sense, perform sacrifices, offer a hecatomb to the gods; cf. ἀφορίζω*
 ῥέζω (B) קָרַע Jer 4. 30 = βάπτω, *dye; cf. χροίζω*
 פרס לו Jer 16. 7; cf. פָּרַשׁ, προτείνω
 רָחַץ Ex 2. 5 IIR 5. 10 Ez 23. 40 = βάπτω, *dip, dye; cf. βρέχω*
 רָקַב Ex 35. 35
 רָקַב Ps 139. 15
 רָאָז, רָאָז חָרַץ Jos 10. 21 *growl, snarl, like an angry dog; cf. ἀράζω, κλάζω*
 סַלְפִּיזַם חָקַע Nu 10. 3 *sound the trumpet*
 σεβάζομαι, σέβομαι צָבָא Ex 38. 8 IS 2. 22 *worship, honour, mostly of the gods; of suppliants*
 נָצַב Ps 82. 1, 119. 89 *Pass., to be revered; cf. καθίστανω*
 סִיגָאזַם הִסְכִּיתָ Dt 27. 9 *bid one be silent, silence him; cf. ἡσυχάζω*
 σκελίζω, ὑπο- נָכַסְלָא Dan 11. 14, 19 *trip up one's heels; Pass.*
 כָּסַל Jes 8. 15
 σκεπάζω, ἐπι- חָבַשׁ Ex 29. 9 Ez 16. 10 Job 40. 13 *cover; cf. σκευάζω, ζεύγνυμι*
 נָחַפָּה Ps 68. 14
 חָפָה IIR 3. 5
 צָפָה IR 6. 15, 20
 צָפָה Prv 26. 23
 חָפֶה Dt 33. 12 *shelter, protect*
 حَفِظَ حَفَا أَخَفَى
 σκευάζω חָבַשׁ Gn 22. 3 Jud 19. 10 Ez 16. 10 *dress up; Pass., accoutred; cf. κατα-; σκεπάζω*
 נָכַן Ez 38. 7 IIR 35. 10 *generally, make ready, arrange*
 הִכִּין Ez 38. 7 Ps 147. 8 IIR 2. 8, 35. 14 *provide, procure*
 נָסַק Gn 41. 40 جَبَزَ *provide, procure; furnish, supply; collect; cf. ἀσπάζομαι*
 خَانَ خَنَعَ غَشَى *cheat*
 σκιαζώ חָסַה Jes 30. 2 *to be in the shadow*
 סָכַךְ Ex 40. 3 Job 40. 22 *cover, shade*
 סָכַךְ Ex 33. 22
 סָכַךְ Job 10. 11
 צָלַל Neh 13. 19 ظَلَّلَ *over-shadow, darken, shade*
 σκοπιάζω חָפַר Jos 2. 2 Job 39. 29 *spy from a high place or watch-tower; generally, spy, watch, even on a plain, spy out, watch*
 חָפַשׁ Prv 2. 4
 חָפַשׁ IS 23. 23
 צָפָה Prv 15. 3; cf. σποδίζω
 צָפָה Jes 21. 6 Nah 2. 2; cf. ἐλπίζω; חָצִיץ Cant 2. 9
 צָוָה Job 20. 9; cf. ζοφώω
 נִשְׁקָה Jud 5. 28
 חָשַׁקְךָ Ps 14. 2
 σκοτάζω חָשַׁךְ Ez 30. 18 *grow dark*

- חשך Ps 69. 24 Thr 4. 8
 החשיך Ps 105. 28; cf. σκοτίζω
 קדר Mich 3. 6
 החקדר IR 18. 45 Pass., *to be*
darkened; cf. συσκοτάζω
 σκοτίζω החשיך Am 8. 9 *make*
dark; cf. σκοτάζω
 הקדריר Ez 32. 7
 σκυζομαι ועף IICh 26. 19 *to be*
angry with, to be wrath
 σοφίζομαι חשב Gn 30. 20 Ex
 26. 1, 35. 35 IS 18. 25 *devis*
cleverly or skilfully; cf. νομίζω
 צופיה Prv 31. 27; cf. κομίζω
 σοφίζω חשב Ex 26. 1 *make*
wise, instruct; Pass., *to become*
or be clever or skilled in a thing;
 cf. νομίζω
 הסביל Ps 32. 8 Dan 1. 4. 9.
 22
 σπατίζω מצץ Jes 66. 11 *to*
suck; cf. μύζω
 ספץ (A) = πππץ צפצר
 Jes 10. 14 *pipe, chirp, of the*
shrill note of small birds
 צפה Jes 54. 1 Ps 98. 4
 ספץ (B) פסה Lev 13. 23
extend
 σποδίζω צבט Ruth 2. 14 *to*
or bake in ashes; cf. צפה
 צפה Jes 21. 5; cf. σκοπιάζω
 ספת Ps 22. 16 *to*
 ספץ Lev 15. 33 *drop,*
let fall or shed drop by drop,
drip
 נב Ex 3. 8 Lev 15. 25 Jes 48.
 21
 נדה Lev 12. 2
 נזה Lev 6. 20
 הזה Lev 4. 6 Nu 8. 7
 נטר Jud 5. 4 Joel 4. 18 Cant
 5. 5
 הטיף Am 9. 13
 στενάζω, στεναχέω, στεναχίζω,
 στενάχω, στοναχέω, στονα-
 χίζω נאנח Ez 9. 4 Thr 1. 4,
 21 *sigh deeply, generally,*
sigh, groan [cf. ἀνα-]
 נחן Jer 22. 23
 אנק Jer 51. 52
 נאנק Ez 9. 4
 στολίζω, κατα- התל Ez 16. 4
dress
 התהל Ez 16. 4
 סלא Thr 4. 2
 συγκαομίζω קבץ Joel 2. 16 *جمع*
bring together, collect
round
 וקבץ Gn 49. 2 Ez 39. 17
 קבץ Hos 9. 6 Mich 1. 7, 4. 6,
 12
 קבץ Ez 38. 8
 הקבץ Jos 9. 2
 השמיע IR 15. 22 Jer 4. 16
 حشد; cf. ἀκούσζω
 συνεγγίζω התנשט Jes 45. 20
draw near
 συνεργάζομαι התעסק Gn 26. 20
work with, co-operate; cf. ἐπ-
 σφίζω הצצר IICh 5. 13 *play*
the σδοιγξ (shepherd's pipe),
pipe; whistle (W)
 סרק Thr 2. 16 *make any*
whistling or hissing sound, hiss
 συσκοτάζω החקדר IR 18. 45
grow quite dark
 συχνάζω הסבין Nu 22. 30
frequent, do or come frequently
 σφαγιαζομαι, σφαγιάζω, σφάζω,
 σφάττω ובה Dt 12. 15, 21

- IR 1. 9, 19 **זָבַח** *slay, slaughter, sacrifice, properly by cutting the throat; cf. θυσιάζω*
- טָבַח** Thr 2. 21 **זָחַי**
- שָׁחַת** Jer 39. 6 Ez 23. 39
- שָׁחַץ** Jud 7. 16 **חָצַח** *divide, divide into; cf. διχάζω*
- נָחַץ** Jes 33. 23 *split, tear, cut out*
- נָחַץ** Jud 16. 9 Jes 5. 27, 33. 20 Jer 10. 20
- נָחַץ** Job 4. 10 *part, separate, shatter; cf. σείω*
- נָחַץ** Jer 1. 10 *shatter*
- נָחַץ** Jer 4. 26; *א. p. 166*
- נָחַץ** IICh 31. 1
- נָחַץ** Jud 6. 28; *א. p. 88*
- הָחַץ** Lev 11. 35
- קָחַץ** Ez 17. 9 *cut out; cf. ἐπικόπτω*
- קָחַץ** Dt 25. 12
- קָחַץ** Ex 39. 3 Jud 1. 6
- נָחַץ** Ez 17. 9, 23. 34
- חָצַח** Dt 14. 6 **חָצַח** *split, cleave, divide*
- חָצַח** Lev 1. 17
- חָצַח** IS 15. 33
- נָחַץ** Lev 22. 24 (*σχιστός*)
- נָחַץ** Jud 16. 9 Jer 2. 20 Nah 1. 13; *cf. ἐξωθέω*
- נָחַץ** Jud 20. 32 *separate*
- הָחַץ** Jos 8. 6 Jer 12. 3
- הָחַץ** Jud 20. 31 (*א. p. 371*)
- שָׁחַץ** Ps 71. 6 *keep safe, preserve*
- זָכַר** Gn 40. 14, 23 Ex 20. 8 Jer 2. 2 Thr 2. 1 *keep in mind, remember*
- זָכַר** Nu 10. 9
- הִזְכִּיר** Jes 63. 7; *cf. προαιρέω*
- חָתַם** Job 14. 17 *keep secret*
- חָתַם** Dan 8. 26
- יָשַׁע** Nu 10. 9 *to be saved*
- נָצַל** Mich 4. 10
- הוֹשִׁיעַ** Ex 2. 17 Jud 2. 18 *save, rescue from*
- שָׁוַב** Dan 3. 15
- שָׁפַט** IIS 18. 31; *cf. δικάζω*
- הָצִיל** Ex 12. 27 IS 17. 37 Hos 2. 11 *save, preserve, rescue from; cf. ἐπισκιάζω*
- נָצַר** Ez 6. 12 *keep safe, preserve (σωστός)*
- יָסַתַר** Prv 27. 12
- צָוַר** Ps 139. 5
- צָוַר** IS 20. 38 *make sure*
- הָחִיץ** Jes 5. 19; *cf. ἐπιταχύνω*
- עָרַץ** Joel 4. 11
- עָרַץ** Ez 13. 12 *build a wall, build*
- יָסַח** Lev 14. 43
- צָוַר** Prv 24. 12 *contrive cunningly that, contrive or execute cunningly*
- צָוַר** Ps 75. 4
- צָוַר** Eccl 1. 15
- צָוַר** Eccl 12. 9
- צָוַר** IS 2. 3 *Pass., cunningly devised*
- צָוַר** Dt 23. 20 *lend on interest; cf. δανείζω*
- צָוַר** Dt 23. 21
- צָוַר** ICh 12. 2 *shoot with a bow; cf. δοσάζωμαι*
- צָוַר** IIR 4. 16 *clasp in the arms, embrace*
- צָוַר** Gn 29. 13 Cant 2. 6
- צָוַר** IR 12. 33 *generally, say; cf. βάλλω*

φλογίζω, φλέγω בלע Nu 4. 20

burn, blaze, flame; cf. ἀπόλλυμι

דלק Ob 18 set on fire, burn,
blaze

הדליק Ez 24. 10 blaze

יקד Jes 10. 16

הוקד Jer 15. 14

להב Hos 7. 6 السبب التهب

להט Ps 104. 4

להט Mal 3. 19

להט Dt 32. 24 (φλογιστός

התלקח Ex 9. 24 Pass., blaze
up; to be inflamed; blaze

צלה Am 5. 6 burn, blaze;
metaph., kindle, inflame; cf.
ἀγλαΐζει, δάλλω, ὀρρόω

קדה Dt 32. 22 Jes 50. 11

צלה Jud 1. 8 set on fire; cf.
ἀποστέλλω

ἀπαΐω ἀ- נפרץ IS 3. 1 show,
make known; declare, explain

פרש Lev 24. 12 شرح طرح

פרש Nu 15. 34; cf. ἀπαΐω

פרש Est 4. 18

פרש Dan 5. 16

פרש Dan 5. 12 فر

פרש Gn 40. 8; v. p. 554

פוש, late Ion. for φεύγω

Gn 14. 10 Nu 35. 25 IS 4.

10, 31. : IIS 13. 29 Jes 30.

16 Zach 14. 5 IICl 14. 11

flee, take flight; cf. φεύγω

עז Jes 30. 2

עז Ps 52. 9

עז Hab 1. 4

עז Cant 2. 17

עז Nu 10. 35 IS 11. 11

עז Gn 19. 20 Nu 35. 6 Jud 4.

17 IR 2. 28-9 have recourse

to, take refuge in

עז Gn 39. 12 Jes 35. 10

c. acc. rei flee and escape

עז Gn 37. 2 shun or shrink
from; cf. νεναιζω

χάζομαι (ἀνα-) עז Jes 1. 4 Ez

14. 5 Poet. and mainly

Ep.; give way, draw or shrink
back, recoil

העז Ez 14. 7

עז Jer 38. 22

עז IIS 1. 22 أحجم اعتزل

كش نكش التكن

חז, ἀνα- Dt 19. 14

cause to retire, force to retire
from; make to recoil, force back

חז Jes 59. 14

חז Job 24. 2; cf. ἐπιθιγγάνω

חזל IS 15. 33 bereave or
deprive of

חזל Jer 50. 9

חז, -עז Dan 3. 16

crave, need, want

احتاج

اشتاق إلى الشيء

חז, -עז Jes 54. 11 suffer

grievously

חז, -עז Jon 1.

11 חז IIR 6. 11 to be

stormy; cf. διασπείρω

חז Ez 16. 31 scoff,

jeer at, treat scornfully; v. ἐπι-

חז IIR 2. 23 خشن

سخر بـ من عزى بـ من

تبرأ تبرأ استهزا

חז Cant 2. 13

prop. of youths, get the first

down; of fruit, with the bloom

on it; cf. ἀνθίζω

חז Dt 34. 7; cf. νωρίζω

χορτάζω דָּשַׁן Prv 11. 25, 13. 4
feast

דָּשַׁן Dt 31. 20 *fatten*, prop. of
cattle

דָּשַׁן Ps 20. 4

דָּשַׁן Jes 34. 7

הִדְשֵׁן Jes 34. 6

דָּשַׁן Ps 23. 5 *fill full of*

דָּשַׁן Prv 11. 25, 13. 4 Pass.,
eat their fill

ἀρῆζω (χρή) חָסַר Dt 2. 7 *want*,
lack, have need of

חָרַץ IR 20. 40 *desire, long for*,
crave; desire, ask for; will,
choose; cf. ἀράζω

أَرَادَ رَغِبَ فِي אָרַד רָצָה Jes 42. 1
ἀρῆζω, χράω (B) קָסַם Ez 22. 28
warn or direct by oracle; consult
a god or oracle; deliver an oracle,
foretell

קָרָא Nu 24. 1 Jon 1. 2, 3. 2

ἀρεσσομένηαζω חָרַס Jud 14. 18
consult an oracle; cf. ἐρεγάζομαι,
χρονίζω

חָהַרַס Job 11. 3, 41. 4; cf.
χρονίζω

ἀροίζω, χρώζω כָּרַע Job 31. 10
lie with, of a woman; taint,
defile; cf. ἀκλάζω, προσκυνέω

נָכַר Jer 19. 4 *taint, defile*

קָרַן Ex 34. 29 *tinge, stain*;
colour, stain

קָרַע Jer 4. 30; cf. קָרַע (B)

הִרְבִּיץ Jes 54. 11

صَبَغَ stain, paint

ἀρονίζω אָחַר Gn 32. 5, 34. 19
take time, tarry, linger, delay

חָרַס Ps 50. 3; cf. ἐρεγάζομαι

חָהַרַס IIS 19. 11 תָּאַחַר

ἀωρίζω, ἀκ- נָרַס Ex 34. 11 *cut*

off, separate

נָרַס Ex 11. 1, 23. 28

נָרַס Ex 12. 39; cf. δια-

ψαλίζω قَصَّ قَرَصَ clip with scissors

ψηφίζω חָצָה Ps 55. 24 *count*,
reckon; cf. διχάζω

חָצַץ Job 21. 21

חָסַב IIS 19. 20 Jes 13. 17

נָחַסב IIR 22. 7 Ps 88. 5

חָסַב Lev 25. 27, 50, 52, 27.
18, 23 IIR 12. 16

הִנְחַסב Nu 23. 9

פָּקַד Ex 20. 5 Nu 4. 23 IR
20. 15 ICh 21. 6

حَسَبَ أَحْصَى Gn 15. 5

خَشَخَش שָׁשַׁן Ps 109. 4

وسوس وُشِش whisper, whisper
what one dares not speak out,
whisper slanders

ἀπ- δέω δέω δέω Dt 32.
15 IS 2. 29 *thrust away*,
push back; drive away; spurn,
shake off

הִדְרִיחַ הָדָה- Jes 4. 4 Jer 51. 34
thrust out, expel, eject, banish

הָדָה Dt 30. 4

הָדָה Ps 35. 5, 118. 13, 140. 5
push, push on

הָדָה אָדָה- Ps 30. 13 *push*
down, Pass.

הָדָה Esth 3. 15 *rush*

הָדָה Esth 6. 12 ICh 26. 20

חָסַב Prv 7. 16 *stuff*

הָדָה Dt 6. 19 *thrust out, banish*

הָדָה Dt 13. 14 *thrust away*,
drive away

נָדָה Ps 1. 4

נָדָה Jes 41. 2

הָדָה Jes 13. 14 *banish*

XIII. CLASSIFIED HOMOLOGIES

LI. A series of kindred homologies show the comprehensive character of Hebrew-Greek involvement.

ANATOMY

- אוֹז Dt 29. 3 Prv 26. 17 Job 13. 1 *ear; handle*, esp. of pitchers
 γοῖσος στελλάνδρα Dt 32. 10: = μέλαν (iris of the eye); = ἡ
 κόρη (pupil of the eye) قُرَّةُ الْعَيْنِ إِنْشَانُ الْعَيْنِ
 ἀναπνοή, ἀμπ- Dt 33. 10 Jes 2. 22 Prv 11. 22 Cant 7. 5, 9
breathing organ, of the nose and mouth أُنْفُ
 „ ὤψ Gn 19. 1 *eye, face, countenance* אַחֲרֵי Dan 3. 19
 πούς Ez 47. 3; v.i. פֶּדָה
 καταπύγων Jes 58. 9 *the middle finger* (used in an obscene
 gesture [also in Egypt])
 μασχάλη, in pl.; Jes 41. 9 *corner*; אַחֲרֵי Jer 38. 12 *arm-pit*; cf.
 Lat. axilla (—μ)
 μέγας Ex 29. 20 μεγαδάκτυλος *big toe*; ὁ μέγας δάκτυλος, *the*
thumb
 ἐντός ὑπῆριος/ψύθιος Gn 30. 2 Nu 5. 22 Prv 13. 25 Eccl 11. 5
 τὰ ἐ. *the inner parts of the body*; ὕ. μέρη, in animals, *the under*
parts, i.e. *the belly*; = ἀραιά (sc. γαστήρ) *belly*
 φάρυγξ Jer 51. 44 بَلْعَمُ بَلْعَمُ; v.i. בִּלְעָם
 μηρός, v.i. יָרֵךְ Gn 30. 3 Jud 16. 19 IIR 4. 20
 αἰδοῖον, φύσις IS 20. 30 freq. in pl., *pudding*, both of men and
 women; *the characteristic of sex*, = αἰδοῖον, esp. of the female
 organ; cf. αἰδώς; v.i. צְבָר
 ὑπῆριος Ps 129. 3 *laid on one's back; on one's back*
 „ Jes 38. 17, 50. 6, 51. 23
 γυῖον Gn 47. 18 Jud 14. 8 IS 31. 10, 12 Ez 1. 11 *the whole body*
 „ ICh 10. 12
 „ Gn 3. 14
 ῥακίς Job 40. 17 = κλάδος (*branch of a blood vessel*)
 γογγύλος, κεφαλή Ex 16. 16 Nu 1. 2 Jud 9. 53 IIR 9. 35 =
 στρογγύλος, *round; head; per head, each person*
 γαυλός Jos 15. 19 Eccl 12. 6 *water-bucket, machine for raising*
water [an obvious allusion to the head of a fair-haired person]

- לָרִיזָה לָרִיזָה, פָּרִיזָה Jes 58. 1 Jer 2. 25 Ez 16. 11 Ps 115. 7 *larynx*
 or *upper part of the windpipe*; but in Poets confused with פָּרִיזָה
 (*gullet*); *throat*; used of the *windpipe*; of the *pharynx*; both of
pharynx and *windpipe*
- אֵימָה, v. p. 356
- יָרִיזָה גֵּנְעִיּוֹן, פִּיגְוֹן IS 17. 35 IIS 10. 5 Ps 133. 2 *beard*; a *lion's mane*;
beard
- „ גִּנְאָבוֹס/סִיגְוֹן Lev 13. 29 Ez 5. 1 *jaw, cheek*; *jaw-bone, jaw, cheek*
- יָרִיזָה יָדָה Dt 7. 19 *hand and arm, arm* (vowel consonant metath.)
- יָרִיזָה אֶגְכָּלִיס Jer 38. 12 in pl., *arms*; cf. יָרִיזָה אֶגְכָּלִיסוֹמִי, עֶגְכָּלִיסוֹמִי
- יָרִיזָה סִתְּהוֹס Ex 29. 26 *breast*, of both sexes, being the front part of
 the *θώραξ*, divided into two *μαστοί* (—στ); of animals
- יָרִיזָה, יָרִיזָה/יָרִיזָה יָדָה Job 6. 2, 33. 18; v.s. יָרִיזָה
- יָרִיזָה גִּלָּגוֹס Gn 18. 8 Ex 3. 8 poet. for *γάλα*, *milk* (γָלָה, γָלָה)
- יָרִיזָה אֶלֶיפָה, -אֶר, אֶלֶיפָה Lev 3. 16, 17 *fat* used in funeral sacrifices;
hog's lard, grease; *λίπος*: prop. *animal fat, lard, tallow*
- יָרִיזָה יָגְלוּתוֹס Gn 35. 11 Jer 30. 6 Job 38. 3 *bumbeck*; dual *τὼ γλουτῶ*
 יָרִיזָה, Q of יָרִיזָה, q.v., *ἔδρα, seat, breach, fundament*; of birds and
 animals, *ῥυπαρά*; יָרִיזָה Ez 44. 18 יָרִיזָה Gn 32. 33 *ischion: haunches*
- יָרִיזָה יָדָה Gn 48. 17 IIR 9. 23 *the hand*; *γούνα ποδῶν the feet*; v.s. יָרִיזָה
- „ אֶגְהָה IR 7. 33 Ps 77. 3 *eye*; in pl., *rays, beams*
- יָרִיזָה מֶהְרוֹס Gn 24. 9, 32. 33 Ex 1. 5 Ps 45. 4 *thigh*; *ἄρθρον*, v.s. יָרִיזָה
- יָרִיזָה ἑτερος Ex 29. 13, 22 Lev 9. 10 ὁ ἑ. *one's neighbour*
- יָרִיזָה יָהֶפֶס Ez 21. 26 Prv 7. 23 *liver*; as the seat of the passions,
anger, fear, etc.; gen. *ἡπατος* (like יָרִיזָה אֶתֶס)
- יָרִיזָה „ Gn 49. 6 Ps 16. 9, 30. 13. 57. 9, 108. 2, 149. 5 Prv 25. 27
- יָרִיזָה כוֹלִיָּה Ex 29. 13 Jer 11. 20 *belly, stomach, intestines, tripe*,
womb, any *cavity in the body, ventricle, chamber*, as in the *lungs*,
heart, liver, brain; *κοῖλον: hollow, cavity*; esp. of *cavities in the body*,
τὰ κ. the ventricles
- יָרִיזָה ὑπτίος Gn 8. 9, 32. 26, 33, 40. 11 Ex 9. 29 Dt 2. 5, 25. 12 Ps 63. 5.
 88. 10, 119. 48, 141. 2 Esr 9. 5 *the underside uppermost, hollow*
 of the *hand*; v. *τὰς χεῖρας ἀνατείνειν lift the upturned hands in*
prayers; cf. Ex 9. 29 Ps 63. 5; v.s. יָרִיזָה
- „ κεφαλή Jud 8. 6, 15 *head*; v.s. יָרִיזָה
- יָרִיזָה ἀκρόπους Ex 12. 9 Lev 11. 21 *extremity of the leg, i.e. foot*; pl.,
trotters
- יָרִיזָה χορδή Jer 51. 34 *guts, tripe*
- יָרִיזָה κάτωμος Nu 7. 9 Ez 34. 21 Job 31. 22 *low in the shoulder*
 or *fore quarters*; v.s. יָרִיזָה

- לב κόλπος Gn 8. 21, 34. 3 Ex 7. 3, 15. 8, 28. 3, 30 *bosom, lap; womb; of other cavities, of the ventricles of the heart; any bosom-like hollow, of the sea*
- לבב „ Gn 20. 5 Jud 19. 8, 9; gen. κόλπου
- לחי γνάθος Jud 15. 15-17 Jes 50. 6 *jaw; cheek, in pl.*
- לח „ Dt 34. 7
- לע λάρυγξ Prv 23. 2; v.s. *לרן*
- לשון γλῶσσα, γλά- Gn 10. 5, 20 Ex 4. 10 Jos 7. 21, 24, 15. 5 Jes 5. 24, 11. 15, 66. 18 Zach 8. 23 Prv 25. 15 Thr 4. 4 *tongue; language, dialect; people speaking a distinct language, pl.; anything shaped like a tongue; ingot; cf. πλύνθος*
- כבש, כבש, αἰδοῖον, ἰα Dt 25. 11 *private parts, in pl. τὰ α.; v.s. כשת*
- מדות μῆδος (B) Ps 133. 2 Ep. Noun, only in pl., μῆδεα, μέζεα, *genitals*
- מלקוח φάρυγξ Ps 22. 16; v.s. *לרן*
- מעיים τὰ ἐντὸς/μοχοῖ Gn 15. 4, 25. 23 IIS 20. 10 Cant 5. 4, 14 *the inner parts of the body, the intestines (W)*
- מער μόριον Hab 2. 15 in pl., esp. *parts or genitals, male or female: ἀνδρεῖα μόρια, τὰ γεννητικά μ.; less freq. in sg.; v.s. מרה*
- מער „ IR 7. 36 μ. ἀνδρός *מער-איש*; Nah 3. 5 μ. γυναικεῖον
- מצן μέτωπον Ex 28. 38 *δρυω, forehead*
- מקלעו καταλέω Joel 1. 6 Prv 30. 14 *grind*
- מקן μέσος, -ον, μέσσοις, μέττος Ex 28. 42 Ez 47. 4 Am 8. 10 τὸ μέσον *centre; the middle, the waist*
- ער χρῶα, χροιά Gn 3. 21 Ex 22. 26, 34. 29 Jer 13. 23 Job 10. 11, 18. 13 *skin, esp. of the human body, hence the body itself; colour, esp. colour of the skin, complexion (-χ, consonant vowel metath.)*
- עץ αὐγή/φάος Ex 10. 5, 21. 24 Nu 11. 7 Dt 33. 28 IIS 12. 11 *eyes; the sun; gleam, sheen; in pl., rays, beams; eye, eyes; light, as a metaph. for deliverance, happiness, victory, glory, etc.*
- עפלים ὄπλον Dt 28. 27 IS 5. 6 v.s. *עגר*; πύλις, Dim. of πύλη, pl. a disease of the anus, prob. *multiple fistula; v.s. כהרים*
- עפעף ὤπιον Jer 9. 17 Prv 4. 25, 6. 4 *eyebrow*
- עצב ὀστέον Gn 2. 23 Thr 4. 7 *bone; of the skin*
- „ σῶμα Nu 19. 18 IR 13. 2 Ez 39. 15 Am 6. 10 Prv 16. 24 Thr 4. 8 *body of man or beast, in Hom. always dead body, corpse; the living body; עקב/ἀκρόπους: extremity of leg*
- ערוה μόριον Lev 20. 17; v.s. *מער*
- עקלה κουρά Gn 17. 14, 34. 14 Jos 5. 3 IS 18. 25 *cut-off end*
- ערה ράχετρον = ράχισ Ex 23. 27, 32. 9 *the beginning of the spine*

- עֲרָק ῥακίς Job 30. 17; v.s. נִד
 עֲשֶׂהָרָה γαστήρ/ύστέρα Dt 7. 13 *womb*; cf. ἀστήρ
 פֶּאֶה φόβη Jer 9. 25 *lock or curl of hair*
 פֶּדֶר πραπίδες Lev 1. 8, 12 *midriff, diaphragm*; v.s. פֶּרֶשׁ
 פֶּה ἀναπνοή Ex 4. 10, 11 Ps 115. 5 פֶּה Dan 4. 28 פֶּה; v.s. אֶף
 פֶּהד ἐπιγουνίς Job 40. 17 *part above the knee, great muscle of the thigh*;
 gen. ἶδος
 פֶּעַם πούς Jes 37. 25 Ps 57. 7, 58. 11 Cant 7. 2 *foot*
 פֶּרֶשׁ διάφραγμα Ex 29. 14 Lev 4. 11 *midriff, diaphragm*
 פֶּהד φύσις Jes 3. 17; v.s. בֶּהַה
 צִד στήθος Jes 60. 4, 66. 12; v.s. הוּה (סִתֵּן, בֶּדֶן)
 „ τοίχος Gn 6. 16 IS 23. 26 Ez 4. 4, 6, 8 *wall of a house or enclosure*;
side of a tent or hut; metaph., *side of the ship, of other things*,
 as the human body (פֶּה—as in γλουτός פֶּה—חֶלֶד)
 צִדֶּיךָ δειρή Gn 27. 40 Jes 8. 8 Cant 1. 10, 4. 4 *neck, throat, collar*
 צִלְע πλευρόν Gn 2. 21, 22 Ex 26. 26, 27. 7 *rib; side*
 צִמָּה κόμη Jes 47. 2 Cant 4. 1 *hair of the head*
 קֶבֶה, קֶבֶה קֶהֱפֹס Nu 25. 8 *pudenda muliebria*; κόλπος = αἰδοῖον
 γυναικεῖον, esp. *vagina*
 קֶדֶךָ γογγύλος, κεφαλή Gn 49. 26 Dt 28. 35; v.s. כֶּךָ, כֶּלֶךָ
 קֶצֶף κομίσκη Cant 5. 2, 11 Dim. of κόμη; v.s. קֶבֶה
 קֶבֶה κόλπος Ex 29. 13 Lev 1. 13 Ps 103. 1; v.s. כֶּלֶךָ
 קֶרֶךָ ἐκροή = ἔκροος Dt 23. 11 *outrig, issue*
 קֶרֶן κέρα (A), κάρηνον, κρανίον IS 2. 10 Ps 89. 18 Job 16. 15 *head*
 „ κέρας Gn 22. 13 Jos 6. 5 IS 16. 1 *the horn of an animal, horn*
for blowing; drinking horn
 קֶרֶסֶל ἀστράγαλος IIS 22. 37 *ball of the ankle joint*; v. p. xxviii
 קֶרֶסֶל κράς Gn 3. 15, 8. 5 Lev 13. 12 Nu 5. 18 Dt 3. 27 poet. form
 of κέρα, *head; peak, top*; gen. κέραδος
 קֶרֶסֶל ἄρθρον Gn 41. 44 Jes 6. 2, 7. 20 generally, of *limbs, etc.*,
 esp. in pl.; of the legs; τὰ ἀ. *genitals*
 קֶרֶסֶל ρόος IS 21. 14 *flux, discharge, of morbid humours*
 קֶרֶסֶל θρίξ Lev 13. 10 Esr 9. 3 *hair*; Hom. only in pl., later in sing.
 collectively
 קֶרֶסֶל „ Cant 4. 1
 קֶרֶסֶל ἔθειρα IS 14. 45 Job 4. 15 after Hom. in sing. and pl. of
the hair of the head
 קֶרֶסֶל ὑπήνη Mal 2. 7 Ps 51. 17 *the upper lip*
 קֶרֶסֶל „ Lev 13. 45 IIS 19. 25 prop. *hair on the upper lip*,
moustache

- שָׂרָר στέαρ Prv 5. 11 *any animal fat*
 שָׂבַל ἀγκάλῃς Jes 47. 2; v.s. שָׂבַל
 שָׂנָר κέλῃς/ράγῃ Ex 13. 12 *puḏenda muliebria; rima, γυναικεία φύσις*
 „ ὄπλον Dt 7. 13 *membrum virile*
 שָׂדַי τιτθός Gn 49. 25 Cant 4. 5 שָׂדַי *a woman's breast*
 שָׂוֹק σκέλος Ex 29. 22 Dt 28. 35 Cant 5. 15 שָׂוֹק *leg from the hip*
downwards; leg of sacrificial victim
 שָׂכָם ἄκρος ὤμος Gn 9. 23, 49. 15 IS 9. 2 Job 31. 22 *tip of the*
shoulder; v.s. שָׂכָם
 שָׂקִיָּה χόριοιον Dt 28. 57 *afterbirth*
 שָׂן ὀδούς Gn 49. 12 Ex 21. 24 IS 2. 13 *tooth; prong; ὀ. πέτρα peak,*
pike שָׂן-הַסֵּלַע IS 14. 4 Job 39. 28; gen. ὄντος
 שָׂעַל πούς, ψαλῖς IR 20. 10; v.s. שָׂעַל; *the arch of the foot*
 שָׂרַר σῦργξ Ez 16. 4 Cant 7. 3 *hole in the nave of a wheel; of ducts*
or channels in the body; שָׂרַר Prv 3. 8 *שָׂרַר* Mich 3. 2 *σάρξ: flesh*
 שָׂלֵל σῦλος Cant 5. 11 *crisp, close curling hair; crisp, woolly hair of*
the negro

FAMILY RELATIONSHIPS

- אב** אֲבִי (i.e. אָבִי) πατήρ Gn 4. 20, 21, 32. 10, 44. 18 Nu 12. 11
 Jos 24. 2, 3 IIR 2. 12, 14. 3 Jes 63. 16 Jer 2. 27, 13. 14 Mal 2. 10
 Job 38. 28 *father; grandfather; esp. as epith. of Zeus; respectful*
mode of addressing persons older than oneself; in addressing
an elder brother; metaph. father, author; π. τῆς πόλεως ICh 2. 51;
in pl., forefathers, parents; cf. ἀγός, φάτις
אח ἀδελφός Gn 4. 2, 42. 3, 4 *brother*
אח „ Gn 12. 13, 20. 12 *sister*
 „ ἀκοιτίς Cant 4. 9 ICh 7. 14-18 *wife*
אדם ἄνθρωπος Gn 2. 23, 3. 16, 9. 20, 23. 6 Ex 2. 19, 11. 7, 35. 21, 29,
 36. 2 Lev 15. 2 IS 1. 11 Ez 39. 20 Hos 11. 9 Dan 3. 2 *man,*
opp. woman; man as opp. to beast; male; man, opp. god; warrior;
husband; joined with titles, professions, etc. ἄ. δικασταὶ אֲדָמָרָא;
pās ἄ. every man, every one כָּל-אָדָם; *ἄνθρωπος ἄνθρωπος any one* אִישׁ אִישׁ
אשה „ IIS 23. 21
אם μήτηρ Gn 2. 24, 3. 20 Ex 2. 8 Dt 22. 6 Jud 5. 7 *mother; of*
animals, dam; of a mother-bird; in titles
אשה γυνή Gn 2. 23, 7. 2 IS 18. 6 IIR 4. 8 *woman, opp. man; as a*
term of respect or affection, mistress, lady; the lasses; wife, spouse;
female, mate of animals; gen. γυναικός; cf. ἀνδρής
אשה נפל ἀμβλωθρίδιον Ps 58. 9 *abortive child*

- בֵּן *paîs* Gn 5. 4 *child, son, daughter*
 בֶּן-יָקִים *ὀψάγονος, ὀψιγενής, -ίγονος* Gn 37. 3 *late-born, mostly in pl.; of a son, late-born, born in one's old age*
 בִּנָּה *γυνή, βανά* Gn 34. 1 Prv 31. 29 *woman; the lasses*
 בֵּן *paîs* Gn 34. 1; v.s. בֵּן
 דוד *θείος (B)* Lev 20. 20 *خال one's father's or mother's brother, uncle*
 דודה *θεία, τηθίς (τήθη)* Lev 18. 14 *aunt*
 דַּסְּ(ה) *(ה) θετός* Esth 2. 7 *taken as one's child, adopted; θετή adopted daughter*
 הַחֲבֵרָה *ἑταίρα, -ρη* Mal 2. 14 *companion (חב, —ח, ח/ב)*
 חֶסֶר *ὄζος* Jes 11. 1 *branch; metaph., offshoot, scion; cf. πτόρθος*
 חָהָל *γαμβρός* Gn 38. 13 *father-in-law*
 חָהָל *„* Dt 25. 5, 7 *brother-in-law*
 חָהָל *γαμβρά* Dt 25. 7, 9 *sister-in-law*
 חָהָל *γόνος* Gn 21. 23 *that which is begotten, child, offspring, son*
 חָהָל *ἐγγονος (γίγνομαι)* Jes 14. 22 *grandchild*
 חָהָל *ζήλη* IS 1. 6 *female rival*
 חָהָל *δαήρ* Lev 21. 2 Nu 27. 11 *husband's brother, brother-in-law*
 חָהָל *πενθερός* Jes 14. 22 *سبط generally, connection by marriage, e.g. brother-in-law, son-in-law*
 חָהָל *σύγκλινος* Ps 45. 10 Neh 2. 6 *sharing one's couch*

MILITARY EQUIPMENT

- חָהָל *ζώνη* Dt 23. 14 *belt, girdle*
 חָהָל *ἀσπίς* Jes 22. 6 Ps 127. 5 (cf. Jer 51. 11) Thr 3. 13 *shield*
 חָהָל *ζωστήρ* Gn 3. 7 IR 2. 5 IIR 3. 2: in Il. always a warrior's belt; חָהָל Prv 31. 24 *ζωνάριον: Dim. of ζώνη*
 חָהָל *ἔγχος* IS 17. 7, 45 *spear, lance*
 חָהָל *ὀϊστός, οἶ-* IIR 19. 32 *arrow*
 חָהָל *„* IS 20. 36, 37
 חָהָל *ράβδος, ρομφαία* Gn 3. 24 *any weapon, as a sword; large, broad sword; generally, sword; חָהָל, חָהָל חָהָל*
 חָהָל *κνώδων* Job 41. 11 in pl. *κνώδοντες, two projecting teeth on the blade of a hunting spear; sword*
 חָהָל *„* Job 39. 23
 חָהָל *ὄπλον* Ex 22. 6 Lev 6. 21 Jud 18. 16 IS 31. 9 IR 6. 7 ICh 15. 16 *tool, implement, mostly in pl., implements of war, arms and armour*
 חָהָל *μάχαιρα* Gn 22. 6, 10 Prv 30. 14 *large knife or dirk; sacrificial knife*

- חָגֶן ὄπλον Dt 33. 29 Jud 5. 8 Jes 22. 6 Ez 23. 24 ICh 5. 18 *the large shield* from which the men-at-arms took their name of οἱ ὀπλίται; cf. פָּלַח
 חֲגָרָה περίζωμα Jes 3. 24 *girdle worn round the loins*
 חֲשֵׁת τόξευμα Gn 21. 16 *bow-shot*
 חֲרָבָה πόρευμα IR 5. 6 *carriage, means of going* عَرَبَانَهُ عَرَبِيَّةً
 חֲרָבָה „ Jud 4. 15 IR 7. 33 Zach 6. 2, 3
 חֶלֶד θήκη ICh 21. 27 *sheath* (of a sword); cf. חֶלֶד/תִּיֶּשֶׁת, חֶלֶד/תֵּשֶׁת, חֶלֶד/תֵּשֶׁת (θ/η, θ/τ)
 חֶלֶד τεύχος IIR 10. 2 Ez 39. 9 Ps 140. 8 Job 20. 24, 39. 21 *implements of war, armour, arms*; τόξον *bow*
 חֲרָבָה θωρακείον, -κίον Jer 46. 4, 51. 3 *cuirass*
 חֲרָבָה ἄρμα, πόρευμα Ps 68. 5 *chariot, esp. war-chariot*; freq. in pl. for sg.; v.s. מַרְכָּבָה
 חֲרָבָה αἰγίς IS 17. 7 Ps 91. 4 ICh 25. 5 *goatskin*; esp. the skin-shield of Zeus
 חֲרָבָה ἐμβολή Ez 26. 9 *battering-ram*; חֲרָבָה/ζώνη IIS 21. 16, v. אֶן
 חֲרָבָה κνώδων IS 13. 21; v.s. כִּדּוּד
 חֲרָבָה τόξον Gn 21. 16 IIR 13. 15 Jes 21. 15 *bow*
 חֲרָבָה πόρευμα Jud 1. 19, 9. 53 IR 10. 26; v.s. מַרְכָּבָה
 חֲרָבָה στολή, σπολά (στέλλω) Cant 4. 13 Neh 4. 11 ICh 23. 10, 32. 5 *equipment, fitting, armament; garment, robe* (pl.)
 חֲרָבָה πέλις IIR 11. 10 Jer 51. 11 (cf. Ps 127. 5) Cant 4. 4 *small light shield of leather without a rim*
 חֲרָבָה ἀπήνη Ps 68. 18 *war-chariot*
 חֲרָבָה θωράκιον IS 17. 5 Job 41. 18 Neh 4. 10 ICh 26. 14; v.s. חֲרָבָה
 חֲרָבָה „ IR 22. 34 Jes 59. 17
 חֲרָבָה τὰ τόξα Job 41. 21 *bow and arrows, arrows*

ARMED FORCES

- חֲרָבָה ἵππος Jud 5. 22 Jer 8. 16, 47. 3, 50. 11 *horse, mare, most freq. fem. in Poets*; as Collective Noun, *horse, cavalry*
 „ ἀγός, βαγός IS 21. 8 Ps 68. 31 *leader, chief*; cf. ἀμβροτος
 חֲרָבָה γυμνής (in pl., γυμνήτες), -ήτης Ez 27. 11 Subst., *light-armed foot-soldier*
 חֲרָבָה λόχος IIS 23. 13 *ambush, i.e. place for lying in wait; ambushade; the men that form the ambush; any armed band, body of troops; company of 24 or 100 men*
 חֲרָבָה στόλος Ex 14. 28 Nu 31. 14 Dt 3. 18 Jud 20. 44 IS 17. 20

- IIS 24. 2 IR 20. 25 IIR 6. 15 Ez 27. 11, 29. 19, 37. 10 Dan 11. 13 IICH 14. 7, 8 *army*
- חֵיל „ Nah 3. 8 Zach 9. 4 *sea-force, fleet* أسطول
- חֵילִים „ IR 15. 20 Jer 40. 7 Eccl 10. 10 Dan 11. 10 ICh 7. 5 IICH 16. 4 generally, *troop* (pl.)
- חֵיל ἵππος Jes 43. 17 خيل; v.s. אביר
- חֵיל κέλης Jes 43. 17 *courser, riding-horse, horse*
- כִּלִּי „ Jes 18. 2 *fast-sailing yacht* with one bank of oars
- חֵלֹץ ἐκλεκτός, λεκτός Nu 31. 5 Dt 3. 18 Jos 4. 13 *picked out, select; chosen*
- יֶשׁוּר, אֶשׁוּר λόχος Jer 5. 26 Hos 13. 7 *ambush, place for lying in ambush; the men that form the ambush; v.s. חֵי*
- כָּרִי κόροι IIS 20. 23 IIR 11. 4 *boy, lad; in Il. of warriors; at Sparta, κόροι = ἱππεῖς* (in social and political sense, *knights*, forming an aristocracy in early Greek communities; a royal bodyguard)
- כָּרִי κούρητες IIS 8. 18, 15. 18 *young men, esp. young warriors*
- לִחָה λόχος IIS 23. 11; v.s. חֵי; מצב, סֶבֶב, סֶבֶב, σταθμός: *quarters, lodgings for travellers* Zach 9. 8 or soldiers IIS 23. 14 כֹּס ἵππος Ex 14. 9, 15. 1, 19 Dt 17. 16 Cant 1. 9 *horse; cavalry; v.s. אביר*
- כָּרִי τεθωρακισμένοι IS 29. 2 *cuirassiers; cf. τύραννος*
- כָּרִי ὁπλίτης, ται IIS 8. 18, 20. 23 (ὅπλον) *heavy-armed foot-soldier; men in armour; ὁπλῖται opp. ψιλοί*
- כָּרִי ψιλοί Jud 3. 19, 26 *soldiers without heavy armour, light troops, such as archers and slingers; unarmed soldiers, bare-headed, without helmet; opp. ὁπλῖται*
- אֶבֶר σημεία, -εῖον Ex 12. 17, 51 Nu 1. 52 *standard, flag, ensign (W); a body of troops under one standard or flag*
- צִי στόλος Jes 33. 21 *sea-force, fleet*
- צִי „ Jes 18. 2, 57. 9 Jer 49. 14 Ez 30. 9 *expedition; mission*
- רֶאֶשׁ κέρας IIS 16. 1 Job 1. 17 *wing of an army; ἀρχή*
- רֶבֶה ῥίπτω Gn 49. 23 Ps 18. 15 *throu, cast forth, hurl*
- רֶבֶה „ Ex 15. 1 Jer 4. 29 ربا

NUMERALS

- אֶחָד, אֶחָד εἷς Gn 1. 5, 2. 21 Ep.: *one*
- אֶחָד „ Gn 48. 22 Ez 33. 30 أحد
- אֶחָד „ Gn 22. 13 Jes 66. 17
- תַּחַת „ Prv 17. 10

- חד *εἰς* Ez 33. 30 *one*
 אח *εἰς, ἐν* Ez 18. 10 *one*
 שנים *δύο* Gn 5. 18, 6. 19 *two*; gen. *δυοῖν*
 שלשה *τρεις* Gn 6. 10, 11. 13 *three*
 ארבע *τέσσαρες*, gen. *ων* Gn 11. 13, 14. 9 *four*
 חמש *πέντε, πέντε* Gn 5. 6, 18. 28 *five*; *π/τ*
 חמשה *πεμπάς, πεντάς* Gn 47. 24 *fifth part*; *π/τ*
 שש *ἕξ, ἑξ, ἑξάς* Gn 7. 6, 30. 20 *six*; Lat. *sex*
 ששה *ἕκτος* Ex 26. 9 Ez 8. 1 ICh 27. 9 *sixth*
 ששה *ἑκτά* Ez 4. 11, 45. 13 *one sixth, liquid measure*
 שבע *ἑπτά* Gn 5. 7, 7. 2 *seven*; Lat. *septem*
 שמונה *ὀκτώ, -τό, ὀπτά* Gn 5. 4, 22. 23 *eight*; *κ/π*
 תשע *ἐννέα* Gn 5. 27 Nu 1. 23 *nine*
 עשר *δέκα* Gn 5. 14, 18. 32 *ten*
 עשר *ἐνδεκα* Gn 37. 9 Jos 15. 51 *eleven*
 עשר *εἰς τε δέκα* Nu 7. 72 *eleven*
 עשרה *„ „ „* Ex 26. 7
 עשרים *εἴκοσι* Gn 18. 31 *twenty*
 מאה *μία* Gn 6. 3 *one (hundred)*
 אלף *χίλις, -ιοι, χήλιοι, χέλιοι, χεῖλιοι* Gn 20. 16 *a thousand*
 רבו *μύριοι* Jon 4. 11 *ten thousand*
 רבוא *„ „* Neh 7. 66, 71
 רבבה *„ „* Gn 24. 60
 רבבה *„ „* Cant 5. 10
 צמד *συνωρίς* Jud 19. 10 IS 11. 7, 14. 14 *pair of mules; a pair or couple of anything*
 שבוע *ἑπτάς, ἑβδομάς* Dt 16. 9 Dan 9. 27 *period of seven days; week*
 שבוע *„ „* Gn 29. 27; gen. *άδος*
 שבת *„ „* Lev 23. 15
 שבעה *ἑβδομος* Gn 2. 2 Ex 16. 26, 29 Lev 23. 16
 חודש *τριακάς* Gn 7. 11 Nu 10. 10 IS 20. 5, 18 IIR 4. 23 *the thirtieth day of the month; a month containing 30 days; gen. άδος*
 חצי *μέσος* Ex 24. 6 *a half*
 בחצי הלילה *ἐν μέσῳ νυκτῶν* Ex 12. 29 *at midnight*
 חצות לילה *„ „ „* Ps 119. 62
 חצצה *μέσος, -ον* Nu 31. 36 *a half*
 חצצית *„ „* Ex 30. 13
 בקע *διχάς* Gn 24. 22 Ex 38. 26 *the half, the middle*
 כפלית *ἀπλόος* Jes 40. 2: opp. *διπλόος* *twofold, and so, single*
 שלישי *τριτεύς* Jes 40. 12 *third part of a μέδιμνος*

- שְׁלִישׁ τρίτος Gn 1. 13 ICh 26. 2, 4 *third*
 שְׁלִישִׁית τριτημόριον Ez 5. 2 *third part*
 שְׁלִשּׁוֹם τρίτη ἡμέρα IIS 3. 17, 5. 2 *the day before yesterday*
 אַרְבַּע τετράπους, -πος Lev 11. 20 *four-footed; v.s. ארבע*
 רְבוּעַ τετράγωνος Ex 27. 1 *with four angles*
 עֶשְׂרִי δέκας Gn 24. 55 Ps 33. 2 *the number ten; = δεκάτη* Ex 12. 3
 עֶשְׂרִי דֶּקָּאטוֹס Ex 16. 36, 29. 40 Lev 27. 32 *tenth, tenth part;*
 מַעֲשֵׂר δεκάτευμα Gn 14. 20 Lev 27. 30, 32 *tenth, tithe*
 עָשָׂר δεκατεύω Gn 28. 22 Dt 14. 22 *make them pay a tithe to Apollo;*
tithe them as an offering; take and tithe, in Pass.; in war, take out
the tenth man for execution (cf. Lev 27. 32); הָעֶשְׂרִי Dt 26. 12 Neh
 10. 38; מַעֲשֵׂר -τευτής *tithe-farmer*

WORSHIP

- זֶבֶד φάτις Gn 45. 8 Jud 18. 19 *oracle; of the interpreter of dreams*
 אֶדְוָה Αἰδωνεύς Prv 27. 20 *lengthd. poet. form of Αἰδης (the nether*
world, place of departed spirits الداجية الغنله), twice in Hom.,
Il. 5. 190, 20. 61
 אֶדְוָה „ Prv 15. 11
 אֶבִּיר ἄμβροτος Ps 78. 25 *poet. Adj. immortal, divine; cf. ἀγός*
 אֶבִּיר ἄβροτος Gn 49. 24 = ἄμβροτος
 אֶרְסֵל κρατήρ Est 1. 9 (κεράννυμι) *mixing vessel, esp. bowl, in which*
wine was mixed with water (prosthetic κ)
 אֶדְוָה Αδωνις, Αδων Jer 22. 18, 34. 5 *Adonis (ἡϊθεος)*
 „ ἀήδονος Ex 23. 17 Jes 1. 24 Mal 3. 1 = δαίμων: *god, goddess, of*
individual gods or goddesses
 „ δυνάτης Gn 15. 2, 45. 8-9 Jos 3. 11, 13 Ps 12. 5, 114. 7 *poet. for*
δυνάστης: lord, master, ruler, of Zeus; ἄνδρες δ. the chief men in a
state IR 22. 17 (prosth. κ)
 אֶדְוָה μέδων Gn 15. 2, 18. 27, 20. 4 Ex 4. 10, 13 IR 3. 10, 15 Jes 6. 1
 Am 5. 16 Ps 16. 2, 38. 16, 86. 8, 12 Dan 9. 4 Neh 4. 8 *lord, ruler,*
freq. in pl.; of Poseidon, of Dionysus (-μ)
 אֶבִּי οὐμφὴ Lev 20. 27 IS 28. 7 *poet. Noun, voice, in Hom. always*
of the gods; oracle delivered from the inner shrine at Pytho; also
in pl.
 אֶהְיָ אֶשֶׁר אֶהְיָ (Zeús) ὅστις ποτ' ἐστίν Ex 3. 14 *Zeus whoever he be*
 אֶן Δάν Gn 41. 50 *Zeus*
 אֶן „ Gn 41. 45
 אֶן ὀδύνη, ὠδίν, ὠδὶς Gn 35. 18 Dt 26. 14 Hos 9. 4 *pain of body; pain*

of mind, grief, distress, once in Il. 15. 25: more freq. in Od., always in pl.; mostly in pl., the pangs or throes of labour, travail-pains; metaph., any travail, anguish; also in sing.

אֵרִיס *Ἠρα* Ex 28. 30 Nu 27. 21 IS 28. 6 *Ἠρά* personified as the goddess of destruction and revenge; the Erinyes (an avenging deity) say that *Ἠρα* is their own name

אֵרָה *ἀρετή* Ex 4. 8-9 Dt 4. 34, 13. 2, 3 Jes 44. 25 *brave deeds*; later, of the gods, chiefly in pl., *glorious deeds, wonders, miracles* آیه

אֵשׁ *ῥύσσωπος* Ex 12. 22 Nu 19. 6, 18 *زُؤْفَاءُ زُؤْفَى* *hyssop*

אֵשׁ *δοιδός, χρησμοδός* Jes 19. 3 (*δοιδή, δειδω*) *singer, minstrel; enchanter*; as Subst., *soothsayer, oracle-monger*; א.י. אֵשׁ

אֵשׁ *οἷς* Gn 22. 13 *sheep*

אֵל, אֵלֹהִים, אֵלֹהִים *θεός* Gn 1. 1, 16. 13 Dt 32. 15, 17 *God, the Deity*

אֵל עֲלִיֹן *Ἡέλιος Ὑπερίων* Gn 14. 18-20, 22 Nu 24. 16 Dt 32. 8 Ps 7. 18, 9. 3, 21. 2, 57. 3 *Hyperion, in Hom. the Sun-god: he always joins Ὑπερίων Ἡέλιος or Ἡέλιος Ὑπερίων*

אֵל *ἀράομαι* Jud 17. 2 Hos 10. 4 poet. Verb; *intoke, pray, pray for*; more freq. in bad sense, *imprecate, curse*

אֵלֹהִים *ἐπαράομαι* IS 14. 24 IR 8. 31 *imprecate curses upon, curse solemnly*

אֵל *ἀρά* Gn 26. 28 Nu 5. 21 Dt 29. 13, 18-20 Ez 16. 59 *prayer, esp. a prayer for evil, a curse, imprecation; vow; Ἠρά personified as the goddess of destruction and revenge Zach 5. 3; א.י. אֵרִיס*

אֵל *ἐλαία, ἐλάα* Hos 4. 13 *olive tree*

אֵל א.י. אֵל Jos 24. 26

אֵלֹהִים *ἥρωες* Gn 6. 2-4 *the Fourth Age of men, between δαίμονες and ἄνθρωποι; heroes, as objects of worship; esp. of local deities, founders of cities, patrons of tribes, etc.; θεός: א.י. אֵל*

אֵלֹהִים *εἰδωλον* Jer 14. 14 *phantom, phantom of the mind, fancy; any unsubstantial form; image in the mind, idea; image, likeness; later image of a god, idol*

אֵלֹהִים א.י. אֵלֹהִים Gn 12. 6 Jud 9. 6

אֵלֹהִים *πελέα* Gn 35. 8 Hos 4. 13 *elm*

אֵלֹהִים *εἰδωλον* Lev 26. 1 Zach 11. 17 Job 13. 4; א.י. אֵלֹהִים

אֵלֹהִים *Λιβυαν* Jer 46. 25 *the Libyan Zeus*

אֵלֹהִים *πένθημα, -ητήρ* Ez 24. 17, 22 *lamentation, mourning (pl.); mourner*

אֵלֹהִים *ἐπωδή* Jes 30. 22 *song sung to or over: hence, enchantment, spell; charm for or against*

אֵלֹהִים „ Ex 28. 15, 29. 5 Jud 17. 5 IS 23. 6, 9 Hos 3. 4

הַדָּא אֶפֶס, אֶפֶס ἐπένδυμα Ex 28. 8 *upper garment*; ἐπενδύτης: *robe or garment worn over another* IS 14. 3

אָרָא ἀράομαι Nu 22. 6; v.s. אָלָא

אָרָא „ Gn 5. 29, 27. 29 Jud 5. 23; v.s. אָלָא

אָרָא ἀρατός Gn 3. 14, 27. 29 *prayed against, accursed*

אָרָא ἐστίαμα Ex 29. 18 Lev 3. 16 *banquet*

אָרָא Ἀθήνη, -νᾶ IIR 17. 30 *Athene*

אָרָא ξύλον Gn 21. 33 IS 22. 6, 31. 13 *tree*

אָרָא θέσπης, θεσπιστής Dan 1. 20 *filled with the words of God, inspired; prophet*

אָרָא אָרָא, אָרָא σποδός Thr 4. 5 Neh 2. 13, 3. 13; v.i. אָרָא

אָרָא ἀσκηρά, ξύλον Jud 6. 25, 26 *kind of chestnut tree*; v.s. אָרָא

„ ἀστήρ IR 15. 13 IIR 21. 7, 23. 7 *star*; v.i. אָרָא

אָרָא ἐπιβαίνω Ez 20. 29 *set foot on, tread, walk upon; get upon, mount on; go on to a place* [go up into the pulpit]

אָרָא φάτις Jes 44. 25 Jer 50. 36 Job 11. 3; v.s. אָרָא

אָרָא εἰδωλον Jes 44. 19; v.s. אָרָא; אָרָא Δίος/Παιάν Jes 26. 4 Ps 68. 5 *Zeus; Paean or Paeon, the physician of the gods*

אָרָא οἶκος Gn 28. 17, 33. 17 Ex 1. 1, 22. 7 IR 2. 33, 17. 17 Jes 56. 7 Prv 6. 31 Cant 8. 7 *house, not only of built houses, but of any dwelling-place; temple; household goods, substance; a reigning house; family*

אָרָא ἥλιος, ἀβέλιος, βέλα Jer 51. 44 *sun; as pr. n. Helios, the sun-god*

אָרָא βωμός IR 3. 4, 11. 7 IIR 23. 15 Ez 20. 29 (βαίνω) *raised platform; mostly altar with a base*

אָרָא Ἀπόλλων, ἥλιος Jud 2. 11, 13 *Apollo, Helios*; v.s. אָרָא

אָרָא „ Jud 2. 11 IR 18. 18 IIR 17. 3; v.i. אָרָא

אָרָא πόσις Gn 20. 3 Ex 21. 22 Hos 2. 18 Joel 1. 8 *husband, spouse; esp. lawful husband; rare in Prose; cf. πάσας*

אָרָא βούς Gn 18. 7, 26. 14 Ex 21. 37 Neh 10. 37 *bullock, bull, ox, or cow, in pl. cattle*

אָרָא φρήτα, ρήτός, -τρα Gn 9. 9-17, 15. 18, 17. 10-11 Ex 24. 7 Dt 9. 9 *treaty, agreement; verbal agreement, bargain, covenant; of the laws of Lycurgus, which assumed the character of a compact between the Law-giver and the People*

אָרָא ἀμβροτος Jos 3. 11; v.s. אָרָא

אָרָא πόσις IIR 2. 8 Jer 11. 13 Hos 9. 10; v.s. אָרָא

אָרָא ξηρός Lev 16. 22 *dry; as Subst., ἡ ξηρά (sc. γῆ), dry land*

אָרָא εἰδωλον Dt 29. 16 Ez 6. 9, 14. 4, 5, 20. 7, 23. 37, 39; v.s. אָרָא

אָרָא Ἀγών IS 5. 2 *divinity of the contest*

- דומה δῶμα Ps 94. 17, 115. 17 *house*; freq. of Pluto, δῶμ' Ἄϊδου
الدَّخَاء
- דָּשָׁן οὐθα' σποδός Lev 4. 12, 6. 3, 4 *wood-ashes, embers*; generally,
ashes; of the *ashes* of an altar; דָּשָׁן שָׂרַף: *burn to ashes* Ps 20. 4
- הַבֵּל εἶδωλον Dt 32. 21 IR 16. 13, 26 Jes 30. 7 Jer 8. 19, 10. 15
אלול s.s. Eccl 1. 2, 14, 2. 26; s.s.
- הָדָה ᾠδωνις, ὁ Ἀδωνις Jer 22. 18 *Adonis*; cf. הָדָה Eccl 4. 14
IICh 22. 5
- הֵיכָל οἶκος IS 1. 9 Jes 6. 1 Hos 8. 14 Ps 11. 4, 45. 9 Prov 30. 28
IICh 36. 7; s.s. בֵּית
- זָבַח σφάζω, -άδδω, -άπτω ذَبَحَ Gn 31. 54 Dt 12. 15, 16. 6 IR 1. 9
IICh 18. 2 *slay, slaughter, properly by cutting the throat*; esp.
slaughter victims for sacrifice; generally, *slay, kill*, of human
victims, as Iphigeneia; of any slaughter by knife or sword;
σφαγιάζομαι: *slay a victim, sacrifice* שָׁחַט IS 15. 33
- „ θύω Ex 13. 15, 20. 24 Ez 16. 20 Hos 13. 2 Mal 1. 8 *offer*
by burning meat or drink to the gods; *sacrifice, slay a victim*
- זָבַח καταθύω, θυσιάζω IR 3. 3 IICh 33. 22 *sacrifice*
- זָבַח θύος Gn 46. 1 IS 1. 21 IICh 7. 12 *burnt sacrifice*
- „ σφάγιον IS 16. 3, 20. 6, 29 Jes 34. 6 Jer 46. 10 Ez 39. 17 Zeph
1. 7, 8 *slaughter, sacrifice*; cf. θοίνη
- זָבַח θυσία Hos 4. 19 prop. *burnt offering, sacrifice, mostly pl.*
- זָבַח θυμέλη, θυσιαστήριον Gn 8. 20 Jos 22. 10 IR 15. 10 IIR 11. 11
Ez 6. 13 *sacrificial altar; altar*
- זָכַר καθαίρω Jes 66. 3 *purify by fumigation*; s.s. זָכַר
- זָכַר ἐξυμνέω Jud 5. 3 IIS 22. 50 Jes 12. 5 Ps 9. 3, 12, 47. 7, 66. 2
sing or chant at or after, chant or utter over
- זָכַר ὕμνος IIS 23. 1 Ps 119. 54 *hymn, ode, in praise of gods or*
heroes; strain; s.s. זָכַר
- זָכַר „ Dan 3. 5
- זָכַר „ Ex 15. 2 Jes 51. 3 Am 5. 23
- זָכַר ὑμνάριον Dim. of ὕμνος Ps 3. 1, 30. 1, 38. 1, 67. 1, 84. 1,
87. 1, 92. 1, 100. 1; s.s. זָכַר
- זָכַר ὑμνητήρ, -ής Est 7. 24 *one who sings of or praises*
- זָנָה γυναικίζω, συνουσιάζω Gn 38. 24 Lev 20. 5, 21. 9 Nu 25. 1
Ez 23. 30 Hos 3. 3 *have sexual intercourse; keep company with*; esp.
have sexual intercourse; bring into such intercourse; ἀλάομαι: *wander,*
stray (W); זָנָה Ez 16. 34
- הִזְנָה „ „ Ex 34. 16 Lev 19. 29 IICh 21. 11

- וְנִתְּ סυνουσία Nu 14. 33 Jer 3. 9 Hos 4. 11 *habitual association; sexual intercourse; ζώνη: of sexual intercourse*
 וְנִתְּ סυνουσίασμα, -μός Gn 38. 24 IIR 9. 22 Hos 1. 2 = *συνουσία*; v.s. וְנִתְּ
 תְּנִינִת γυναικίσις, *συνουσία* Ez 16. 15, 20, 33 *womanish behaviour*; cf. וְנִתְּ
 וְרִעַת χεῖρες Dt 33. 27: pl. in theurgy, name for spiritual powers
 וְרִעַת ὀπτάνιον ICh 9. 31 *oven; ὀπτητός: roasted*
 וְרִעַת ἄγω Ex 5. 1 Nu 29. 12 Nah 2. 1 Ps 42. 5 *celebrate* (more usu. ἀνάγειν); d. θυσία; cf. IS 16. 2, 3, 20. 5, 29
 וְרִעַת ἄγων Jud 21. 19 Hos 9. 5 ICh 5. 3 *gathering, assembly* حَجَّ حَجَّ [pilgrimage; cf. ἀγωνίζομαι: contend with (W) حَاجَ] *حَاجَ*
 „ αἰγίς, αἶξ Ps 118. 27 Dim. of αἶξ (*goat*); *goat*, mostly fem.
 וְרִעַת Αἰδης Jes 38. 11 العنقه; v.s. אֶבְדָּה
 וְרִעַת τριακάς Gn 29. 14 Ex 23. 15 IS 20. 5, 24, 27, 34 IIR 4. 23 Ez 46. 1, 6 Am 8. 5 Zach 1. 7 *the number thirty; the thirtieth day of the month*; at Athens the τριακάδες were dedicated to the memory of the dead; offerings were made to Hecate; a month containing 30 days
 וְרִעַת χορεύω Jud 21. 21 *dance a round or choral dance*, esp. of the Dionysiac chorus or dance; hence, *take part in the chorus*; regarded as a matter of religion; generally, *dance*
 וְרִעַת ὁσσομαι Ex 24. 11 Jes 30. 10 Ez 13. 6, 16 Zach 10. 2 Ps 27. 4 Prv 22. 29 Job 19. 26 Thr 2. 14 Ep. Verb, used only in pres. and impf., without augment, pres. corresponding to fut. ὁψομαι (v. ὁψ); prop. *see, look; see in spirit or with the mind's eye*
 וְרִעַת ὀπτήρ IIS 24. 11 IIR 17. 13 Am 7. 12 ICh 9. 29, 35. 15 ὁψ *one who looks or spies; one who has seen*, esp. *witness*
 וְרִעַת ὄψανον IS 3. 1 Jes 1. 1, 29. 7 Jer 14. 14 Ez 7. 26, 12. 22, 23, 24 Ps 89. 20 Prv 29. 18 Thr 2. 9 Dan 1. 17, 9. 24 = ὄψις; v.s. וְרִעַת
 וְרִעַת „ Gn 15. 1 Nu 24. 4 Ez 13. 7; v.s. בְּרָאָה
 וְרִעַת ὄψις, ὄπτις Jes 21. 2, 29. 11 *vision, apparition*
 וְרִעַת „ ICh 9. 29
 וְרִעַת וְרִעַת הוּן IIS 7. 17 Joel 3. 1 Zach 13. 4 Job 33. 15
 וְרִעַת τανύτριξ Lev 11. 7 Jes 65. 4, 66. 17 *long-haired, shaggy*, αἶξ (عَنْز), ὤς a *bristly swine* خنزير (—τ, —ν, in Heb.; only —τ, in Ar.)
 וְרִעַת ἀμαρτάνω Ex 32. 31 IS 19. 4 IIS 24. 17 IR 8. 46 Job 33. 27 *do wrong, err, sin*
 וְרִעַת ἑξ- Jud 20. 16 IR 14. 16 *miss the mark, miss one's aim; cause to sin*

- חַטָּה ἀμάρτημα Lev 19. 17 Nu 15. 28, 18. 22, 27. 3 Dt 19. 15, 21. 22, 23. 22-3 Jes 53. 12 *failure, fault, sinful action*, opp. κατόρθωμα (*that which is done right, virtuous action* מִישָׁר Jes 26. 7)
- חַטָּה ἀμαρτία Gn 20. 9 Ex 32. 21 *failure, fault, error of judgment, guilt, sin*
- חַטָּה „ Gn 4. 7 Nu 12. 11 Dt 19. 15
- חַטָּה ἀμαρτάνων, ἐξ-, ό, Nu 32. 14 IR 1. 21 Am 9. 8 (ἀμαρτάνω) *sinner (W)*
- חַטָּה καθαίρω, -αρίζω Lev 14. 52 Ez 45. 18 *cleanse, purify, purge, clear*
- חַטָּה חַטָּה καθαρισ Ex 29. 14 Nu 8. 7 Ps 40. 7 Prv 14. 34 *cleansing from guilt or defilement, purification*
- חֲלִיל αὐλός IS 10. 5 Jes 30. 29 Jer 48. 36 *pipe, flute, clarinet*
- חֵלם ὁράω, ὀλάω Gn 28. 12 Jes 29. 8 Jer 23. 25 Joel 3. 1 Ps 126. 1 *see, look; see visions*
- חֵלֶם ὄραμα Gn 37. 5, 41. 15 Dt 13. 2 Jer 23. 28 Joel 3. 1 Dan 2. 1 *that which is seen, sight, spectacle, vision during sleep, dream*
- חֶקֶן γυμνός Jes 17. 8 Ez 6. 6 IICh 34. 4 *naked, unclothed; cf. כֶּסֶל*
- חֲצִצְרָה τίτυρος Nu 10. 2, 9, 10 Ps 98. 6 IICh 20. 28 *reed or pipe*
- חֲצִצְרָה τιτυριστής IICh 5. 13, 7. 6, 29. 28 *piper*
- חֶצֶר οἶκος: v.s. בית Gn 25. 16 Jes 1. 12 Esth 1. 5 نَصْر
- חֶצֶר „ Jes 34. 13, 35. 7
- חֶצֶר ἔρκος Ex 27. 9 IIR 21. 5 Jes 42. 11 Jer 38. 6 Ez 40. 28, 31 Neh 3. 25 IICh 24. 21 *enclosure, courtyard; a net, coils for birds, mostly in pl.*
- חֲרָסָה χρήστης Gn 41. 8 Ex 7. 11 Dan 1. 20 *one who gives or expounds oracles, prophet, soothsayer; v. חֲרָסָה*
- חֲרָסָה χειρῶνας Ex 28. 11, 38. 23 Jes 3. 3, 44. 11, 12, 13 *one who is master of his hands, i.e. handicraftsman; generally, one who handles, deals with a thing, soothsayer*
- חֲרָסָה χρηστηριάζω Job 11. 3 *consult an oracle, consult a god, by means of a victim [the Etruscan haruspex foretold future events from the inspection of the entrails of victims; Jud 14. 18, a pun]*
- חֲרָסָה χρησμός Jes 3. 3 (χράω (B)) *oracular response, oracle; χρηστήρ, -της: one who gives or expounds oracles, prophet, soothsayer [cf. Lat. haruspex]; v. חֲרָסָה*
- חֲרָסָה χρηστήριον Jud 4. 2 *the seat of an oracle*
- חֲרָסָה „ IS 23. 15
- חֲרָסָה καθαίρω Lev 11. 32, 12. 7, 8, 13. 6, 14. 9, 20, 53 Nu 31. 23 Prv 20. 9 *purify oneself, get purified, also of menstruation*
- חֲרָסָה „ Lev 13. 13, 14. 7, 48 Nu 8. 6 Mal 3. 3; v.s. חֲרָסָה

- הַקָּהָר καθαίρω Lev 14. 7, 14 Nu 8. 7 Jos 22. 17
 סָהָר „ Ez 22. 24
 סָהָר καθάρως Ex 25. 11, 30. 35 Lev 13. 17, 37, 14. 4 Ez 36. 25 Hab
 1. 13 Zach 3. 5 Prv 22. 11 Job 14. 4, 17. 9 *physically clean, spotless; clear of admixture, clear, pure, esp. of water; free from pollution, free from guilt or defilement, pure*
 סָהָר καθαρότης Ex 24. 10 Lev 12. 4 *purity, cleanliness, clearness*
 סָהָר καθαίρω Lev 12. 4, 13. 7, 35; v.s. חֲסֵאָה
 יָהּ, יָהּ Ἄγχιεύς IS 4. 13, 18 a name of Apollo, as guardian of the streets and highways; cf. Jer 11. 13; v.s. בַּעַל, בַּעַל־בֵּית
 יָדָעִי δαιδός Lev 20. 27 Dt 18. 11 IIR 21. 6 IICh 33. 6; v.s. אֲשֶׁר
 בֵּיתָהּ Jes 38. 11 Ps 77. 12, 89. 9, 115. 17
 יָהּ Διός, Διῶν Gn 4. 1, 26, 6. 6, 12. 8 *Zeus, gen. sg. and pl.*
 יָבֵל κεφαλή Ex 19. 13 Lev 25. 12 Jos 6. 4, 5 *head; starting point of time*
 יָצָה ἀγγεῖον Ex 27. 3 IIR 25. 14 *vessel; of metal, jar or vase*
 יָצָה ἰχώρ Ps 37. 20 *ichor, the juice, not blood, that flows in the veins of gods; later simply, blood; δόξα: honour, glory* Esth 1. 4
 יָרָה ὥρα Ex 2. 2 Dt 33. 14 IR 6. 38 Job 29. 2 *any period fixed by natural laws and revolutions, whether of the year, month, or day; in Hom. part of the year, season; mostly in pl.; of the climate of a country, as determined by its seasons*
 כָּהֵן διακονέω Ex 28. 1 Dt 10. 6 *minister, do service, serve*
 כָּהֵן διάκονος, -κων Gn 14. 18, 41. 45 Ex 3. 1 Lev 21. 9 Jud 18. 19, 20 IIS 20. 25, 26 IIR 25. 18 *servant, attendant or official in a temple or religious guild*
 כָּהֵן διακονία Ex 29. 9 Nu 16. 10 IS 2. 36 *service; attendance or a duty, ministration; body of servants or attendants*
 כִּיץ εἰκῶν, ξόανον Am 5. 26 *image carved of wood, generally, image, statue, esp. of a god; likeness, image, whether picture or statue; bust*
 כִּיץ φοῖνιξ Gn 4. 21 IS 10. 5 *a musical instrument like a guitar, invented by the Phoenicians*
 כַּפֹּר σκύφος Esr 1. 10 ICh 28. 17 *cup, can, esp. used by peasants*
 כַּפֹּר, כַּפֹּר καθαίρω Ex 30. 10 Lev 4. 20, 26, 35, 5. 18, 12. 7-8, 14, 19, 15. 15, 16. 17-20, 30, 17. 11 Nu 17. 11, 12, 35. 33 Dt 21. 8, 32. 43 Jes 6. 7, 27. 9 Ez 43. 20, 45. 20 Prv 16. 6 *in religious sense, purify, by fumigation with sulphur; purify one from blood; also of menstruation; of the thing removed by purification, purge away, wash off*

- כפור καθαρμός Ex 29. 36, 30. 10 Lev 23. 27-8 Nu 5. 8, 29. 11
cleansing, purification, from guilt; purificatory offering, atonement, ex-
piation: freq. in pl. [כפורים here is the pl. of כפור]
- כפר ἀποῖνα, τὰ (by haplology for ἀπό-ποῖνα (ποινή), cf.
ἀπετίνατο ποινήν Il. 16. 398...) ransom or fine paid, whether to
recover one's freedom when taken prisoner, or to save one's life; atone-
ment, compensation, penalty; ποινή: blood-money, were-gild, fine paid by
the slayer to the kinsmen of the slain [forbidden in Israel: Ex
21. 29 Lev 17. 11 Nu 35. 31-3]; generally, price paid, satisfaction,
requital, penalty; atonement, compensation (W) Ex 21. 30, 30. 12-
16 Jes 43. 3 Ps 49. 8 Job 33. 24; in good sense, recompense, reward
for a thing IS 12. 3 Am 5. 12 Prv 6. 35 (Indo-European *q^ooinā*,
cf. Avestan *kaēna*- 'punishment', 'vengeance', Lithuanian *kaina*,
Slavonic *cēna* 'price', cognate with *τίνω*, *τεῖσαι*.) [כפירים in Ex
30. 16 is the pl. of כפר]
- כפר ἀποτίνω, ἀπυτεύω Ex 30. 15-16 IIS 21. 3 repay, pay for a thing;
ענש Ex 21. 22 Dt 22. 19 Prv 21. 11 IICH 36. 3 c. acc. rei, take
vengeance for a thing, punish it [The verbs derived from ποινή are:
ποινάομαι, *avenge oneself on one*; and ποινίζομαι, *exact a penalty*.
There is no verb in Greek derived from ποινή to parallel and
homologize directly with כפר, to express 'repayment' or 'com-
pensation'. But cognates—namely: *τίνω* and *ἀποτίνω*—do duty
in that behalf (cf. *עִידָה* [עִידָה] *עִידָה* [עִידָה] *עִידָה* [עִידָה]). Moreover, mark the
Aryan interchange of π with q, k, and c, *sup.*]
- כפר καταπραύνω, -πρηύνω Gn 32. 21 Prv 16. 14 soften; metaph.,
soften down, appease; soothe (W)
- כפרת καλύπτρα Ex 25. 17, 21 ICH 28. 11 cover, lid
- כרוב ἀρκίσθος Ex 25. 18 IIS 22. 11 phoenix; ἀρκη: unknown bird
of prey, prob. *shearwater*, a sea-bird
- כרת φητάομαι Gn 15. 18 make a treaty or agreement with
- כרותה ρήτρα, φράτρα Dt 24. 1 Jes 50. 1 verbal agreement, bargain,
covenant; compact, treaty
- כסדאס Χαλδαῖος Dan 2. 10 astrologer
- כסדי „ Dan 2. 10
- כסדי „ IIR 24. 2 Chaldean
- כסדאה „ Esr 5. 12
- כסדאה „ Dan 3. 8
- כסף θεσπίζω Dt 18. 10 IICH 33. 6 prophesy, divine, foretell
- כסף אסף Jer 27. 9
- כסף „ Ex 7. 11 Dan 2. 2

- חֲשֵׁי θεόπισμα Jes 47. 9 Mich 5. 11 Nah 3. 4 mostly in pl., *oracles, oracular sayings*; חֲשֵׁי לִבְנֵי לִבְנָוֶטֶס Ex 30. 34 *frankincense*, used to burn at sacrifices; חֲשֵׁי סֵלֶהנֶה, סֵלָנָה Cant 6. 10 *the moon*
 לֵיִל λαϊκός Ex 6. 25, 38. 21 Jud 17. 13 (λαός, *of or from the people, civilian*; as Subst., *layman*
 חֲכָלֶיךָ μάχαιρα Gn 22. 6 Jud 19. 29 Prv 30. 14 *large knife or dirk, carving knife, sacrificial knife*
 חֲרָמָה κατάρημα Mal 3. 9 Prv 3. 33 *curse*
 חֲרָמָה νόσημα Nu 14. 37 IIS 24. 21 Zach 14. 12 *disease; of any grievous affliction*
 „ חֲרָמָה IIS 17. 9, 18. 7 *stumble, trip, false step; failure, misfortune, euphem. for defeat*; חֲרָמָה אֲפָנְתֶּיךָ Ex 30. 36 Nu 16. 2 Dt 31. 10 IS 20. 35 IIS 20. 5 Jes 33. 20 Ez 36. 38 Hos 9. 5 Job 30. 23 Thr 2. 6 IICH 1. 3 *meeting*; חֲרָמָה אֲפָנְתֶּיךָ: *meet* Ex 25. 22; *face, law-term, meet in open court* חֲרָמָה Job 9. 19
 חֲרָמָה φάσμα Ex 4. 21, 7. 9 Dt 6. 22, 13. 2 (φαίνω) *phantom; phenomenon, (pl.) of strange phenomena in the heavens; sign from heaven, portent, omen (pl.); prodigy*
 חֲרָמָה חֲרָמָה חֲרָמָה Dt 4. 34, 26. 8
 „ μέγας/Μόριος Ps 76. 12 *great, mighty, freq. epith. of gods, ὁ μ. Ζεὺς; epith. of Zeus as guardian of πόλεις (olives that grow in the precincts of temples); u.i. חֲרָמָה*
 חֲרָמָה „ Gn 12. 6 Dt 11. 30
 חֲרָמָה μαχαίριον Jud 13. 5 *surgeon's or barber's knife; u. חֲכָלֶיךָ*
 חֲרָמָה θυσιαστήριον Gn 8. 20, 33. 20, 35. 1 Ex 30. 1 IIS 24. 18 *altar*
 חֲרָמָה ῥαντήριον Nu 7. 13 Am 6. 6 Zach 9. 15, 14. 20; = περιρραντήριον: *vessel for besprinkling, esp. whisk for sprinkling water at sacrifices, or vessels for lustral water*
 חֲרָמָה ὀπτάνιον u.s. חֲרָמָה Lev 2. 5 Ez 4. 3
 חֲרָמָה חֲרָמָה חֲרָמָה Gn 15. 1 Nu 24. 4
 חֲרָמָה χορευμα Ps 149. 3 *choral dance*
 חֲרָמָה „ Jud 21. 21
 „ χορευτής Cant 7. 1 *choral dancer*
 חֲרָמָה „ Jud 21. 23
 חֲרָמָה „ Ps 87. 7
 חֲרָמָה μάγαδισ Ps 53. 1 *magadis, an instrument with twenty strings arranged in octaves (u.i. חֲרָמָה/αὐλήμα)*
 חֲרָמָה σκηνωμα Gn 32. 3, 9, 50. 9 Ex 14. 19 Jud 7. 1 Ez 1. 24 IICH 9. 19 IICH 31. 2 mostly in pl.; = σκητή, σκανά: *tent, booth; pl. camp; tabernacle*

- מִטָּה βάκτρον Gn 38. 18 Ex 4. 2 Nu 17. 17 Jes 10. 5 *stick, cudgel*
- מִים מרים ἀλμαία+πικρός Nu 5. 18, 19 *sea-water, brine, pl.; pungent, bitter*; מים חיים (ὕδωρ) ζῶν Ib 5. 17 *spring water*; cf. αἰών
- מִכָּה μαντεῖον Zach 13. 6 *oracle, oracular response, mostly in pl.; method, process of divination*; cf. Mich 5. 11, Hdt 4. 71
- „ πλῆγῃ, -γμα Lev 26. 21 Dt 28. 61 Jos 10. 10 IS 4. 8 IR 22. 35 Esth 9. 5 (πλήσσω) *blow, stroke of axe or sword*; metaph., *blow, stroke of calamity, esp. in war*
- מְלָאךְ ἐργάτης Gn 32. 4 Ex 23. 20 Nu 20. 14, 16 Jud 13. 3 IR 19. 2 IIR 5. 10 Prv 13. 17 *workman, Hermes (messenger of the gods)*
- מִנְחָה ἀνάθεμα, -θημα Gn 4. 3, 32. 14, 43. 11 Lev 2. 1 Jud 3. 15 IS 10. 27, 26. 19; ἄνθημα (B): poet. for ἀ., *offering*
- מִסָּכָה σκέπασμα, -μός Ex 26. 36, 27. 16, 35. 12, 15 IIS 17. 19 Jes 22. 8 *covering*
- מִסָּכָה σχῆμα Ez 28. 13 *outside show, pomp; dress, equipment*
- מַעַל ἁμαρτάνω Lev 5. 21 Nu 5. 12 Jos 22. 16 Ez 18. 24 Prv 16. 10 Est 10. 10 IICH 26. 18 *do wrong, err, sin, go wrong; neglect*
- מַעַל ἁμαρτία Jos 22. 22 Est 9. 2, 4 ICh 9. 1 IICH 33. 19 *error, guilt, sin*
- מִצְעָה αὐλῖον IICH 32. 33 *chamber, cave, grotto*
- מִצְלֹחַ αὐλημα Ps 121. 1 *piece of music for the flute*
- מִנְעָה εὐμενής Dt 33. 27 *well-disposed, kindly, epith. of gods*; Εὐμενίδες (sc. θεαί), al. strictly *the gracious goddesses, euphem. of the 'Epinúes or Furies*
- מִצְלָחַם πλάσμα IR 15. 13 *anything formed or moulded, image, figure*
- מִצְקָה χρησμός Ez 12. 24, 13. 7 *oracular response, oracle*
- מִקְרָא κέλευμα Ex 12. 16 Lev 23. 3 *order, command*
- „ κήρυγμα Nu 10. 2 *that which is cried by herald, proclamation*
- „ χρῆμα Jes 1. 13, 4. 5 *crowd*; in pl. *goods, property*; v. קְרִיאָה
- מִקְרָא v.s. חֶלֶם Gn 12. 11 Ex 3. 3 IIS 23. 21 Ez 11. 24 Dan 9. 23
- מִרְאָה „ „ Gn 46. 2 Nu 12. 6 IS 3. 15 Ez 1. 1 Dan 10. 7, 8
- מִרְדָּה v.s. מַעַל Gn 14. 4 Jos 22. 29 Ez 20. 38 Job 24. 13 Dan 9. 5 Neh 2. 19 *fail of having, be deprived of*
- מִרְדָּה v.s. מַעַל Jos 22. 22
- מִרְדּוֹת „ „ IS 20. 30
- מִרְהָה v.s. מַעַל Nu 20. 24 Dt 21. 18 Jes 63. 10 Jer 4. 17 Hos 14. 1
- מִרְהָה διαμαρτάνω Ex 23. 21 Dt 1. 26, 9. 7 Ps 106. 43 *strengthened for ἁμαρτάνω go quite astray from*

- מרי *s.s.* מעל Nu 17. 25 Dt 31. 27 Jes 30. 9 Ez 2. 5 Neh 9. 17
- מריה *μορία* (A) Gn 22. 2 ICh 3. 1 mostly in pl. *μορίαί* (with or without *ἐλαίαι*), *the sacred olives* in the Academy; generally, of *olives that grew in the precincts of a temple*
- מסא *φόρημα* Nu 11. 11, 17 IIR 8. 9 Jer 17. 21, 22 Neh 13. 19 ICh 15. 22, 27 *that which is carried, load; metaph., burden; of a harp*
- „ *μαντεῖον* IIR 9. 25 Jes 13. 1, 14. 28 Jer 23. 33, 34, 36, 38 Ez 12. 10 Hab 1. 1 Zach 9. 1 *oracle, oracular response, mostly in pl.; s.s. מכה*
- מסאה *μαντεία* Thr 2. 14 pl., *divinations; conjecture; oracle, prophecy, pl.*
- מסאלה *αἴτημα* Ps 20. 6, 37. 4 *request, demand; cf. δέημα*
- משכן *s.s.* מחנה Ex 25. 9 Nu 1. 53, 24. 5 Jes 22. 16 Ez 25. 4 Ps 46. 5, 84. 2, 132. 5, 7 Cant 1. 8
- נאר *καταράσμαι* Ps 89. 40 Thr 2. 7 *call down curses upon, curse, execrate*
- נבא *πρόφημι* Jer 20. 1 *say before*
- הנבא „ Jer 11. 21, 26. 20, 28. 9 Ez 11. 4 Am 3. 8 Zach 13. 3
- הרנבא „ ICh 18. 7
- הרנבא *ἐπιφημίζω* Nu 11. 25 IS 10. 10 *utter words ominous of the event; call, name; cf. Ex 23. 13 Jos 23. 7 Jes 12. 4, 26. 13, 48. 1, 62. 5, 63. 7 Ps 20. 8; cf. זָכַר* (praise, glorification of God, when swaying men intone in chorus: *אֱלֹהֵינוּ אֱלֹהֵינוּ*; cf. *הזכיר* Jes 62. 6 ICh 16. 4
- נבואה *προφητεία* ICh 9. 29, 15. 8 *concrete, prophecy or oracular response*
- נביא *προφήτης* Gn 20. 7 Ex 7. 1 Dt 13. 2 Jud 6. 8 IR 18. 22 *prop. one who speaks for a god and interprets his will to man; Διὸς π. interpreter, expounder of the will of Zeus; interpreter, expounder of the utterances of the μάντις; possessor of oracular powers; generally, interpreter, declarer; cf. נָבִיא, נָבִיא*
- נביא *προφήτης* Ex 15. 20 Jud 4. 4 IIR 22. 14 Neh 6. 14 *sem. of προφήτης, esp. of the Pythia*
- נבל *νάβλα*, later *ναβλον* IS 10. 5 Ps 71. 22 *a musical instrument of ten or twelve strings (Semitic word, cf. Hebr. nebel; Phoenician)*
- נחוח *καυστός* or *καυτός* Gn 8. 21 Ex 29. 18 Lev 25. 31 Ez 6. 13 *burnt offering for the dead, whole-burnt-offering*
- נחילה *αὐλός* Ps 5. 1 *pipe, flute, clarinet, pl.*
- נחש *ἐκγοητεύω*, strengthd. for *γοητεύω* Gn 30. 27, 44. 5 Dt 18. 10 *play the wizard*
- נחש *γοήτευμα, -εία, -ευσis* Nu 23. 23 *spell, charm; witchcraft, jugglery, magic; sorcery*

- נחש, נחשית *ἔχιδνα* Gn 3. 1 Nu 21. 6, 7, 9 IIR 18. 4 *viper*, prob. of a *constrictor snake*; **ἔχιδνα* pr. n. of a monster
- נצח *αἰδῖος, αἰζῶς, -ως* IS 15. 29 *everlasting; ever-living, everlasting*
- סב *σηκός, σακός* Ps 10. 9, 27. 5, 76. 3 *pen, fold*, esp. for rearing lambs, kids, calves; *den; sacred enclosure, precinct, chapel, shrine*; the *σηκός* was sacred to a hero, the *ναός* to a god, a distinction not observed; *sepulchre, burial place, enclosed and consecrated*
- סב „ „ Thr 2. 6
- סכה „ „ Gn 33. 17 Job 27. 18, 38. 40
- סכה *σκιός* Lev 23. 42, 43 IIS 11. 11 Jes 1. 8, 4. 6 Am 9. 11 Jon 4. 5 Neh 8. 16 *canopy or arbour* (in form like a *sunshade*)
- סכנה *σ.ס. סכנה* Am 5. 26
- סבל *σμίλευμα* Dt 4. 16 Ez 8. 3, 5 *piece of carved work*
- סנה *σκηνή* Dt 33. 16; *ס.ס. סנה*
- ספר *γραφή* Gn 5. 1 Ex 24. 7 Dt 17. 18, 24. 1, 31. 26 Jos 10. 13, 18. 9 IIS 11. 14 IIR 19. 14 Jer 32. 11, 36. 2 Job 31. 35 Dan 1. 4 Neh 7. 5 *writing, letter*, also in pl., *document, book, written law, contract, copies, catalogue, list, return; reading; bill of indictment* in a public prosecution
- סרה Am 6. 10; *ס.ס. סרה*
- עבר *παραβαίνω* Nu 14. 41 Dt 26. 13 IS 15. 24 Esth 3. 3 *overstep, transgress, sin against a god; commit an offence against*
- „ *ὑπεροράω* Am 7. 8 Mich 7. 18 Esth 1. 19, 9. 27 *overlook, take no notice of*
- עגל *μόσχος* (B) Ex 32. 4 Lev 9. 2 IS 28. 24 Jes 11. 6 Jer 34. 18, 19 Ez 1. 7 *calf, young bull*, which form the god Apis was believed to assume; as fem., *heifer, young cow, girl, maid*
- עולה „ Gn 15. 9 Jud 14. 18 Jer 46. 20
- עז *ס.ס. חדל* Gn 2. 8, 15 Jes 51. 3 Ez 28. 13, 31. 9, 36. 35 Joel 2. 3
- עז *μουσα, μῶσα* Ex 15. 2 IICH 30. 21 (cf. Ib 34. 12) *music, song; strain*
- עזאב *ἀξάλιον* Lev 16. 10 *aridity; ס.ס. עזאב*
- עזב *ס.ס. סאל* Ps 102. 1
- עלה *πυρόω* Gn 8. 20 Dt 12. 13, 14 IR 3. 4, 10. 5 Am 5. 22 Ps 66. 15, 78. 21, 31 *burn with fire, burn up, burn as a burnt sacrifice*
- העלה *ἐκ-* Jud 6. 26 IS 6. 14 *burn to ashes, consume utterly*
- עלה *πύρωσις* Gn 22. 3 Ex 18. 12 IS 7. 9 Jes 40. 16 *destruction by fire*
- עלמות Ps 46. 1; *ס.ס. מעלות*
- עמר *ἀμλλα* Dt 24. 19 Ruth 2. 15 *bundle of ears of corn, sheaf*
- ענש *πένθημα* Am 2. 8 *lamentation, mourning* (pl.); *ס.ס. אנשים*

- עֹנׁ οἰωνίζομαι Jes 2. 6 *take omens from the flight and cries of birds; generally, divine from omens*
- עֹנׁ „ Lev 19. 26
- עֹנׁ οἰωνιστής Jes 57. 3 [cf. εὐνάζω] Jer 27. 9 *one who foretells from the flight and cries of birds*
- מַעֲנֵן „ Jud 9. 37 Mich 5. 11
- עֹנׁ εὐνάζω Jes 57. 3 *go to bed, sleep; of sexual intercourse*
- עֲנָה ἐπαινέω Jes 27. 2 Ps 88. 1 *applaud, praise, commend, esp. compliment publicly*
- עֲנָה „ Nu 21. 17 Ps 147. 7
- עֲנָה αἶνεσις, ἐπ- Ex 32. 18 *praise (pl.)*
- עֲנָה πεινάω, δια- Lev 16. 31 Jes 58. 3 Ps 35. 13 *to be hungry, to be starved; hunger one against the other, have a starvation match*
- עֲצָרָה ἄγεροις, πανήγυρ-, πανάγ- IIR 10. 20 Joel 1. 14 *gathering, mustering; esp. a festal assembly, in honour of a national god; holy-day; general or national assembly, any assembly*
- עֲצָרָה „ „ Lev 23. 36 Dt 16. 8 Jer 9. 1 Am 5. 21
- עֲרָךְ ραχίζω, ραχχ- Ex 13. 13 Dt 21. 4 Jes 66. 3 *cut through the spine, esp. in sacrifices; v. עֲרָךְ, p. 259*
- עֲשֵׂתָרָה (ὁ τὰς Ἥφοροδίτας) ἀστήρ Jud 10. 6 IR 11. 33 *the Planet Venus*
- אִישׁ עֵתִי ἔτης ἀνὴρ/έτειος ἑθῶς Lev 16. 21 *a private citizen, opp. those who hold office; yearly, annual; accustomed to a thing, acquainted with it*
- עֲתַר αἰτέω Gn 25. 21 Jud 13. 8; v.i. לֹא־
- הָעֲתִיר παραιτέομαι Ex 8. 4 Job 22. 27 *beg of or from another, ask as a favour of him*
- פִּיר φόρος Esth 3. 7, 9. 26 *bringing on one's way, forwarding; of a wind, favourable; metaph., κύβος (cube, esp. cubical die marked on all six sides)*
- פֶּה Φοῖβος Gn 31. 42, 53 *Phoebus, i.e. the Bright or Pure, an old epith. of Apollo*
- פֶּלֶא Ἡπολλώνιος Jud 13. 18 *of or belonging to Apollo*
- הָתִפְּלֵל ἀντιβολέω Gn 20. 7 IR 8. 33 Jes 44. 17 IICh 7. 14, 33. 13 *meet; meet as a suppliant, entreat, supplicate; פֶּלֶל Ps 106. 30*
- פֶּלֶל ἀπαλλάσσω, ἀπολύω IS 2. 25 *set free, deliver from, loose from, set free, release, relieve from*
- פִּוּי μῆνις, μᾶν- Gn 32. 21 Lev 17. 10 IS 1. 18 *wrath, of the Gods*
- פִּסַּח πηδάω Ex 12. 13, 23, 27 *leap, spring, bound over*
- פִּסַּח πήδημα Ex 12. 11, 27 *leap, bound*
- פִּסַּח ψιλός Ex 20. 4 Hos 11. 2 *smooth; without feathers, bald on the*

head; of animals, *stripped of hair or feathers*; generally *bare, uncovered*

פֶּעוֹר פֹּיִבּוֹס Nu 23. 28, 25. 5; v.s. פֶּחַד

כֶּרֶב βοῦς, ὁ and ἡ Gn 32. 16 Ex 29. 1 Nu 23. 2 Jud 6. 25 Jes 34. 7 Ps 69. 32 *bullock, bull, ox or cow, in pl. cattle*

פָּרָה „ Gn 41. 2 Nu 19. 2 Jes 11. 7 Job 21. 10

פָּרָכָה πυργῶτις, τὸς Ex 26. 31, 40. 21 Nu 4. 5 *made like a tower, ἐμπετάσματα π. curtain hangings edged with a pattern like battlements*

צָבָאוֹת σέβας IS 1. 3 Hos 12. 6 Am 9. 5 (σέβομαι) *reverential awe* which prevents one from doing something disgraceful, also *awe* with a notion of *wonder*; generally, *reverence, worship, honour*; Διὸς σέβας *reverence for him*; after Hom., *the object of reverential awe, holiness, majesty; object of awestruck wonder*

צָבִי „ Jes 4. 2, 13. 19, 28. 5 Jer 3. 19 Ez 20. 6 Dan 11. 16

צָבָאוֹת σέβασις Jer 3. 19 *reverence, pl.*

צָוֶם ἄκμηρος, -ον Jud 20. 26 IR 21. 27 Jer 14. 12 Zach 7. 5 Esr 8. 23 Neh 1. 4 *fasting; c. gen., fasting from food*

צוֹם ἄκμη, -α IIS 12. 16 *fast* (Derivation uncertain)

צוֹר Ζεὺς Nu 1. 5 Dt 32. 4, 18; v.s. צָדִיק

„ θεός Dt 32. 15 IIS 22. 47 Ps 62. 7 *God, the Deity*

צָחַק ἀγώνίζομαι Gn 21. 9, 26. 8 Ex 32. 6 Jud 16. 25 *fight; generally, contend for victory; struggle, exert oneself; contend with (W) حَاجَ*

צִיּוֹן εἰκὼν ξόανον IIS 5. 7 IR 8. 1 IIR 19. 21 *likeness, image, whether picture or statue, bust; image carved of wood; then, generally, image, statue, esp. of a god; v.s. צִיּוֹן*

צִיּוֹן κίον IIR 23. 17 Jer 31. 21 (20) Ez 39. 15 *pillar; columnar grave-stone*

צֶלֶם ἄγαλμα Gn 1. 26 IS 6. 5 Ez 16. 17, 23. 14 Am 5. 26 *statue in honour of a god, sculpture, statue, portrait, picture, generally, image*

צֶלֶבָא „ Dan 2. 31

צֶלֶבָן „ Jud 9. 48 IIS 23. 28

צֶלֶבָה „ Nu 33. 41 צֶלֶבָה Jud 8. 5

צֶלְצֵלִים κέλαδος Ps 150. 6 *generally, loud voice, din, clamour; of musical sound*

צֶלְצֵלִים κύμβαλον IIS 6. 5 *cymbal, mostly pl.* צֶלְצֵלִים Neh 12. 27

צִיצִת θύσανος Nu 15. 38 *tassel, mostly in pl., fringe; of the tufts of the golden fleece* Ez 8. 3; = σίσυβος

וְקִדַּשׁ, Pass. ἀγίζω Ex 29. 43 Lev 22. 32 Jes 5. 16 Ez 36. 23 *hallow, make sacred, esp. by burning a sacrifice*

- קדש *ἀγίζω* Ex 29. 27, 37, 30. 29 IR 8. 64 Ez 20. 12, 36. 23
 הקדש „ Jes 29. 23
 ההקדש, Pass. „ Ez 38. 23
 קדש *καθ-* Gn 2. 3 Ex 13. 2 Lev 8. 10, 11, 12, 25. 10 *devote, dedicate,*
esp. of a burnt offering; make offering
 קדש „ Ez 48. 11 Esr 3. 5 ICh 26. 18
 הקדש „ Ex 28. 38 Lev 27. 14 Nu 3. 13 Jos 20. 7 Jud 17. 3 IIS 8. 11
 IR 9. 3 ICh 23. 13, 26. 27 ICh 7. 16, 30. 8
 ההקדש *ἀγνίζω* Jos 7. 13 IIS 11. 4 Jes 66. 17 ICh 15. 12, 14 ICh
 5. 11, 29. 5, 30. 3, 17, 24 *purify oneself; cf. καθάζω*
 קדש „ Ex 19. 14 Lev 16. 19 ICh 29. 5 *wash off, cleanse away,*
esp. by water; cleanse, purify; v.i. שָׁקַד/קָדַשׁ
 קדש *ἅγιος* Ex 3. 5, 35. 2, 19 Lev 27. 9 Jos 5. 15 IS 21. 5 Jer 2. 3
 Ez 42. 20 ICh 24. 5 *sacred, holy*
 קדוש „ Ex 19. 6 Lev 11. 44 Nu 6. 5, 16. 3 IS 2. 2 Jes 6. 3 Ps 34.
 10 of persons, *holy, pure; ἁγιστός hallowed* Ex 29. 31
 קדש *ἁγίασμα* Ex 3. 5, 26. 33, 28. 29, 35. 19, 36. 3 Jes 48. 2, 52. 1,
 62. 9, 65. 11, 66. 20 Joel 4. 17 Dan 9. 20, 26 *holy place, sanctuary*
 قدس
 קדש „ Ex 15. 17, 25. 2 Lev 16. 33, 21. 23 Jes 63. 18 Ez 44. 9, 45. 4,
 48. 21 Dan 11. 31 ICh 28. 10 ICh 20. 8, 26. 18
 קדש *καταχέζω* Jes 65. 5 *defoul*
 „ *καθαρίζω* Ex 29. 21 *purify oneself, get purified; καθαρίζω*
 קדש „ Ex 19. 14 Lev 16. 19 ICh 29. 5, 17 *cleanse, purify*
 „ *κτίζω* Neh 3. 1 *found, build*
 „ *κατασκευάζω* Ex 19. 14 Jos 7. 13 IIR 10. 20 Joel 1. 14, 4. 9
 Mich 3. 5 *prepare, make ready for, prepare for the purpose*
 הקדש „ IIS 8. 11 Jer 12. 3
 „ *ἀθροίζω, συν-* IIS 8. 11 *gather together, collect, muster; gather*
together, assemble
 קדש „ IIR 10. 20 Jer 22. 7, 51. 27 Joel 2. 16 Job 1. 5
 ההקדש „ Jos 7. 13
 קדש *κίναידος* Dt 23. 18 IIR 23. 7 (*κιναιδίζω*) *catamite*
 קדשה *Γαδειτάνα* Gn 38. 21, 22 Dt 23. 18 *woman from Cadiz*
 (*קדש/קדשה/ἁγίασμα*), *courtesan* [The Greeks, I submit, confused
 קדשה (*woman from Cadiz*) with *ἑδάχα* (*lecherous, lewd*
woman).]
 קטר *θυμιάζω, -ατίζω, -άω* IS 2. 16 IR 22. 44 IIR 23. 5 Jes 65. 3
 Jer 44. 15, 17, 21 Am 4. 5 Hab 1. 16 *burn so as to produce smoke;*
burn incense; smoke, fumigate; הקטיר Ex 30. 7 Lev 9. 10 IS 2. 16

- קָטָר *θυμίαμα* Jer 44. 21 *incense*
 קָטֹרֶה „ Dt 33. 10
 קָטֹרֶת „ Ex 30. 1, 7 Nu 7. 14 *incense; usu. in pl., fragrant stuffs*
 for burning
 קָטָר *ἐπιθυμιάω* Cant 3. 6 *offer incense; Pass., λίβανος ἐπιθυμιαθείς*
 (Dioscorides Medicus 1. 68) perfumed with frankincense?
 מִקְטָר *θυμιατήριον, -τρον* Ex 30. 1 *censer, vessel for fumigation*
 מִקְטָרֶה „ Ez 8. 11 ICh 26. 19
 קָלִל נָאֵר גַּם קָלִל Gn 8. 21, 12. 3 Ex 22. 27
 קָלִלֶה גַּם קָלִלֶה Gn 27. 12 Dt 11. 26, 23. 6, 27. 13 IR 2. 8
 קָסָם *χρηζω* Dt 18. 10 IS 28. 8 IIR 17. 17 Ez 21. 28, 34 Mich 3. 11
 warn or direct by oracle; = χράω (B): deliver an oracle, foretell
 קָסָם *χρησμός* Nu 23. 23 Dt 18. 10 Ez 13. 6, 21. 26 Prv 16. 10
 oracular response, oracle
 „ *χρηστήριον* Nu 22. 7 *oracular response; an offering for the oracle,*
 made by those consulting it; cf. מַכְה/μαντεῖον, sup.
 קָסָם *χρηστής* IS 6. 2 Jer 27. 9 Mich 3. 7 Zach 10. 2 *one who gives*
 or expounds oracles, prophet, soothsayer
 קָצֶרֶה *σκευάριον* Ex 25. 29 Nu 7. 13 (*σκεῦος*) *small vessel or utensil,*
 mostly in pl.
 קָרָא *χράω (B)* Ex 5. 3 Nu 24. 1 IR 13. 2, 4 IIR 3. 10, 13, 8. 8, 9,
 23. 16 Jon 3. 2 Zach 7. 7 *warn or direct by oracle; Pass., to be declared,*
 proclaimed by an oracle; consult a god or oracle; = χρηζω
 קָרְאָה *χρημα* Jon 3. 2 *oracle* قرآن
 הַקָּרִיב *καθιερεύω* Ex 29. 3, 10 Nu 8. 9, 10 *sacrifice, offer*
 קָרְבַּן *ιερείον* Lev 1. 2, 2. 1 Ez 40. 43 *victim, animal for sacrifice*
 רָאָה *ὁράω* Gn 16. 13, 41. 22, 48. 3 Ex 4. 1 Jes 30. 10 Ez 1. 1, 8. 4
 see visions; Pass., appear in a vision [future and aorist formed from
 roots רָא- (נבט) and רָא- (ידע) respectively]
 רָאָה *ὄρος* IS 9. 9 Jes 30. 10 ICh 9. 22 ICh 16. 7 *watcher, guardian*
 רָעָה „ Gn 4. 2, 48. 15 Ex 2. 17 Nu 27. 17 Jes 40. 11 Jer 2. 8,
 23. 2, 49. 19 Ez 34. 1-23 Ps 23. 1, 80. 2
 רָבִיד *ράβδος* Ez 16. 11 *rod, wand, magic wand, staff of office, rod for*
 chastisement
 רֶמֶשׂ *έρπετον* Gn 1. 25, 26 Hos 2. 20 Hab 1. 14 *beast or animal which*
 goes on all fours; creeping thing, reptile, esp. snake
 רָפָא *θεραπεύω, θαρ-* Job 13. 4 *be an attendant, do service, do service to*
 the gods, worship; cf. רָפָאֵל
 רָצוֹן *χαριστείον* Ex 28. 38 Lev 1. 3 Jes 56. 7 Mal 2. 13 *thank-offering*
 סָחַק גַּם סָחַק Jud 16. 25

- שָׁטַן ψιθυρίζω Zach 3. 1 Ps 38. 21, 109. 4, 20, 29 *whisper, whisper what one dares not speak out, whisper slanders*
- שָׁטַן ψίθυρος, ψιδόνες, ψυθῶνες Nu 22. 22 IS 29. 4 IIS 19. 23 IR 5. 13 Job 1. 8, 9 *whispering, slanderous, as epith. of Aphrodite (عَفْرِيت); as Subst., = ψιθυριστής: whisperer, slanderer; slanderous, back-biting; Subst., slanderer* شيطان
- שָׁטַן ψιθύρισμα, -μός Est 4. 6 *whispering; whispering, slandering*
- שָׁטַן v.i. תָּם Ps 50. 23; cf. Ib 101. 6, 119. 1 Prv 11. 20
- שָׁטַן ἀποχράω Jes 2. 6 *deliver an oracle; cf. πουνιάζειν παιδικοῖς χρῆσθαι, πούνιον γὰρ ὁ δακτύλιος* Hesychius
- שָׁטַן ἐρπετόν Nu 21. 6, 8 Dt 8. 15 Jes 14. 29. 30. 6; v.s. שָׁטַן
,, θεράπων, poet. -άψ, rare in sg. Jes 6. 2. 6 *henchman, attendant, worshipper, servant; cf. שָׁטַן θ. (τοῦ) θεοῦ*
- שָׁטַן αἰτέω Ex 3. 22 Dt 10. 12 Jud 5. 25 IS 1. 17, 2. 20, 8. 10, 20. 6, 28 IR 2. 16, 20, 22, 3. 5, 10-12 IIR 4. 3, 23 Thr 4. 4 Neh 13. 6 *ask, beg, ask for, demand; ask leave to depart; ask a person for a thing; cf. δέω (B); שָׁטַן αἰτητός Gn 46. 10 IS 9. 2 IIR 6. 5 ICh 4. 24, 6. 9 asked for [of God by his parents]; ἡτημέρος IS 1. 28 IIR 6. 5 (αἰτέω, αἰτῆμι) borrowed; שָׁטַן, שָׁטַן αἰτησις IS 1. 17, 2. 20 IR 2. 20 Esth 5. 6, 7 request, demand; cf. δέησις; שָׁטַן πυνθόμαι, πυνθάνο- Gn 24. 57 Dt 4. 32, 18. 11 IS 22. 13 *hear or inquire concerning, inquire about one person of or from another; inquire whether**
- שָׁטַן שָׁטַן, שָׁטַן, שָׁטַן Αἰδής Dt 32. 22 IIS 22. 6 Jes 5. 14, 7. 11, 14. 9 Hos 13. 14 Hab 2. 5 Ps 9. 18 Prv 15. 24, 27. 20; v.s. שָׁטַן
- שָׁטַן παύω Gn 2. 2, 8. 22 Jes 24. 8 Prv 22. 10 Thr 5. 14 *take one's rest, cease; rest or cease from a thing, stop; שָׁטַן κατα-, καταπαύω Ex 5. 5 Dt 32. 26 IIR 23. 11 Ps 46. 10 Prv 18. 18 put an end to, stop; שָׁטַן κατάπαυσις Ex 20. 8, 10 Jes 58. 13 stopping; rest, calm*
- שָׁטַן σκήπτρον Gn 49. 10 Lev 27. 32 Nu 18. 2 Jes 9. 3, 10. 5, 15. 14. 5, 29, 28. 27 Ez 19. 14, 20. 37, 21. 15 Am 1. 5 Ps 45. 7 Prv 26. 3 the Prose word is βακτηρία; *staff or baton, esp. as the badge of command, sceptre: in Hom. borne by kings and chiefs, and transmitted from father to son; by speakers, who on rising to speak received it from the herald [a custom in pre-Islamic Arabia]; as a symbol of royalty, kingly power, etc.; used as a stick or cudgel to punish the refractory*
- שָׁטַן σύνδεσμος, -εσις Dt 32. 17 Ps 106. 37 *that which binds together [mortar, stucco, lime]*

- כִּד „ Dt 27. 2 شيد
 כָּדִים „ Gn 14. 8, 10
 כְּדִי Ζεύς Gn 17. 1, 49. 25 Ex 6. 3 Nu 24. 4 Ez 1. 24 [cf. IS 2. 10, 7. 10 IIS 22. 14 Ps 29. 3, 96. 11 Job 37. 4-5, 40. 9 ICh 16. 32], 10. 5 Job 8. 3, 5, 21. 15, 34. 10, 12 Ruth 1. 20, 21 Zeus
 כְּדִן Ζήν Job 19. 29 Zeus
 כֶּסֶס σκῦτος IR 12. 11 Nah 3. 2 Prv 26. 3 *leather thong, whip*
 כָּחַס σφάζω, -άπτω, -αγιαζομαι Lev 1. 5 IIR 25. 7 *slay, slaughter, prop. by cutting the throat; esp. slaughter victims for sacrifice, cut their throats; generally, slay, kill, of human victims; v.s. כָּחַס*
 כֹּהֵס σφάγεύς Jes 57. 5, 66. 3 *slayer, butcher; at a sacrifice*
 כָּחַס σφαικτός Lev 14. 6 *slain, slaughtered*
 כֹּחַס ספאגה, -אף ICh 30. 17 *slaughter*
 כָּחַס Στύξ Ps 55. 24 Job 9. 31, 33. 28 *The Styx, i.e. the Hateful; a well of fatal coldness in Arcadia*
 כִּלֹּ כִלָּה, כִּלָּה Δήλος Jos 21. 2 Jud 21. 21 IS 3. 21 Jer 7. 12 Ps 78. 60 *Delos; כִּלָּה Jos 15. 51*
 כִּלְתָן ξύλον Ex 25. 23 Jud 1. 7 IS 20. 34 IR 13. 20 Ps 128. 3 *table*
 כִּלְתִּים τέλος Lev 9. 22 Nu 15. 8 Ez 46. 12 *fulfilment; payment (כִּלְתִּים Hos 9. 7 כִּלְתִּים Ps 91. 8); pl., services or offerings due to the gods*
 כִּלְתִּים τριγωνον IS 18. 6 *a musical instrument of triangular form with strings of equal thickness but unequal lengths*
 כֶּזֶז Ζεύς, Δήν, Ζήν ICh 13. 6; v.s. כְּדִי
 כֶּזֶז άνω, όνω, σημα, σάμα Gn 1. 1, 8 *aloft, on high; in heaven, opp. earth; generally, on the upper side, i.e. on the north כֶּזֶז Gn 13. 9, 14. 15 Jos 19. 27 IR 7. 39 كسأل; constellation, mostly in pl., heavenly bodies كسأل*
 כֶּזֶז ξανθός Gn 37. 9 IIR 23. 5, 11 *yellow, of various shades, freq. with a tinge of red; after Hom. of all kinds of objects; of gold (כֶּזֶז)*
 כֶּזֶז כֶּזֶר, כֶּזֶר κέρας Ex 19. 16 Jos 6. 4 IS 13. 3 IR 1. 34 Jes 58. 1 Hos 8. 1 Ps 47. 6 Job 39. 25 *the horn of an animal; horn for blowing; Ep. gen. κέραος (prob. fr. κερατός)*
 כֶּזֶז σποδίζω Ps 22. 16 *roast or bake in ashes*
 כֶּזֶז σποδός Neh 3. 13; v.s. כֶּזֶז
 כֶּזֶז σποδίτης IIS 17. 29 *baked in ashes*
 כֶּזֶז είκαστός, απείκασμα, -μός, -σία IR 11. 5, 7 IIR 23. 24 Ez 7. 20 *apprehended through an image, opp. αίσθητός (perceptible); representation*
 „ απέχθημα, inf., Zach 9. 7

קָרָה ἀπέχθημα, -ήμων, -ής Lev 7. 21, 11. 10 Jes 66. 17 *object of hate; worse form for ἀπεχθής: hateful, hated*

„ εἰκαστός, *sup.*, Ez 8. 10

קָרָה ἀπεχθαίρω, κατεχύραινω Lev 11. 11, 13 Dt 7. 26 *hate utterly, detest; hate inveterately*

„ ἀπεχθάνομαι Lev 11. 43, 20. 25 Pass., *to be hated, incur hatred, to be or become hateful to one, incur his hate; causal, that causes hatred*

רַבִּיט s.s. רַבִּיד Esth 4. 11, 8. 4

קָרָה ἐκθεραπεύω Gn 39. 4 Dt 10. 8 IS 2. 11, 3. 1 IR 1. 4, 15, 19. 21 Jes 56. 6 Ez 44. 11, 12 Ps 101. 6 ICh 23. 13 *strengthened for θεραπεύω: to be an attendant, do service to the gods, serve them; worship; take care of (secondary); ὑπηρετέω: to be a servant, do service; minister to, serve*

קָרָה θεραπεία Nu 4. 12 ICh 24. 14 *service, attendance (secondary); ὑπηρετεία: = ὑπηρεσία; generally, service*

קָרָה ὑπηρέτης Nu 11. 28 IR 10. 5 Jes 51. 6 Joel 1. 9, 13 Esr 8. 17 ICh 22. 8 *servant, attendant*

קָרָה „ Am 6. 10

קָרָה s.s. תָּמִים Job 2. 3

קָרָה σημεῖον Ex 20. 4 Dt 4. 16 Job 4. 16 *figure, image*

קָרָה τέλειος Gn 6. 9 Ex 12. 5 *perfect, of victim, without spot or blemish; of persons, accomplished, perfect in his kind*

קָרָה ὁ θάνατος Ez 8. 14 *the death [i.e. that of Adonis]*

קָרָה Σεμναί Ex 28. 30 Dt 33. 8 Esr 2. 63 *at Athens the Erinyes were specially the σεμναί θεαί, or simply Σεμναί; σεμνός (σέβομαι) revered, august, holy (W); devoted to the gods; worthy of respect, honourable; prop. of gods, Demeter, Hecate, Thetis, Poseidon, Pallas Athena*

קָרָה ἀντιβόλῃς IR 8. 28 IIR 19. 4 Jes 56. 7 Thr 3. 44 *an entreaty, prayer; קָרָה ἀντιβολέω IIS 7. 27 entreat*

קָרָה πλάσις Jer 49. 16 *fiction, invention*

קָרָה ὀπτησις IIR 23. 10 Jer 19. 11, 12 *roasting, frying*

קָרָה τρίπους Gn 31. 19 Jud 17. 5 IS 15. 23, 19. 13 IIR 23. 24 Ez 21. 26 Hos 3. 4 Zach 10. 2 *tripod, i.e. three-legged cauldron; placed as votive gifts in the temples, esp. in that of Apollo at Delphi, or they were preserved in private houses; from a tripod the Delphic Priestess delivered her oracles*

קָרָה θεσπιστής IR 17. 1 *prophet; v.s. קָרָה*

This is how these phrases are dealt with by the Septuagint and the N.E.B.:

הַעַם אֶחָד—LXX: *τις ἐκ τοῦ γένους*; N.E.B.: *one of the people*.

אֲדָרְגוֹרָא—LXX: *ἡγουμένους*; N.E.B.: *counsellors*.

אִישׁ אִישׁ—LXX: *ἄνθρωπος*; N.E.B.: *No man* Lev 22. 4, *any man whatever* Ib 24. 15.

אֲדָרְגוֹרָא—LXX: *πᾶς ἄνθρωπος*; N.E.B.: *No other man*;

אִישׁ אִישׁ—LXX: *πᾶς ἄνθρωπος* Lev 22. 3, *πάντα ἄνδρα* IIS 13. 9; N.E.B.: *Any man* Lev 22. 3, *everyone* IIS 13. 9.

אִישׁ אִישׁ—LXX: *πάντα ἄνθρωπον*; N.E.B.: *every man*.

כָּל-בָּשָׂר—LXX: *πᾶσα σὰρξ*; N.E.B.: *all mankind, every human being*.

אֲדָרְגוֹרָא הַצֹּאן—LXX: *οἱ κριοὶ (כְּרִים) τῶν προβάτων*; N.E.B. *masters of the flock, flockmasters*; עֲנִי הַצֹּאן—LXX: *οἱ Χαραναῖοι, οἱ Χαραναῖοι τὰ πρόβατα* (עֲנִי being mistaken for כְּעֲנִי); N.E.B.: *the dealers*.

I have been able to equate עֲנִי הַצֹּאן with אֲדָרְגוֹרָא הַצֹּאן, only because I realized that in the former the homology was ordinary, with אִישׁ in the nominative; while in the latter it was exceptional, with אִישׁ in the genitive. Whether the appreciation of this equation preceded the discovery of the homology δικάζω γὰρ (Esth 2. 1), or followed it, I do not remember. But this I know, that long after I had been apprised of both facts, while I was browsing through the book of Daniel, it suddenly occurred to me that אֲדָרְגוֹרָא might be a composite word; and the problem presented by it was soon solved. Thus fortuitous finds have alternated with fruits of persevering study, sustained consideration, and close concentration in the course of my prolonged research.

ASSOCIATED HOMOLOGIES

ἀνδραποδίζω: *enslave*; especially of conquerors, *sell the free men of a conquered place into slavery* اسْتَرْقَ أَرْقَ

ἀνδραποδισμός: *selling into slavery, slave-dealing* (W) تجارة الرقيق

ἀνδράποδον: *one taken in war and sold as a slave, whether originally a slave or free, captive*; originally distinguished from δοῦλος; generally, *a slave* رَق

Mark that the derivatives preserve the original ζ as substituted by ق: they behave like Hebrew derivatives.

ἀνδράχνη: *purslane* نبات الرجل; ἀνδραχλος

The Arabic homologue being in the feminine, must be adjudged as the counterpart of ἀνδράχνη—נ/ל—and not of its masculine synonym and cognate, ἀνδραχλος, λ/ל; cf. νίτρον, λίτρον, 771 Jer 2. 22.

ἀνδρεία, -ηγή: generally written ἀνδρία: *manliness* جسارة; *hardihood* جرأه; = ἀνδρειότης

س exchanges with δ, as does ט in πηδῶν 777; and ج exchanges with the spiritus lenis, as does ז in ἀμείβω, 772.

ἀνδρείος, -έος: *manly, masculine, courageous* جسور جرى; *stubborn* حرون

ح exchanges with the spiritus lenis, as in ὄνος حمار; and as does פ in ὄνος/777; while جرى and حرون corroborate each other's homology, though Arabic scholars do not suspect their twin etymological relationship.

ἀνδρείω: *fill with courage* اجتراً

Note the corroborative force derived from the family connection between جسارة and جسور; as indeed between جرأه and اجتراً.

ἀνδριάς: *image of a man, statue* (of stone or wood); of female figures; of men, opp. ἀγάλματα of the gods; rarely of the gods אֱשֶׁרֶת IR 16. 33 (cf. ἀστήρ); *statues* 777 Jes 45. 16; mother's term of endearment אֵשֶׁת Gn 30. 13; cf. μάκαρ

ἀνδριάς (IR 16. 33); ἀστήρ (ὁ τὰς Ἀποδοτίτας), Ηστάρτη IR 15. 13 IIR 21. 3, 7); ἀσκηρά, ἄσκρα, ξύλον Jud 6. 26 IIR 23. 15—all six words coalesced in pronunciation to become a single word, אֲשֶׁרֶת or אֲשֶׁרֶת (IIR 17. 16); although ἀστήρ preserved its special name אֲשֶׁרֶת (IR 11. 5). But I am by no means sure that אֲשֶׁרֶת or אֲשֶׁרֶת (Jud 2. 13, 10. 6) is in the plural. If the latter be in the singular, then it would homologize with Ἀπόλλων. ἀσκηρά and ἄσκρα are obvious atavisms of ξύλον.

ἀνδριον: Dim. of ἀνήρ (ἀνδρός), *manikin* قزم

The spiritus lenis exchanges with ق, as in ὀνόμαζεν/قطن אֲשֶׁן Prv 7. 16; as it does with ק in ὠνόμαζεν/קטנה Gen 33. 19.

ἀνδρίς: fem. of ἀνήρ אֲשֶׁת Gn 2. 22, 23 (cf. נשיה) إمرأه

ἀνδρογίγας: *giant-man* עֲמָלָק Ex 17. 8 عَمَلَق

Arabic led me to this homology.

ἀνδρόγυνος: *man-woman, hermaphrodite* خَنْثَى [cf. γυνή/أُنْثَى]

This homology is most remarkable, for two important reasons. First, خَنْثَى seems to be a mere variant of أُنْثَى, the homologue of γυνή in the genitive (γυναικός): in the former the γ exchanges with خ, as in γεννάω/خَلَقَ; whereas it drops in the latter. Secondly, because it homologizes with ἀνδρόγυνος as if it were ἀνδρογυνή (like ἀνδρογίγας), and dispenses with one of the two operative elements in the compound by a change in the pronunciation of the other. A somewhat similar homology is טְרִיַּאָדָס/טְרִיַּאָדָס, ádos.

ἀνδροθέα: *man-goddess*, i.e. Athena

I diffidently submit that, according to my Propositions, this compound is a variant—or the etymological origin—of Θαρσώ and Θρασώ, the names of Athena, thus: ἀνδροθέα → ἀνδροθέας → δροθέας → δραθέας → δρασεας → δρασως → θρασως → Θρασω → Θαρσώ.

ἀνδρόδομος: = ἀνδρών (*men's apartment in a house, banqueting hall*)

סִּדְרָן Jud 3. 23 (suff.-pref. metathesis, spiritus ֿ)

ἄνθρωπος, ὁ, (prob. from ἀνὴρ, ὤψ, *man-faced*, Attic crasis

ἄνθρωπος, Ionic ἄνθρωπος, for ὁ ἄνθρωπος: *man*, both as a generic

term and of individuals אָדָם Ex 13. 13 Jes 2. 9 אָדָם Gn 2. 24,

19. 8, 32. 7 Jes 2. 9 אָדָם Ps 8. 5, 9. 20 אָדָם Dan 7. 4 אָדָם

Ib 2. 43 אָדָם Ib 7. 13; opp. gods, אָדָם Job 13. 9, 33. 26

אָדָם Nu 23. 19 Ps 8. 5 אָדָם Ps 144. 3; Plato uses it

both with and without the Art. to denote *man* generally, אָדָם

Gn 6. 1–7 (v. ἀνὴρ); in pl., *mankind* אָדָם IIS 7. 14 Jer 32.

19 Ps 49. 3 אָדָם Ps 4. 3, 49. 3 אָדָם Dan 2. 38, 5. 21

ἀνδρὸς: = ἀνὴρ ἀνδρὸς (*husbandless, of virgins*) عَذْرَاءُ = ἀνὴρ

ἀνδρῶν *without men* אָדָם Job 38. 26 אָדָם Ib.; *wanting*

in manhood, cowardly אָדָם Jes 31. 8 אָדָם Ib.

ἄνθρωπος is a compound of ἀνδρὸς ὤψ, אָדָם or אָדָם—

by the all-pervading suffix-prefix phenomenon—ן being the

singular of אָדָם as בן is of אָדָם. A rival to homology with אָדָם

אָדָם is another phrase, φῶς ἀνὴρ; but the contest is distinctly

unequal, as will be apparent from a comparison between the

intrinsic meaning of ἄνθρωπος and that of φῶς ἀνὴρ:

φώς, φωτός: poet. Noun, also in late prose; *man* בֶּן Ps 17. 14
 מֵת Jes 3. 25, 5. 13, 41. 14 Job 31. 31 עֵיר מָתָם Jud 20. 48;
man, opp. *woman* בֵּן Cant 2. 3 עֵיר מָתָם Dt 2. 34, 3. 6; *mortal*,
 opp. *a god* מֵתִים Ps 17. 14

φ changes into ב, as in φέρω/בָּרָא; and into מ, as in φάος/
 מֵאֹר, φανός/מְנוֹרָה, φάρυγξ/מַלְקוּחַ, φατός (B)/מֵת.

HOMONYMS

אֲדָמָה/גִּי/דֶה: *earth* (including land and sea), opp. *heaven*, or *land*
 opp. *sea*; *earth*, as an element; *land*, *country*; *native land*; *the*
earth or *ground* as tilled Prv 30. 14; cf. אֲדָמָה Gn 4. 2, 47.
 20 Ex 20. 24 IS 4. 12 Ez 11. 17 Jon 4. 2 Neh 9. 25

אֶחָד/εἷς/εἷς: *one* Gn 1. 5, 21. 15, 22. 2, 32. 23

אֶחָד/εἷς: *one* IS 30. 2 Ez 46. 16; אֶחָד אֶחָד εἷς ἕκαστος *each one*
 Lev 20. 2 (cf. אֶחָד, sup.)

אֶחָד/ἕκαστος: *each* Gn 15. 10 Jud 16. 5 Ez 1. 9, 11, 12, 10. 22
 Job 41. 9, 42. 11; cf. אֶחָד/ἕκαστος Ez 1. 9

אֲדָמָה/δόναξ: *pole-reed*, *Arundo donax*, smaller than the κάλαμος Jes 8. 1

אֲדָמָה/πένθημα: *lamentation*, *mourning* (pl. Ez 24. 17, 22 אֲדָמָה
 Ps 106. 28 אֲדָמָה Am 2. 8; (cf. אֲדָמָה אֲדָמָה אֲדָמָה אֲדָמָה: *grief*;
 אֲדָמָה 'Hρακλῆος *grief* for him Il. 15. 25; more freq. in Od.,
 always in pl., Dt 26. 14 Hos 9. 4)

אֲדָמָה/έχω: *there is* IIS 14. 19 (cf. أكو [Iraqi vernacular])

אֲדָמָה/ξύλον: *tree* (ξύλα) Zach 11. 2

אֲדָמָה/όπου: *where* Gn 21. 17

אֲדָמָה/όπουπερ: *wherever* Ruth 1. 16

אֲדָמָה/όσπερ, ήπερ, όπερ: *the very man who* Gn 3. 12, 44. 17; *the*
very thing which Ex 16. 15, 23

אֲדָמָה/όστε: *who*, *which* Gn 1. 7, 11, 12, 21, 29, 30, 31, 2. 8, 3. 12, 6. 4

אֲדָמָה/ότι: *for that*, *because* IR 8. 33; cf. אֲדָמָה, p. 108

אֲדָמָה/έπειδήπερ: *since*, *seeing that* Mai 2. 9

אֲדָמָה/πόσθη: *membrum virile* Ex 28. 42 Lev 15. 2, 3, 7 Ez 16. 26,
 23. 20, 44. 7, 9

אֲדָמָה/γῆ: freq. in Trag., *city* Gn 4. 17, 11. 4, 24. 10, 33. 18

אֲדָמָה/πένης: (πένομαι) *one who works for his living*, *day-labourer*, *poor*
 man Dt 24. 12, 14, 15

אֲדָמָה/πειναλέος: *hungry* Ps 88. 16

INCIDENTAL HOMONYMS

In the course of our investigation into the above homologies, we have incidentally come across new words, some of which have homonyms, as follows:

בֶּן/γένος: *offspring, even of a single descendant* Gn 4. 25 *ابن*; *בֶּן*—in such phrases as: *בְּנֵי־חַת* Gn 23. 3, *בְּנֵי־יִשְׂרָאֵל* Ib 32. 33, *בְּנֵי־עַמּוֹן*, *בְּנֵי גִשָּׁן* Ib 10. 21, *בְּנֵי־עֵבֶר* Ib 10. 32, *בְּנֵי־שֹׁעֵר* Ib 29. 1, *בְּנֵי־קָדָם* Ib 23. 11, *בְּנֵי־עַמִּי* Ib 19. 38, Ib 36. 21—is also the homologue of *γένος*: *race, stock, kin; clan, house, family*

בֶּן/φυτόν: *plant, esp. garden plant or tree* Gn 49. 22 *نبات أب*
בֶּן/(ὁ ἐμὸς ὠδίνων) πόνος: *of a child, produced by (my) pangs or throes of childbirth* Gn 35. 18

בֶּן/ὀψίγονος: *of a son, late-born, born in one's old age* Gn 37. 3

בֶּן/(Ἡτρεΐ)δης: *son of* IS 25. 10

בֵּין/μέσος: μέσον, *midst* Gn 42. 23; *διὰ μέσον, between* Gn 15. 17 Ex 12. 6, 13. 9 *بین*; *ἐς μέσον, ἐς μ. ἀμφοτέρων between both of two*, freq. in Hom. for *ἐς μέσον μεταίχμιον (between two armies)*, IS 17. 4, 23

בַּעַל/ἥλιος: *as pr. n., Helios, the sun-god* Jud 6. 25

בַּעַל/πάστας: (πάσμαι) *owner*; (πάτωρ: (πάσμαι) *possessor* Ex 21. 34, 22. 7 IR 17. 17

בַּעַל/πολίτης: *citizen, freeman* Jos 24. 11 Jud 9. 25, 51

בַּעַל/πολύς: *many; much; πολύμητις, of many counsels* *בַּעַל־חַיִּים* Prv 24. 8 *בַּעַל־חַיִּים* IS 28. 7 *בַּעַל־חַיִּים* Nah 3. 4

בַּעַל/πόσις: *husband, spouse; lawful husband* Gn 20. 3 Hos 2. 18

בֶּרֶךְ/παῖς: *child, whether son or daughter* Prv 31. 2

בֶּרֶךְ/πυρός, σπυρός: *wheat* Gn 41. 35

בֶּרֶךְ/Ὅμηρος: *Homer* Gn 34. 4; *Ὅμηρίδης* *בֶּרֶךְ־הַמִּיר* Ib 34. 2

בַּעַל/γαμέτης: *husband, spouse* IIS 11. 3 ICh 3. 5

בַּעַל/γάμος: *unlawful wedlock* Gn 19. 38

בַּעַל/γένος: *race* Lev 19. 18; *clan, family* IIR 4. 13 Ruth 1. 16

ע/γονεύς: *begetter, father* Gn 19. 38

ע/λαός: *a people*, i.e. all who are called by one name Dt 26. 15; *men*, i.e. soldiers Dt 20. 1, 2, 5, 8, 9 IR 22. 23 IIR 13. 7; δῆμος: *people* Gn 34. 16; *commoner* IIS 22. 28; the *popular assembly* Gn 23. 7

ע/ποινίζομαι: *exact a penalty* Ex 21. 22 Dt 22. 19; cf. ἀποτίω

ע/μῆνις, μᾶν-: *wrath*; from Hom. downwards freq. of the *wrath* of the gods, pl., Gn 32. 21 Lev 17. 10, 20. 3, 5, 6, 26. 17 IS 1. 18 Ps 34. 17 Ths 4. 16

ע/ἐνώπιον: *face to face, in person* Ex 33. 11 Dt 34. 10 IIR 14. 8 Job 2. 5

ע/ἐπάνω: (*ἄνω*) *above, on the upper side or part* ע-ל Lev 14. 53 ע-ל Gn 1. 2; *before, in front of* ע-ל Ib 19. 13, 27 ע-ל Nu 17. 8 ע-ל Gn 6. 11 ע-ל Ib 11. 28 IIS 10. 9; *in the presence of* ע-ל Gn 27. 30; of Time, in *former times* ע-ל Dt 2. 10; of Number, *above, more* ע-ל Ez 48. 21 ע-ל Ib 48. 15, 21

ע/διαφανής: *transparent, transparent, limpid* W Prv 27. 13

ע/πνοαί (*πνοή*): *breath* Ex 33. 14-15 cf. Jrs 42. 1, 44. 3, 53. 21 Ez 36. 27, 37. 14, 33. 29 Joel 3. 1, 2 Hag 2. 5 Zach 4. 6 Ps 104. 30, 143. 10 Neh 9. 20; cf. Jrs 38. 33 נשמה [Therefore, נשמה, ענים and נח are synonyms; n. p. 247.]

ע/θαιρός: *pivot of a door or gate* Prv 26. 14

ע/θεωρός: *envoy sent to consult an oracle, to present an offering* Jes 57. 9 Prv 13. 17, 25. 13

ע/κοίλον: *hollow, cavity*; esp. of *anterior in the body*, תא & IS 4. 19 Dan 10. 16

ע/στόλος: *sea-faring, fleet* Jes 18. 2

ע/ώδεις: *mostly in pl., pangs or throes of childbirth* Jes 13. 8. 21. 3

The above analysis shows that although the Propositions which I have enunciated as governing the interchange of letters and the role of vocalization in Graeco-Hebraic homology may, at first glance, seem to be very widely cast—indeed, so widely

cast that almost any Greek word could ultimately be transformed into almost any Hebrew one—on closer examination, this superficial impression disappears. It is certainly otherwise in practice, especially if the Propositions as a whole, and particularly the safeguards of Proposition 59, are duly heeded. On the other hand, if the Propositions are applied singly and in isolation, and the provisions of Proposition 59 are ignored, one is liable to be misled and to court disaster, as the following example will show.

הָרֵג is an exclusively Hebrew word, with no phonetic counterpart either in Arabic or Aramaic; so that neither could afford any assistance in the search for or confirmation of a genuine Greek homologue. Therefore, when *πέρω* presented its credentials, its candidature was approved, especially as some corroboration came from its fellow homologue הָרַס (cf. Ps 78. 47). It looked as though *π* dropped out of both, while *θ* exchanged dialectally with *σ* in one, and with *χ* in the other. Nevertheless, there were real misgivings: for one thing, there was no Verbal Adjective to homologize with הָרֵג or הָרוּס, and no Substantive to homologize with הָרֵגָה; whereas other derivatives of הָרַס were provided for—*πόρθημα* הָרוּס, *πόρθησις* הָרוּסָה. But, in any case, הָרֵג seemed to be a strange word which rendered two phrases apparently meaningless, *תחת הרגים* (Jes 10. 4) and *לבוש ה'* (Ib 14. 19). In the circumstances, the matter was set aside for review.

One day, as I was looking for an homologue for רָצָה, I had the good fortune of spotting *ἐραπίζω* as the perfect homologue of הָרֵג also, and *ἐραπα* as the ideal one of הָרוּגִים:

ἐραπίζω: strip a slain foe of his arms (*ἐραπα*); hence slay in fight; generally, slay הָרֵג Gn 4. 8 Ex 2. 14 Lev 20. 15, 16 Nu 11. 15 IIS 23. 21 Jes 27. 1 Hos 6. 5 Job 20. 16 Esth 9. 5

ἐραπα, *τά*: (*ἐραίρω*) only pl., arms and trappings of a slain foe הָרוּגִים Jes 10. 4, 14. 19

Mark how the Hebrew derivative preserves the original ζ which was converted into ז.

So now both texts are plain: (1) '... and they shall fall under slain foes' arms and trappings...' (2) 'But thou wast cast out of thy grave like an abominated corpse, sword-girt and dressed (לבוש) in the arms and trappings of slain foes who

went down to the last bed (אֲבָנִים/εὐνή: *one's last bed, the grave; stones thrown out from the prow and used as anchors* Job 38. 30, pl.) of the grave (בֹּרַ/τάφος: *grave*) like a putrefied carcass.' •

Therefore, if my early experience is anything to go by, anyone who—misusing my Propositions—indulged in the fanciful exercise of transforming any Greek word into any Hebrew one, would before long stumble, fall and break his stiff neck. Let who will try!

XV. MONOGRAPHS

MAHATMA

LIII. The word 'mahatma' occurs in the Bible.

IF in the far-off days of my adolescence, when Gandhi was first surnamed 'Mahatma', one of the world's most reputable scholars had claimed that that word—derived as it is from Sanskrit (*mahatman*: *maha*, great; *atman*, soul)—was writ in our sacred Scriptures cryptically, yet plainly enough for the knowledgeable to see through the disguise, his learned colleagues would have thought him barmy on the crumpet. Why, the suggestion that 'mahatman' and מַהַטְמָן (Prv 19. 19) are interchangeable terms is enough to make Tchernechovski, the imaginative translator of Homer, turn in his grave. Even Professor Cyrus Gordon—the famous expert in Mediterranean studies, who has detected a close affinity between the Greek and the so-called Semitic cultures, and has viewed my theory with sympathetic understanding—might at first blush raise his eyebrows in wonder.

I should, therefore, be neither surprised nor offended if I were not taken seriously now that I, an imperfectly equipped newcomer in the vast and snareful field of philological research, confidently make that very claim and that very suggestion, in support of my revolutionary theory that Hebrew and Greek are identical tongues. On the contrary, I should deem it a compliment or a special favour, and feel deeply grateful, if the interested student would bear with me through my decoding of the cryptogram. So let me proceed from bold assertion to conclusive proof, incidentally solving other obscure mysteries and bringing to light other hidden treasures of inestimable value, so as to convince even the sceptics.

The Greek for 'mahatman' is the identical Homeric word *μεγάθυμος*; alternatively, *μεγαλόθυμος* which approximates מַהַטְמָן more closely. It is a compound made up of *μέγας* and *θυμός*, the respective homologues of which are as follows:

I. *μέγας*, *μεγάλη*, *μέγα*, gen. *μεγάλου*, *ης*, *ου*, dat. *μεγάλῳ*, *ῃ*, *ῳ*, acc. *μέγαν*, *μεγάλην*, *μέγα*; dual *μεγάλῳ*, *α*, *ῳ*; pl. *μεγάλοι*, *μεγάλαι*, *μεγάλα*,

etc.: the stem *μεγάλο-* is never used in sg. nom. and acc. masc. and neut., and only once in voc. masc., *ὦ μεγάλε Zeū* (Aeschylus, *Septem contra Thebas* 822 (anapaests)).

big, of bodily size גדול *גדול* Gn 1. 16 Dt 9. 2 Jes 8. 1,

27. 13 Ez 17. 3 Jon 2. 1 IICH 2. 4. 36. 18 גדול Esr 5. 8;

freq. of stature גדול Jos 14. 15 גדול Ez 38. 2 גדול Ib 39. 6;

full grown, of age as shown by stature גדול Gn 19. 11;

vast גדול Gn 15. 14 Dt 1. 19 Jer 44. 15 Ps 104. 25 Thr 2. 13;

high גדול Jos 7. 26 IIS 18. 9 Zach 4. 7 Neh 3. 27 גדול Nu

32. 37 גדול Ib 32. 3 גדול;

of quality or degree, *great, mighty* גדול Gn 18. 18, 21. 8 Ex 11. 3 Lev

19. 15 IIS 3. 38 IIR 4. 8, 10. 6 Jes 36. 4, 13 Eccl 9. 14 IICH 2. 4

גדול Prv 19. 19 גדול IIS 23. 20 גדול IIR 5. 1 גדול IIS 22. 51

גדול Job 36. 22 גדול Ez 32. 27 גדול Ib 32. 30 גדול

freq. epith. of gods, *ὁ μ. Zeús*, etc.; *μεγάλη θεά*, of Demeter and

Persephone; *θεοὶ μεγάλοι*, of the Cabiri גדול Ex 18. 11 ICH 16. 25

גדול Gn 49. 25 גדול IIS 22. 51 גדול Ps 76. 12 גדול Gn 12. 6

Job 36. 22 גדול;

greatness גדול Esch 1. 4 גדול Ez 31. 18 גדול Nu 24. 18 Prv 31. 10;

strong, of the elements, etc. גדול IR 18. 45 גדול Jer 25. 32 Jon 1. 4;

of passions, feelings, etc., of men, גדול Gn 27. 33 Dt 29. 27 IIS

13. 15 IIR 22. 13, 23. 26 Jer 36. 7 Zach 8. 2;

of sounds, *great, loud* גדול Gn 39. 14 Jos 6. 20 Jes 29. 6, 36. 13 גדול

Dan 3. 4;

generally, *great, mighty*, *ὄρατος* (*path*) גדול Ex 15. 16 Jud 21. 5 cf. IIS 19. 113), *ὄρατος* (*happiness*) גדול IR 1. 40;

big, i.e. *difficult* question גדול Ex 18. 22; *weighty, important* גדול Ex

3. 3 IIR 5. 13;

with a bad sense, *over-great*, *μέγα εἶπειν* to speak *big* and so provoke

divine wrath גדול Ps 12. 4; cf. IS 2. 3;

of days, *long* גדול Gn 29. 7;

Adv. *μεγάλως*, *very much, exceedingly* מאד Gn 1. 31. 4. 5 גדול Job 20. 15

גדול Gn 28. 17 גדול Ib 27. 34 גדול;

loudly בחיל Dan 3. 4 גדול Jer 12. 6;

strengthened, *μέγα μεγάλως* מאד גדול Ex 11. 3 Jud 11. 33 מאד

גדול Ez 9. 9 גדול בבוא מאד Ib 17. 2, 6 גדול בבוא מאד Gn 7. 19

גדול Ez 9. 9 גדול בבוא מאד Ib 17. 2, 6 גדול בבוא מאד Gn 7. 19

גדול Ez 9. 9 גדול בבוא מאד Ib 17. 2, 6 גדול בבוא מאד Gn 7. 19

גדול Ez 9. 9 גדול בבוא מאד Ib 17. 2, 6 גדול בבוא מאד Gn 7. 19

degrees of comparison (regul. *μεγαλότερος* יותר גדול Jes 56. 12):

comp. *μείζων*, *on greater* גדול Ex 18. 11 Lev 21. 10 גדולה מן
Jos 10. 2;
μείζων the elder הגדול Gn 10. 21, 27. 1 Lev 21. 10 IS 17. 28, 18. 17
Ez 16. 46, 23. 4 הגדול מ- IR 2. 22;
μείζων κώμης headman of a village عُندة;
generally, *the higher authority* גדול IIR 10. 6, 11;
a strong form of denial, *nothing whatever* כל Prv 13. 7, 30. 30.

II. *θυμός, ó*, *soul, spirit, as the principle of life, feeling and thought, esp. of strong feeling and passion (rightly derived from θύω [B], rage, seethe)*:
נשמה Jes 42. 5, 57. 16 Prv 20. 27 Job 27. 3, 34. 14;
in a physical sense, *breath, life* נשמה IR 17. 17 Jes 2. 22 Dan 10. 17
غیر حیات;
spirit, strength חמה Jes 63. 5 Dan 8. 6 חמָה;
mind, temper, will טעם IS 21. 14, 25. 33 Ps 34. 1, 119. 66 Prv 11. 22
ضغ;
spirit, courage חמה Jes 27. 4 חמָה;
anger, wrath זעם Jes 10. 25 Ez 21. 36 Nah 1. 6 Ps 78. 49, 102. 11 זעף
Jes 30. 30 חמה Dt 29. 27 Jes 42. 25 Ez 5. 15 Ps 37. 8 Prv 27. 4 Esth
3. 5 (Luke 4. 28), 7. 10 טעם Prv 26. 16 נשמה Jes 30. 33; p. 292;
in pl. (not earlier than Plato), *fits of anger, passions* חמה Prv 22. 24;
the heart, as the seat of emotions חמה Prv 19. 19 עב or עבו Ib 30. 31;
mind, soul, as the seat of thought חמה Ps 76. 11 נשמה Job 32. 8.

Compounds and associated words lend further and firm support to the homologies above set out:

ἀλκιμος θυμός, of stout heart עבו אלקים Prv 30. 31.
μεγάθυμος, on, great-hearted גדל-חמה Prv 19. 19.
μεγαίρω (from μέγας), feel grudge towards נטר Lev 19. 18.
μεγαλαλήτης = μεγαλοσθενής (of great strength) גדל-כה Nah 1. 3.
μεγαλειος, a, on (μέγας), magnificent, splendid; of persons, stately, haughty עזיז Ps 46. 5, 91. 9 عال جلیل.
μεγαλίζομαι, to be exalted, bear oneself proudly הגדיל Ez 38. 23 הגדיל
Ps 35. 26 تَعَالَى (الله).
μεγαλόμητις, of high design העצה גדל Jer 32. 19.
μεγαλύνω (μέγας), make great or powerful, exalt גדל Jos 4. 14 Esth 3. 1
הגדיל Ps 55. 13.
καταμεγαλύνομαι, exalt oneself against הגדיל Ps 35. 26 הגדל Zeph
2. 10 הגדל Jes 10. 15.

גדול, is not a mistake for גדל (Ps 145. 8), the construct of גדול; for in גדול the λ in μέγας changes dialectally into δ, whereas in גדל it changes dialectally into ρ. On the other hand, in גוג and מגוג, both the radical λ and the terminal ל change dialectally into γ. גרל and ערל are strongly corroborative of each other, as are סרת טעם and שרים חמת.

A general survey of the homologies relating to θυμός shows that many of them are based on Prop. 5, whereunder θ dialectally changes into χ. (This proves conclusively that the Ashkenazi pronunciation of π is primeval, which is corroborated by Graeco-Hebraic and Arabic-Hebrew homologies, e.g. καχάζω/צחק, أخ/אה, خيط/חוט, خبا/חבא, خسه/חמשה.) On the other hand, the θ drops out of עמו, as it does out of רפואה (θεραπεία) and טרפא (θεραπεύω).

The whole series is strewn with gems of inestimable value, but one or two deserve special mention because they are particularly instructive.

אל, in אלעלא and אלעלה, is the homologue of the definite article ὁ, the ל being a terminal letter. Accordingly, אלעלא means 'the high' (city). Similarly אל עדי means ὁ Ζεὺς. But whereas in the latter example the article is, as in Greek, detached from the noun it defines; in the former it is attached to the noun, as are its other homologies הל, הלל, אלל, and אל in Hebrew and Arabic respectively. Cf. הלוח, אלגוביש.

גדול יתר באד is a unique phrase, because the construction of the comparative adjective conforms to the Greek pattern. It means: 'much greater', 'much longer'—literally μεγαλῶ-τερος. Yet יתר here may be the homologue of ἕτερος: more יתר Gn 49. 3 Jes 56. 12; *of ē. the rest*: יתר Dt 3. 13 IS 13. 2.

The accuracy of the homology יצר/θυμός is confirmed by the fact that both יצר and its homologue, θύω (B), from which θυμός is derived, apply to the seething of a wind-swept sea (Jon 1. 15). The homology حاذ الطبع/ὀξύθυμος enjoys a similar confirmation; for in addition to طبع being one of the homologies of θυμός, حاذ is one of the homologies of ὀξύς. Besides, the homologies גדל-כח, גדל-העצה, גרל-חמה, and حاذ الطبع, strongly corroborate each other.

other. The homologies *μεγαλειος*/עליון and *Υπερίων*/עליון (in the expression *Ἡέλιος* 'Y./ע לֵא) differ one from the other in nuance, since the one is related to *μέγας*, the other to *ἐπέρ*/על. The former indicates an imposing appearance and bearing, the latter a state of aboveness and superiority. A third homonym is to be found in IR 9. 8 and IICh 7. 21, where it is the homologue of *ὄλοιός/όλοός*, *destroyed*. The N.E.B. translates it by 'ruin', citing *Peshitta* as its authority.

μαγδωλος, *μαγδάλ*, *ό*, *watch-tower*, are transliterations of מגדל and מגדול. Once more my theory proves that the Hebrew words borrowed by the Greeks are themselves disguised Greek words, atavisms, the Greek origin of which had—at the time of the borrowing—been long since forgotten.

Again, regarding the recorded עֲלִיָּה, which is traditionally read עֲלִיָּה, my theory proves once more that the written word and its substitute are identical. There is no sleight-of-hand here or elsewhere in this book: it is all steady slogging, resulting in clear proof which renders all previous cathedral commentaries out of date, and sends seasoned scholars back to the benches of their student days.

THE CHERUBIM

LIV. *The Cherubim are birds.*

The second volume of the *Catalogue of Samaritan Manuscripts* in the John Rylands Library at Manchester, which lists and describes the Gaster MSS., is full of fascinating material. To my mind, however, the most important feature is the eleventh of twelve plates at the end of the book, which is reproduced from MS. 330A. It represents a chart of the Tabernacle and its furniture, prepared by Abisha son of Pinhas.

At the top of the plate, above the Ark of the Covenant, are two birds facing each other, beak to beak, and with their wings outspread. They resemble doves and are labelled in Samaritan script עֲלִיָּה, and in English 'The Two Carubims'.

This is at variance with Jewish tradition, according to which the two statues above the Ark were winged human forms. In fact, the word עֲלִיָּה—which occurs many times in twelve books of the Bible—is invariably interpreted and transliterated as 'cherub', in the form we know it.

So far the Samaritan representation has been ignored, dismissed as spurious; for the Samaritans were ever the target of rabbinical scorn. Although they alone have preserved the original Hebrew script, they are still spurned by the Jews (John 4. 9) because of their provenance and original hostility. Yet my theory that biblical Hebrew is identical with Greek vindicates their account which is supported by several passages, where the context helps to ascertain the shape of the cherubim, as well as by a consideration that has been entirely overlooked.

I submit that כַּרְבַּד is homologous with κόραξ (*raven, crow*) and οὐ κορώνη (*crow*), thus: the genitive κόρακος indicates that the stem is *korak*; κ and γ are interchangeable dialectally and as co-palatals, so that *korak* becomes κοραγ; while γ interchanges dialectally with β, and κοραγ is pronounced κοραβ. As a matter of fact, the Sanskrit word is *karva*, the Latin *corvus*, the French *corbeau*, and the English *crow*! However, כַּרְבַּד seems to have some affinity with ἀρπίςθος: *phoenix*.

By the way, another homologue of κορώνη/κόραξ is כַּרְבֵּל (*raven, crow*), changing in either of the following ways: the initial κ—which interchanges with غ in غراب, as if the root were γοραγ—interchanges with כ as fellow guttural, or drops out—as sometimes happens in Graeco-Hebrew homology, e.g. κρᾶς (*head*) and כֶּרֶס. It is perhaps significant that one of the birds sent out by Noah to reconnoitre the flooded scene was the raven (Gn 8. 7).

Now on close examination of four verses in the tenth chapter of Ezekiel, one gathers that the shape of the cherubim was not human. Thus verse 14 reads: 'And every one had four faces: the first face was the face of a cherub, and the second face was the face of a man, and the third the face of a lion and the fourth the face of an eagle.' From which it is clear that 'the face of a cherub' is not the same as 'the face of a man'. Again, verse 8 reads: 'And there appeared in the cherubims the form of a man's hand under their wings.' Similarly, verse 21 reads: 'Every one [of the cherubim] had four faces apiece, and every one four wings; and the likeness of the hands of a man was under their wings.' From this it follows that the only human feature the four cherubim had in common was the hand. As to verses 15 and 20, the cherubim therein are referred to as חַיִּי הַבְּרִיאָה, translated here as 'the living creature'; but חַיִּי הַבְּרִיאָה actually means 'beast', and

is so translated elsewhere (e.g. Gn 9. 5 Lev 11. 2). In fact, this word is normally used to indicate animals as opposed to man. (See also Ez 41. 18-19.)

If the cherub was an animal, it was certainly a winged animal; for it is said: 'And he rode upon a cherub and did fly: yea, he flew rapidly upon the wings of the wind' (Ps 18. 11). But what kind of bird was it? There is reason to believe that it was the phoenix, whose threefold legend—long life, burning, and rebirth—is unmistakably referred to in the Bible.

The word *φοῦνιξ* has several homologues in Hebrew, three of which are relevant here, namely: 1. *פִּינֵק* (phoenix), because *π* (of which *φ* is the aspirate) dialectally interchanges with *κ*. It occurs in Job as follows: 'Then I said I shall die with the phoenix, and I shall multiply my days as the sand' (29. 18). 2. *פִּינִי* (Phoenician) which occurs in the Book of Judges thus: 'Howbeit, Sisera fled away on his feet to the tent of Jael the wife of Heber the Phoenician, for there was peace between Jabin the King of Hazor and the house of Heber the Phoenician' (4. 17); *פִּינִי* and *פִּינִי* are homologues of *Κάβειρος*. In fact, *φοῦνικίος* [another word for Phoenician] is identical with *פִּינִי* (Canaanite). 3. *נֶסֶךְ* (phoenix', apparently referred to as an eagle, thus: 'Who satisfieth thee with good food, so that thy youth is renewed like the eagle's' (Ps 103. 5). No myth or folk-lore ascribes to the eagle the virtue of reincarnation or rejuvenation. Indeed, *נֶסֶךְ* here is the homologue of *φοῦνιξ*, thus: *φοῦνιξ* → *φοῦνικος* → *-νικος* → *-νικος* → *נֶסֶךְ*. By the way, this is not the only text where *נֶסֶךְ* does not signify 'eagle' (Hos 8. 1).

Moreover, in the tenth chapter of the Book of Ezekiel reference is made thrice to fire burning between and underneath the cherubim (vv. 2, 6, 7); while the prophet, addressing the Phoenician King of Tyre, says: 'Thou anointed cherub that shelters, I shall set thee; thou wast upon the holy mountain of God, thou hast walked up and down in the midst of stones of fire . . . and thou hast sinned; therefore I will cast thee [like Adam] as profane out of the mountain of God, and I will destroy thee, O! sheltering cherub, from the midst of the stones of fire' (28. 14-16). No wonder Genesis records that God settled the cherubim in the Garden of Eden. But does *הַר אֱלֹהִים* (literally, *the mountain of God/gods*) refer to Olympus? (Cf. Ex 3. 1 IR 19. 8 Jes 14. 13.)

Incidentally, there is an independent reason which drives one to the conclusion that it is most unlikely that the cherubim were of human shape. As they stood above the Ark with their wings outstretched—both in the Tabernacle and in Solomon's Temple—the pudenda would be exposed had they been human. This would not at all be consonant with good taste among the Hebrews, especially in the Holy of Holies. Witness the fact that in Isaiah's vision the seraphim covered their 'legs' with two of their six wings (Jes 6. 2), and the specific injunction against baring one's pudenda while ascending the altar (Ex 20. 26). Yet the 'trolleys' in Solomon's Temple seem to have borne a phallic ornament (IR 7. 36). Cf. Hab 2. 15.

Finally, to prove that the myth of the phoenix lingered in the Jewish tradition till late in Hebrew history, it is fitting to conclude with a relevant quotation from the New Testament: 'And Jesus, when he was baptized, went up straightway out of the water; and, lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him' (Matt 3. 16). The dove was the other bird released by Noah (Gn 8. 8-12).

I am informed by Rabbi Solomon D. Sassoon, of Jerusalem, that in the illuminated Bible by Solomon ben Raphais of Perpignan (1299), the cherubim look almost like birds, but they have human heads.

MOLOCH-WORSHIP

LV. Moloch is a kiln.

מֹלֵךְ was a deity to whom human sacrifices were offered. Other names associated with this cult are: בַּעַל, כְּמוֹשׁ, מִלְכָּם, תַּפְתַּי, and שִׁדְיִים. The following is how the LXX and the *Lexicon* interpret them.

The LXX transliterates בַּעַל by Βάαλ, and בַּעַלִּים by Βααλῖμ or Βααλείμ; except that it substitutes αἰσχύνῃ (*shame, dishonour*) for בַּעַל in IR 18. 19, 25, and εἰδωλα for בַּעַלִּים in Jer 9. 13 IIC 17. 3. On the other hand, it substitutes Βάαλ for בַּשֵּׁת, an alias of בַּעַל, in both Jer 11. 13 and Hos 9. 10. Sometimes Βάαλ appears in the feminine, e.g. IIR 21. 3. It transliterates כְּמוֹשׁ by Χαμός throughout, and מֹלֵךְ by Μολόχ in IIR 23. 10 and Μολόχ βασιλεύς in Jer 32. 35—inserting Μολόχ βασιλεύς in IIC 33. 6, and trans-

lating מֶלֶךְ in Leviticus by ἄρχων, and in IR 11. 7 by βασιλεύς, perhaps because they read it מֶלֶךְ Ashkenazi fashion; but why in the plural in Lev 20. 5? However, it translates מַלְכִּים in IR 11. 33, as if the word were מֶלֶךְ in the construct; while the word is omitted from IR 11. 5, and Μολόχ is substituted for it in IIR 23. 13. It translates שָׂדִים in Ps 106. 37, as in Dt 32. 17, by δαιμόνιον; and תַּפַּח by διάπτωσις (as a proper noun) in Jer 19. 6, and as a common noun (*fall*) in verse 14; by ἡ διαπίπτουσα in verse 12, by ὁ τόπος διαπίπτων in verse 13; omits it from verse 11, and transliterates it by τὰφέθ in IIR 23. 10 and Jer 7. 31, 32—תַּפַּח being the Ashkenazi pronunciation of τὰφέθ.

Apart from these six words, three others are highly relevant, namely: מַלְכָּן (read מַלְכָּן) in IIS 12. 31, and שִׂיד in Am 2. 1—respectively translated by πλίνθιον (*small brick*) and κονία (*plaster, stucco, quick lime*)—מַלְבָּן in Nah 3. 14 being translated by πλίνθος (*brick*). The third word is הַעֲבִיר which is variously translated as follows: in Lev 18. 21 by λατρεύω (*serve the gods with prayers and sacrifices*), in Dt 18. 10 by περικαθαίρω (*purify completely*), in IIR 16. 3, 17. 17, 21. 6, 23. 10 Ez 23. 37 and IIC 33. 6 by διάγω (*carry across*); in Jer 32. 35 by ἀναφέρω (*bring, carry up*), in Ez 16. 21 by ἀποτροπιάζομαι (*avert evil by sacrifices*), and in Ez 20. 26 by διαπορεύομαι (*carry over*); whereas a different text appears to have been translated in Ez 20. 31.

The entries in the *Lexicon* concerning the above ten words are:

בַּעַל . . . n. m. owner, lord . . . Esp. . . lord specif. as divine name, Baal. 1. without article: בעל בבית Nu 22. 41 (poet. Balaam); בעל פֶּטֶר Nu 25. 3, 5 (Elohism) Dt 4. 3 (vid. below). This divine name is not used elsewhere in Hexateuch. It probably originated from the sense of divine ownership, rather than sovereignty . . . It seems to have been used in Northern Israel = אֱלֹהִים in the South. It was the special name of the God of the Canaanites, Philistines, etc., = Babylonian בַּל . . . In later times scribes substituted בָּשֶׁת, in n. pr. יְרֵבֶשֶׁת = יְרֵבֶשֶׁת, אֲשֶׁרֶת (sic) = אֲשֶׁרֶת, vid. בָּשֶׁת . . .), & also in the text for בעל Ho 9. 10 Jer 11. 13 (hence הַבַּעַל Jer 2. 23, 7. 9, 11. 13, 17, 19. 5 Ho 2. 10, 13. 14, Rom 11. 4 . . .). 2. c. art.: הַבַּעַל . . . 3. הַבַּעַלִּים emphatic pl. (cf. הָאֱלֹהִים, הָאֲדֹנָיִם) the great lord, the sovereign owner . . . (or local special Ba'als . . .). 4. c. attrib.: בַּעַל בְּרִית Lord of covenant Ju 8. 33, 9. 4 (cf. אֱלֹהֵי בְרִית 9. 46 . . .); בַּעַל זְבוֹיִם Lord of flies 2K 1. 2, 3, 6, 16, Philistine god, Greek version of the LXX Βααλ μυῖαν . . .

'בַּעַל פְּעֹר n. pr. m. Nu 25. 3, 5 Dt 4. 3, 3 ψ 106. 28 Ho 9. 10, *Baal of Peor* (Variorum Bible), i.e. worshipped at פְּעֹר q.v.; or *Baal-P.* (whence *Peor* as n. pr. loc.) . . .'

'פְּעֹר n. pr. Φογωρ: 1. mont. in Moab (appar. from some root פער);—Nu 23. 28 cf. ('בֵּית פ', בַּעַל פ' and refl. . . .) . . . [Greek Version of the LXX Jos 15. 59a [60] gives a Φαγωρ with Bethlehem; v. also Greek Version of the LXX for פְּעֹר, פְּעִי]. 2. dei (appar.) Nu 25. 18, 18 (cf. בַּעַל פ' v. 3, 5), 31. 16 Jos 22. 17.'

'בֵּית פְּעֹר n. pr. loc. (= בַּעַל פ', cf. sub בַּעַל) E. of Jordan Dt 3. 29, in land of Amorites 4. 46 cf. Jos 13. 20 (where assigned to Reuben); in land of Moab Dt 34. 6 . . .'

'בִּשְׁתָּ n. f. shame Jb 8. 22 . . . 1. *shame* 1S 20. 30, 30 . . . 2. *shameful thing*, substituted for בַּעַל (q.v.) by later editors, Ho 9. 10 Je 3. 24; מוֹבָחוֹת לְבִשְׁתָּ Je 11. 13, cf. יְרֵבְשֶׁת 2S 11. 21 = יְרֵבְשֶׁל Ju 6. 32; אֶשְׁבַּעַל 2S 2. 8 = אֶשְׁבַּעַל Ch 8. 33.'

'כְּמוֹשׁ n. pr. div. Chemosh (Mesha-Inscription 3, 5, . . . also 1. 17 and n. pr. m. כְּמוֹשֶׁמֶלֶךְ 1. 1; Assyrian *Kaminusunadbi*, a king of Moab . . . Greek Version of the LXX *Χαμώς*);—god of the Moabites to whom Solomon erected a high place 1K 11. 7, 33 2K 23. 13 Je 48. 7 (Kt כְּמוֹשׁ, v. 13. Moab is 'עַמ־כְּמוֹשׁ Nu 21. 29 *people of Chemosh*, and Moabites his sons and daughters, cf. Je 48. 46. He is said to be also the God of the Ammonites Jud 11. 25 (probably an error . . .)).'

'מִלְכָּן n. [m.] 1. brick-mould; 2. quadrangle . . . Ar. ^{مِلْكَن} . . . —1. *brick-mould*, 2S 12. 3: Qr (Kt, by error, מִלְכָּן, Na 3. 14. 2. *quadrangle*, Je 43. 9 'at Tahpanhes).'

'מִלְכָּה n. pr. div. Molech (Greek version of the LXX *Moloch*, Vulgate *Moloch*) (= מִלְכָּה i.e. (*divine*) *king*, with vowels of בִּשְׁתָּ to denote abhorrence . . .);—c. art. 'הָמֵלֶךְ:—the god to whom Isr. sacrific. children with fire (in valley of Hinnom); 2K 23. 10; 'הַעֲבִיר לֵב' Jer 32. 35 (synonymous מִלְכָּה, Lv 18. 2: *Code of Holiness*); 'הָמֵלֶךְ Lv 20. 2, 3, 4 (*Code of Holiness*); more gen. 'הָמֵלֶךְ v. 5 (*Code of Holiness*). In 1K 11. 7 rd. prob. מִלְכָּה q.v.'

'מִלְכָּם n. pr. div. Milcom, god of Ammonites . . .—'שָׂרָאן עַמִּים—1K 11. 5 (contrast עֲשֶׂתְיָה); cf. 'אֱלֹהֵי בְנֵי עַמּוֹן v. 33 (contrast 'כְּמוֹשׁ), so rd. also (for Massoretic Text מִלְכָּה v. 7 (synonymous 'כְּמוֹשׁ); 2K 23. 13 (synonymous as in 1K 11. 33); rd. מִלְכָּם also for מִלְכָּה Je 49. 1, 3 (Greek Version of the LXX *Μελχολ*, *Μελχομ*), . . . prob. 2S 12. 30 = 1Ch 20. 2 (v. : מִלְכָּה 5d), and perh. Am 1. 15 (whence Je 49. 3 . . .).'

'מֶלֶךְ ... n. m. king ... 5 ... d. ... עֲטָרַת מַלְכֶם 2S 12. 30 *crown of their king* = 1Ch 20. 2 (but rd. מַלְכֶם ...) ...'

'לָבֵן מֶלֶכֶן v. לָבֵן מֶלֶכֶן sub לָבֵן.'

'עָבַר vb. pass over, through, by, pass on ... Qal ... Pf. 3 ms. ... suffix עָבְרוּ Je 23. 9 ... Hiph. Pf. 3 ms. הָעֵבִיר 2S 12. 13 ÷; 2 ms. הָעֵבִירָה Jos 7. 7 ... Imu. ms. ... הָעֵבִירָה 2S 24. 10 ... 1. *cause to pass over, bring over* ... Esp. d. *devote* children to (?) heathen god Je 32. 35 Ez 23. 37 (+ לְאֶכְלָהּ), Lv 18. 21 (Code of Holiness), cf. Ez 16. 21; ÷ בָּאֵשׁ by fire 2K 23. 10; c. acc. alone *devote* Ez 20. 26; c. acc. + בָּאֵשׁ alone, *devote by fire* Dt 18. 10 2K 16. 3, 17. 17, 21. 6 = 2Ch 33. 6, Ez 20. 31 ...'

'סֵיד (root of foll.: New [Late] Hebrew סֵיד *lime*, סֵיד *whitewasher*; Aramaic סֵידָא, ... *lime*, Ar. سَيْدٌ (not loan-word ...)).'

'סֵיד n. [m.] lime, whitewash;—always 'ס;—*lime*, produced by burning bones Am 2. 1, in sim. Is 33. 12; as *whitewash* Dt 27. 2, 4.'

'[סֵיד] n. [m.] appar. demon (loan-word from Assyrian *šedu*, a protecting spirit, esp. of bull-colossus ... cf. Aramaic סֵידָא ... *demon*, and (perh.) Phoenician n. pr. וֹדֵד ...; orig. root סֵיד (= Ar. سَلَّ *rule*) ... to be preferred to Ar. سَد (III, IV *aid*) ...);—סֵידָהּ Dt 32. 17 ... 106. 37 (*human sacrifice*).'

'II. הֶפֶז n. pr. loc. in valley of בֶּן-הֶזֶק S. of Jerusalem (etym. doubtful ... al. think Aramaic, = *fire-place*, cf. הֶפֶז;—c. art. הֶזֶז 2K 23. 10 ..., art. om. Je 7. 32, 19. 11, 12;—place of sacrificing children Je 7. 31, cf. v. 32a, 19. 6 (cf. v. 5), 2K 23. 10; to become burial-place Je 7. 32b, 19. 11; in sim. of desecrated city v. 12, 13 ('סֵידָהּ); scene of a prophecy of Jerem., v. 14;—Taóés, Taóed ... Θαρόεδ ...'

I shall prove conclusively that בעל—as the name of the Phoenician deity—has nothing to do with ownership or sovereignty, any more than מֶלֶךְ with מַלְכֶם, מַלְכֶם with מַלְכֶם, or בִּשְׁת with *shame*; that מֶלֶךְ was not vocalized like בִּשְׁת (or תִּשְׁת, for that matter) to denote abhorrence or for any other ulterior reason; that פֶּעוֹר is not the name of a place; that מֶלֶכֶן/מֶלֶכֶן was not written for מֶלֶכֶן; that בעל was referred to as 'kiln' or 'lime'; and that David found in Baal's kiln a ready-made instrument of torture to use against his Ammonite enemies (cf. πλινθεύω: *torture*). However, I am inclined to think that Scythian עַבְד מֶלֶךְ (Jer 38. 7) and pre-Islamic عبد الملك reflect Moloch-worship.

Among the above-mentioned words are two clues—as un-

suspected as they are sure—which lead directly to the nature of Moloch-worship, and indirectly to the ascertainment of the true meanings of *שֵׁד*, *שֵׁדִים*, *שֵׁדִים*, and *שֵׁדִים*; namely: *שֵׁד* in Am 2. 1, and *שֵׁדִים* in Ps 106. 37. It is to be noted that both nouns are in the dative—*לְשֵׁד* ... *לְשֵׁדִים*, *שָׂרְפוּ* ... *לְשֵׁדִים*—like *לְשֵׁד* ... *לְשֵׁדִים* (Jer 19. 5), *לְשֵׁדִים* (Lev 18. 21). Furthermore, it is particularly to be noted that it is *שֵׁד* and not *שֵׁדִים*; that is to say, 'for his burning the remains of the king of Edom *unto the lime*', and not—as the A.V. and the N.E.B. have it—*into lime* and *for lime*, respectively.

As to *שֵׁדִים*, the word occurs in two different books, and each context indicates the meaning of the word. In Deuteronomy it is said: 'They sacrifice to the *שֵׁדִים* who are no god'; while in the Psalms it is said: 'they sacrificed their sons and their daughters unto the *שֵׁדִים*.' Seeing that the Arabic homologue of *שֵׁד* is *شيد*, all the surrounding circumstances point to *שֵׁדִים* meaning *שֵׁדִים*, *limes*. But 'limes' *simpliciter* constitute no deity; which justifies the description of *שֵׁדִים* as *no god*. On the other hand, the divinities whose worship involved human sacrifices—more specifically children—were: the Canaanite *בעל*, the Ammonite *מלכ*, and the Moabite *כמוש*. As a matter of fact, Ps 106. 38 makes it clear that the *שֵׁדִים* were Canaanite idols.

Accordingly, the words *שֵׁד* and *שֵׁדִים* lead firmly to the conclusion that human sacrifices were, somehow or other, connected with *lime*.

Which brings me to the consideration of *מלכ*, a word closely resembling *ملین* (*brick-kiln*), the sure meaning of which led to the discovery that all the four words, *ملین*, *מלכ*, *מלכ*, and *מלכ*, are the homologues of *πλυντήριον* (*brickworks*). It homologizes with each of them directly, according to the Greek pattern of construction, in different ways, thus: in all *π* turns dialectally into *מ/מ*, consonant/vowel metathesis occurs between *λ* and *י*, and the middle *ν* drops out; in *מלכ* and *ملین*, the *θ* also drops out, whereas it dialectally turns into *כ* in *מלכ* and *מלכ*; the final *ν* turns into *מ* in *מלכ*, while the vocalization in *ملین*, *מלכ* and *מלכ* betrays the first *ι*. Obviously, *מלכ* is an abbreviated version of *מלכ*.

Both כמִיש and כמִש are homologues to the quasi-synonym of πλινθεῖον, κάμινος (*oven, furnace or kiln for smelting, baking, burning earthenware and bricks*)—or καμινώδης (*like an oven or furnace*)—which also homologizes with قمين and قميند (*brick-kiln*). In כמִש, the *v* drop out; and in כמִיש, the *vo* drop out. Alternatively, כמִש turns to כמיש, as נתון does to נתין, Ashkenazi fashion.

Thus the accuracy of the biblical record is confirmed, and the scrupulosity of the scribes is vindicated. We ought to be grateful to them for having preserved various structures, instead of presumptuously accusing them of numerous errors.

העבִיר in IIS 12. 31 is a different verb from העבִיר in Jos 7. 7 and in IIS 12. 13 or 24. 10. They are three different homonyms, the respective homologues of ἐκπυρόω (*burn to ashes, consume utterly*), διαπεραιόω (*take across, ferry over*), and ὑπερπεράω (*overlook, take no notice, remit*). The worshippers of בעל did not 'devote' their children to him 'by fire'; they *burned* them *in the fire* for his consumption (Ez 23. 37)—just as the Israelites burnt sacrifices to God as אֵשָׁה (Ex 29. 18). This is a homologue of ἐστιάμα (*banquet*); another homologue is בָּשָׂה (Gn 26. 30), by suffix-prefix construction. In Esr 3. 7, however, occurs an entirely different בָּשָׂה, the homologue of ποτόν (*that which one drinks, drink, esp. of wine*).

Phonetic identity sometimes conceals etymological difference, e.g. בָּשָׂה in Gn 26. 30 and Esr 3. 7, העבִיר in IIS 12. 13 and Jos 7. 7; at others it conceals a difference between verbs of the same root, e.g. העבִיר in Jos 7. 7 and IIS 24. 10. Similarly, עבר in Jud 3. 26 homologizes with περάω (*pass the guards, secretly or by force*); whereas עבר in Jer 23. 9 is the homologue of πυρόω (*inflame*). Whence we pass on to בעל.

בעל has five homologues, as far different from one another as any five distinct words can possibly be; yet each one of them tallies with it, in accordance with well-tried rules of phonetics, and in perfect semantic harmony with the context—namely:

ἥλιος, ὁ, Epic ἡέλιος, Doric δέλιος, ἄλιος, Pamphylian βαβέλιος, Cretan ἀβέλιος (i.e. ἄβ), Aeolian δέλιος, ἄλιος, Arcadian δέλιος (or ἄ-), βέλα also occurs, *sun*; as pr. n., *Helios, the sun-god*; identified with Apollo בל Jes 46. 1 בָּעַל IR 18. 26.

πάστας, ὁ, (πάομαι) οὐκ ἐστὶν בָּעַל Ex 21. 34, 22. 7.

[πάομαι, possess בָּעַל Jes 26. 13]

πολίτης, *ó*, citizen, freeman בַּעַל Jos 24. 11 Jud 9. 2 IS 23. 11
IIS 21. 12.

πολύς, in several compounds: πολύγλωσσος, *ον*, many-tongued בַּעַל
רַשָּׁה Eccl 10. 11; πολυειδήμων, *ον*, knowing much בַּעַל יָדָה ICh 14.
7; πολύθριξ, *ó*, *ή*, with much hair בַּעַל שָׂרָר IIR 1. 8; πολύκερως,
ó, *ή*, many-horned בַּעַל הַקָּרְנִים Dan 8. 6; πολύμητις, *ó*, *ή*, of many
counsels מִן מַחְשָׁבֹת בַּעַל Prv 24. 8.

πόσις, *ó*, husband, spouse; esp. lawful husband: rare in prose. (Indo-
European *potis* 'lord, master', cf. πότνια, δεσπότης, Skt. *pátis*
'lord, master, husband', *pátni* 'lady, wife', Lat. *potis* (*sum*), etc.)
בַּעַל Gn 20. 3 Hos 2. 18.

πόσις has another homologue, namely, בִּשְׁת (Jer 11. 13).
This noun is masculine; but it is feminine in form, because
direct homologues of nouns ending in *-is* terminate in a letter
characteristic of a feminine noun, e.g. ἱεσπίς בִּשְׁת, μάντις/מִשְׁתָּה/
מִיכָה/מַעֲכָה, δούλῳσις/זִלְתָּ. בִּשְׁת has two homonyms, the
homologues of which are αἰδώς (as a moral feeling, *reverence*, *awe*,
respect for the feeling or opinion of others or for one's own con-
science, and so *shame*, *self-respect*) and/or αἰσχύνη IS 20. 30 (cf.
בִּשְׁתָּה Hos 10. 6), and οὐσίς Mich 1. 11. But בִּשְׁת in Zeph 3. 19
means *reverence*, *sense of honour*, and not *shame*.

With the passage of time people forgot that ἥλιος and בַּעַל, the
Phoenician deity, were interchangeable; and בַּעַל came to be
assimilated to, and confused with, בַּעַל, husband. That is why
the deity was also called בִּשְׁת. Far from being a pejorative nick-
name of Baal, it was an appreciative alias, since it especially in-
dicated a *lawful husband*. However, the Bible provides conclusive
proof that בַּעַל and ἥλιος are interchangeable, for בית בעל ברית
in Jud 9. 4, is referred to by בית אל ברית in verse 46; and אל
is a homologue of ἥλιος, e.g. Ἡέλιος Ὑπερίων/עֲלִיֹן (Gn
14. 18). This is further corroborated by עַבְדֹּאֵם (IIS 6. 10)
—the attendant of the Sun(-god)—אֶדָם, like שֶׁמֶשׁ, being a
homologue of ξανθός. Which brings us to the consideration of
בַּעַל פָּעוֹר.

The homologue of פָּעוֹר is: φοῖβος, *η*, *ον*: pure, bright, radiant:
as pr. n. Φοῖβος, *ó*, Phoebus, i.e. the Bright or Pure, an old

It was clear to me, at the start of my investigation into Moloch-worship, that these names were—like יְרוּאֵל and יְרִיאֵל—composed of a deity plus a prefix: אִישׁ, אֶשׁ, אֶת, יֵר, יְרוּ, יֵרִי, מַפִּי, מְרִי, מְרִיב. Obviously, אִישׁ and אֶשׁ resembled each other, as did אֶשׁ and אֶת, מְרִי and מְרִיב; but מַפִּי stood on its own. It suddenly struck me that—like פִּי in פִּיפִיּוֹת (Ps 149. 6)—מַפִּי might be the homologue of ἀμφί (*about, around*; of persons grouped *about* one, οἱ ἀ. Πρίαμον Priam and his train; οἱ ἀ. Πρωταγόραν the school of Protagoras; οἱ ἀ. Εὐθύφρονα Euthyphro's friends; of a single person). This led to my finding that מְרִי and מְרִיב were the homologues of περί (*about, near*; of persons who are *about* one, ἔχειν τινὰ π. αὐτόν; esp. οἱ π. τινὰ a person's attendants, connexions, associates or colleagues, οἱ π. τὸν Πείσανδρον πρέσβεις; οἱ π. Ἡράκλειτον his school; οἱ π. Ἀρχίαν πολέμαρχοι Archias and his colleagues; οἱ π. τινὰ so-and-so and his family). אֶשְׁבַּעַל, then, meant 'an adherent or follower of בַּעַל'. But I was at a loss about the other prefixes, and only by pure chance did I, in one leap, reach their happy solution. Thus, in the course of my research, I came across פִּי-בִּשְׁתַּ (Ez 30. 17) which, if it be Bubastis in Egypt, of course, had no connection with מַפִּיבִּשְׁתַּ. Yet בְּחֹרִי אֵן, the phrase next to it, caught and riveted my attention. I argued with myself: If On had young men about him, why not Baal? And there and then I set out in search of 'young men'. Within minutes I found: εἴρην or ἰρήν (*Lacedemonian youth who had completed his twentieth year*), and ἡθεὸς/בְּחֹרִי (*unmarried youth just come to manhood*). The former homologizes with יֵר, יְרוּ, and יֵרִי; while the latter homologizes with אִישׁ, אֶשׁ, and אֶת. In the result, the situation became crystal clear: the compounds were surnames of persons who, when young, had been initiated in Baal's worship, or dedicated to his service, or had served an apprenticeship as acolytes in his temple, helping his long-haired priests in the discharge of their sacred duties—like Samuel at Shiloh (IS 1. 22, 28)—or, again like Samuel, a gift of the deity prayed for by his parents. The נְתִינִים or נְתֻנִים, however, were originally laymen permanently attached to the Temple, who formed a class of Temple-attendants inferior to the Levites (Esr 8. 17 ICh 9. 2).

It is not to be wondered at that יְרִבְשֶׁת or יְרִבְשֶׁל and מַפִּיבִּשְׁתַּ were novices at the shrine of Baal, or Baal's gifts to their parents;

for the concept of monotheism had a hard struggle to monopolize religious belief among the Hebrews, and probably never completely prevailed in biblical times.

UNDERSTANDING GREEK THROUGH HEBREW

LVI. A better understanding of Greek can be obtained through Hebrew and Arabic.

There are two ways in which knowledge of Hebrew helps understanding Greek: one, by tracing to their Greek origin words which the Greeks borrowed from foreign sources; the other, by applying to Greek words the rules of decoding Hebrew words.

I. The Asiatic Greeks called Arabia עֲרַב (Jer 25. 24) or עֲרַבָּה (Dt 2. 8), and its inhabitants עֲרַבִּי (Jes 13. 20), עֲרַב (IR 10. 15), עֲרַבִּים (Ib 17. 4), עֲרַבָּאִים (IICh 17. 11), עֲרַבִּים (Ib 21. 16), עֲרַבִּיִּים (Ib 26. 7). There occurs also עֲרַבְתִּי (IIS 23. 31). These words form the following homologies:

עֲרַב, עֲרַבָּה, ἐρημία, ἡ, a solitude, desert, wilderness.

עֲרַבִּי, etc. ἐρημικός, ὁ, living in the desert.

עֲרַבְתִּי ἐρημίτης, of the desert.

Many generations later, when all this had long been forgotten, the European Greeks borrowed Ἀραβία, Ἀραψ, Ἀράβιος, Ἀραβικός—as they did Νεῖλος. For Νεῖλος is identical with נִיָּל, the homologue of ῥόος, a noun which derives from ῥέω, ῥέομαι, flow, run, stream, gush. The homologue of this verb is רָוַה; and the noun derived from it, רִוּוּה, resembles ῥόος more closely than נִיָּל. The main difference between the Greek words and their respective homologues is the MIV 1. The fact is that when, at the time of the Patriarchs, the Greeks ruled over Egypt, they referred to the stream that flows through it simply as the 'River'. Then the Egyptians rebelled against them and enslaved the Hebrews, but the name ὁ Νεῖλος persisted and has survived to this day—النيل, a name given to a tributary of the Euphrates. Another name that persisted for more than a millennium is Φαραώ which is, to this day, believed to be an Egyptian word; but I think it is a relic of ἔφορος or φρουρός, or of both.

II. ἀραβών, and III. μάγδαλος are dealt with elsewhere.

IV. *κάμηλος* is supposed to be of so-called Semitic origin, the Hebrew homologue being *לָמָל*; but *جَمَل* is nearer to *κάμηλος*, because it happens to be paroxytone. I submit, however, that *לָמָל* is a compound word made up of *μέγα* and *μῆλον*—*big sheep*—and that the Hebrew oxytone is therefore the correct accent. The following are the seven reasons for which I make this claim:

1. The ostriches were called *στρουθοί αἱ μεγάλαι* or *οἱ μεγάλοι στρουθοί*, *large sparrows*.
2. The homologue *לָמָל* (Job 39. 13) suggests that these words underwent crasis (to *γασουθος*) by dropping the first syllable *με* (as in *לָמָל*), and *τ* and *ρ*, which is not uncommon—under Props. 14 and 17.
3. *ζαμελής* = *μέγα μέλος ἔχων*, *possessing a large limb* (—*με*).
4. One of the many names for the camel in Arabic is *إِبِل*, the homologue of *ōis*, *לֵיל* and *לֵילִי* (Zach 11. 15).
5. Like the sheep, the camel yields milk and wool.
6. The young of the camel is called *κάμηλος ἀρνός*, *a camel-lamb*.
7. Like *κάμηλος*, *לָמָל* is of epicene gender (Gn 32. 16 Lev 11. 4).

It is therefore safe to assume that when the very ancient Greeks first came upon the camel, they called it 'big sheep'—as they quaintly called the ostrich 'big sparrow', when they were first introduced to the giant bird. This appellation was preserved, in abbreviated form, *לָמָל*, by the descendants of the Ancient Asiatic Greeks; but its meaning—and much else besides—had been lost at the time it was borrowed by the European Greeks.

V. The joint operation of two phonetic Rules—Prop. 11 concerning the change of the spiritus asper into *ϝ*; and Prop. 17 about the dropping of *π* out of Hebrew homologues—have solved at least one puzzle, that is, the relation between *ὀπλή* and *χηλή*. They are simply identical and—together with *χήλιος*, *χηλός*—are akin to *ὀπλον*. This is proved conclusively by the following table of *homologues* and *synonyms*:

The homologues of *ὀπλή*, *ή*, (*ὀπλον*) *hoof* *כַּפַּר* Dan 7. 19 *ظَلْف*; in Homer always *the solid hoof* of the horse *خَفّ حافر*; after Homer, like *χηλή*, *the cloven hoof* of horned cattle *כַּפַּר* Dan 7. 19 *ظَلْف*; distinguished from *χηλή*, Galenus Medicus, *de Usu Partium* 3. 4.

The homologues and synonyms of *χηλή*, *ή*, *horse's hoof* *خَفّ حافر*; of

oxen and the like, *cloven hoof* ספר Dan 7. 19 ظلف ظلف; crab's *claw* ספר Dan 4. 30 צפרן Dt 21. 12 מַחְלָב מַחְלָב; poetic pl., *talons* ספר Dan 4. 30 מַחְלָב מַחְלָב; *breakwater*, formed of stones laid at the base of a sea-wall, mostly in pl., so called because it projected like a hoof סד; *spur of a mountain* or *ridge of rocks* answering a like purpose חַרְף חַרְף; of various *cloven* or *hooked implements* כְּלָב; *rims of the eyelids* חרף; *crack* in the heels or other parts סָנַר Ex 13. 12; *net* חָבַל Ps 140. 6 Job 36. 8 חֲבִילֵה (which also means 'noose'); *plait* חָבַל Dt 22. 12 خفيره خفيله.

The homologues of χηλινος, η, ον = χηλευτός, ἄγγος: χηλευτός (*netted, plaited*) חֲבִיל; ἄγγος (*vessel to hold liquids*) ספל Jud 5. 25 סִפְרָה Ps 56. 9 דָּלוּ Nu 19. 17 IR 17. 10 דָּלִי Jes 40. 15.

The homologues of ὄπλον, τό, *tool, implement* כְּלִי IR 6. 7 אֵל; *a ship's tackle, tackling*, esp. *ropes, halyards* חַבֵּל; *any ropes* חָבַל Jos 2. 15 חָבַל Ps 149. 8; *implements of war, arms, weapon, armour* כְּלִי Dt 1. 41; *heavy arms* חָבִיל IS 2. 4; *men-at-arms* חָבִיל ICh 13. 3 IR 15. 20; *place of arms, camp* עֵפֶל Neh 3. 27 מַחֲלֶה; *large shield* חָבִיל Jos 15. 15 (cf. ἄδρυμα) חָבִיל Ib 15. 49 (cf. σκηνή) סִפֶּר IS 17. 7; *membrum virile* עֵפֶל IS 6. 4 סָנַר Dt 7. 13 זֶבֶר זֶבֶר אֵיר.

The homologue of χηλός, ἡ, *large chest, coffer* כְּלִי Lev 15. 4 Jon 1. 5.

Note that the homologues and synonyms of χηλή are, for the most part, phonetically similar to ὄπλή, a derivative of ὄπλον. Moreover, there is semantic evidence of the affiliation between χηλή and ὄπλον, in that 'net' and 'plait' are related to 'rope'. Again, in one of its meanings—'netted, plaited'—χηλινος is directly related to χηλή; while by the other—ἄγγος—it is directly linked with ὄπλον. Lastly, the homologies corroborate each other most strongly—whether Hebrew, Aramaic, or Arabic. Accordingly, there is cumulative evidence that ὄπλή was pronounced χηλή, and that these two words were interchangeable.

VI. My theory sheds new light on the word Σκάμανδρος, both on the phonetic and semantic aspects. We have seen that homologues of words with σκ show that these two consonants may be pronounced together as a digraph, or individually and separately, or by dropping one of the letters (Prop. 12). The late Sir Leon Simon thought this was the reason why Homer did not find it necessary to lengthen the short vowel before σκ in *Iliad* 20. 74:

ὃν Ξάνθον καλέουσι θεοί, ἄνδρες δὲ Σκάμανδρον.

Again, this verse seems to imply that ξανθός and σκάμανδρος are synonymous adjectives; yet there is no trace of such equation or, indeed, of any other meaning ascribed to σκάμανδρος by the Greeks. If one turns to Hebrew and Arabic, however, one finds that both languages have preserved several obvious homologues which confirm the implication; while my rules of phonetics establish that these two adjectives are identical: Σκάμανδρος: □□ Gn 10. 6 סְמַרִּי Cant 2. 13 סְמַרִּי Gn 10. 18 □□ Ib 10. 21 שַׁמְדוֹר (beet), أَصْفَر (yellow), أَسْر (brown), أَحْمَر (red), شَام (Syria).

VII. Only the so-called Semitic languages provide the key to the philological riddle presented by the two idiomatic words, ἐνέα and ὀκτώ. They are not, as has hitherto been supposed, simple words; but compounds respectively made up of ἐν and ἐκα, and ἐκα and τω—meaning 'ten minus one' and 'ten minus two'. This is proved by their several homologues עֶשְׂרִי and עֶשְׂמֵנָה. The first syllable in the former (עֶשְׂ) stands for εἰς, and the second (רִי) for -κα in δέκα, δ dropping out and κ interchanging with ר as gutturals, or dropping out. Whereas the first syllable in the latter (עֶשְׂ) stands for δύο, the second and the third letters (מֵנָה) for ἀπό, and the last letter for -κα in δέκα (two from ten). Thus, ἐνέα consists of ἐν-νέ-α → ἐν ἀπὸ δέκα (one from ten), like *undeviginti* (twenty lacking one); whereas ὀκτώ consists of ὀκ-τώ → -δέκα δώ, an order of words on the prefix-suffix pattern, to avoid confusion with δώδεκα—like *duoīn deōnta eīkosi* (twenty save two):

ἐνέα → ἐν νε α → ἐν με α → ἐν με (נ) α → ἐν ἀπὸ α → ἐν ἀπὸ δέκα
 ὀκτώ → οκ τω → ακ τω → κα τω → δέκα τω → δέκα δώ →
 δέκα δύο

Besides, it is quite possible that the δ in δέκα is prosthetic—ἐκα, עֶשְׂרִי—because Aristotle held that the ν at the end of εἴκοσιν is not *movable ν* but part of the word, εἴκοσιν being thus homologous with עֶשְׂרִים (or עֶשְׂרִים), 'two tens'.

VIII. The verb לִי אֶלֶף, לִי לֶף, לִי לֶף (Cant 4. 6, Gn 12. 1, Cant 2. 11) not only shows that the Middle Voice, a characteristically Greek feature, exists in Hebrew, but also that the Middle Voice suffixes: -μαι, -σαι, -ται, were originally -μοι, -σοι, αὐτώ (to me, to you, to him), to indicate the reflexive nature of the action—just as: | (in اِنْفَعَلَ) and | (in اِنْفَعَلَ) (ἐν) do.

IX. Arabic joins Hebrew in proving at one and the same time both the etymological origin and true meaning of *Ἥιδης* and its Epic variant *Ἥιδωνεύς*, the homologue of אֶבְדָּן (Prv 27. 20), אֶבְדָּן (Ib 15. 11), آبدء.

Strangely enough, the traditional derivation of *Ἥιδωνεύς*, 'unseen place', differs fundamentally from the traditional derivation of אֶבְדָּן, 'destruction, perdition'. It will emerge from the following analysis that both alleged derivations are spurious, and that these two words are identical with *ἀίδιος*, *everlasting*, *eternal*.

Hebrew provides the true derivation and meaning of *Ἥιδωνεύς*, the homologue of אֶבְדָּן.

According to the Greeks, *Ἥιδωνεύς* is a lengthened poetical variant of *Ἥιδης* or *ἄδης*, which is said to be somehow made up of a *privativum* and *ιδεῖν*, and somehow to mean 'the unseen place'. On the other hand, the regular genitive of *Ἥιδης* is *Ἥιδου*, and the Homeric *Ἥιδας* and *Ἥιδεω*; there is also a genitive *Ἥιδος* and the dative *Ἥιδι*, as if from *Ἥις*. None of these words seems to have the remotest relation to the said derivation or meaning of *Ἥιδωνεύς*, which seems to have been suggested by *Iliad* 20. 62-5, rather than based on firm philological foundations. Indeed, two biblical verses situated widely apart show that—like the Greeks—the Hebrews believed that אֶבְדָּן was hidden from mortals' view: Prv 15. 11 and Job 26. 6. Yet *this particular belief* need not necessarily import etymological implications. Therefore, let us turn from this unsatisfactory explanation to a consideration of the homologies involving the words with the root אבד.

ἀποβάλλω—lose אבד Prv 29. 3 Eccl 3. 6.

ἀποβολή—loss אבדה Lev 5. 22.

ἀφανίζω—make away with person אבד IIR 11. 1 Ps 119. 95 הָאֵבִיד
Lev 23. 30 Nu 24. 19; destroy אבד IIR 21. 3 הָאֵבִיד Mich 5. 9 אָבָד;
obscure, mar one's good name אבד Dt 12. 3 הָאֵבִיד Dt 7. 24; wipe out
אבד Dt 12. 3 IIR 11. 1 Esth 3. 9 הָאֵבִיד Nu 24. 19 Dt 7. 24 אָבָד;
make away with property אבד Prv 29. 3.

ἀφανής—missing אבד IS 9. 20; uncertain, doubtful, obscure אבד Dt
32. 28.

ἀφανισμός—extermination אבד Esth 9. 5 אָבָד; destruction אבד
Ib 8. 6 אָבָד.

φθίω, -ίνω, -υνύθω—decay אבד Jon 4. 10; wane אבד Prv 11. 10,

till; or to its continuance, *while*: *until*, *till* עד, עד; ε. ἄν or κα with Subjunctive (mostly of aorist), of an event at an uncertain future time עד אם Gn 24. 33 עד כי Ib 49. 10 עד שֶׁ Jud 5. 7 Cant 2. 7, 17; ε. ὅτε till the time when עד-עה IIS 24. 15; ε. ὅψέ (ἐς ὅψε) till late עד-ברֶשׁ Jud 3. 25; ε. ἄρτι till now עד עתה Dt 12. 9; ε. πρωί until morning עד-בקר Ex 12. 10 עד-הבקר Jud 19. 25; *while, so long as* עוד IIS 1. 9 Job 27. 3 Esth 6. 14 Dan 9. 20.

Since עד-אבדון means ἐς αἰδῖον, it obviously follows that אבדון means αἰδῖος, *everlasting, eternal*. Again, as אבדון is identical with Ἀδωνεύς, so must also αἰδῖος be. The syllogism is impeccable.

The above analytical recital shows: (1) That the radical אבד involves four different Greek verbs, none of which is ἰδεῖν; (2) that one of them, ἀφανίζω, means primarily 'to make unseen'; (3) that one of the derivatives of this verb homologizes with אבד and أَبَد, and not with אבדון or آبد; (4) that even if אבד and آبد had been variants of אבד and أَبَد respectively, they would have indicated 'extermination, destruction', not *occultation*; (5) that the phrase עד-אבדון—like עד אבד, homologizes with ἐς αἰδῖον; (6) that אבדון and אבדה are genuine homologues of Ἀδωνεύς and Ἀδης; and (7) that these two Greek words denote eternity.

Complete confirmation of this well-founded conclusion comes from the weighty evidence supplied by four synonymous phrases—all euphemisms for 'cemetery': two biblical, בֵּית עוֹלָם Eccl 12. 5, ארץ חיים Ez 32. 23, 32, and the other two—though not to be found in the Bible—are not necessarily post-biblical in origin, namely: בֵּית הַחַיִּים and בֵּית עֶלְמִין. בֵּית הַחַיִּים is supposed to mean 'the abode of the living'; and it might plausibly be explained that a cemetery is so described to indicate the continuity of life hereafter.

Fortunately, however, עוֹלָם Gn 3. 22, and עֶלְמָא Dan 2. 20, and עֶלְמִין Ib 2. 4 are biblical terms of no uncertain meaning, and they give a clue to the true meaning of חיים in the third phrase. In fact, עֶלְמִין is a variant of עֶלְמָא Dan 2. 20, 44 and plural of עֶלְמַן Dan 3. 33 which—like its Hebrew equivalent, עוֹלָם Ps 90. 2 or, *more accurately*, עֵילוֹם IICH 33. 7 (which

happens to be the Ashkenazi pronunciation of עולם)—is the homologue of τέλος, *end*. This is in agreement with the Septuagint's rendering of אֶל-בֵּית עוֹלָמוֹ by εἰς οἶκον αἰῶνος αὐτοῦ—that is, *to his eternal abode*—and with αἰδίοι οἶκοι (*eternal homes*), i.e. 'tombs'. In fact, the context in Gn 3. 22 suggests that עץ חַיִּים means 'the tree of eternity'.

As to חַיִּים, it is the homologue of αἰών in its various meanings: period of existence חַיִּים Gn 3. 14 Eccl 9. 9 حَيِّن; *lifetime* חַיִּים Lev 18. 18 حَيَاة; *life* חַיִּים Dt 30. 19 Job 24. 22 Dan 7. 12 حَيَاة; *eternity* חַיִּים Gn 2. 9 Ps 30. 6; *space of time* clearly defined and marked out חַיִּים Gn 18. 10 IS 25. 6 عام (*year*), (season); as title of various divine beings חַיִּים Gn 16. 14 IIR 19. 4 Dan 12. 7 חַיִּים Dt 5. 23 Jer 10. 10 חַיִּים Job 27. 2 חַיִּים Dan 6. 27.

Therefore, according to the Bible, as well as to ancient Jewish tradition, the dead explicitly pass on to an eternal abode, and the belief is Greek.

THE NEW TESTAMENT

LVII. The names of 'Sceva' and 'Thomas' can be explained by my theory.

Whatever my qualifications to interpret the Old Testament may be, I have no pretension to be able to interpret the New Testament; although I am not altogether unacquainted with this part of Israel's gift to mankind. But I have reason to believe that my theory sheds some light on at least two names mentioned in it, viz. *Nathanael* and *Sceva*.

נְתַנְאֵל (Nu 1. 8) may be the equivalent, not the homologue, of θεόδοτος or θεόσδοτος (*given by God*)—just as נְתַנְיָה (IIR 25. 23) may be the equivalent of Διόδοτος or Διόσδοτος (*given by Zeus*). It is vital to appreciate that the names are נְתַנְאֵל and נְתַנְיָה, not נְתַנְאֵל and נְתַנְיָה; for נְתַן may be either the construct of נָתַן, the synonym of מָתַן and homologue of δῶρον (*gift, present, gift of honour; votive gift or offering to a god*), or the homologue of ἔδνον (*gift*) and variant of נָדַן. This interpretation would imply that the bearer of either name had been prayed for by, and was

granted as a gift to, his parents. Yet the names are susceptible of an alternative and more likely interpretation: either of them may mean 'a gift', 'a votive offering', by his parents to God, in recognition of the divine favour. In that case, נַחֲנָאֵל would be equivalent to ἀνάθημα . Now John 21. 2 reads:

ἦσαν ὁμοῦ Σίμων Πέτρος, καὶ Θωμᾶς ὁ λεγόμενος Δίδυμος, καὶ Ναθαναὴλ ὁ ἀπὸ Κανᾶ τῆς Γαλιλαίας, καὶ οἱ τοῦ Ζεβεδαίου, καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο.

In my diffident submission, the punctuation is deceptive: there ought to be no comma after Δίδυμος , as I think that Thomas had two other names, Didymus and Nathanael. I suggest that his original name was נַחֲנָאֵל , and that—in their attempt to translate it to the Greeks—the Jews used such words as δεδόμενος (*given*) and ἀνάθημα (*a votive offering; a slave in a temple*), which were perverted to Δίδυμος and Θωμᾶς respectively.

In support of my theory, I would refer to two texts in the Old Testament and two others in the New. Samuel was prayed for and dedicated to the service of God in the Tabernacle at Shiloh (IS 1. 11, 28). Moreover, in ICh 9. 2 נִתְנִיָּם is translated in the Septuagint by οἱ δεδομένοι , נִתְנִיָּם being laymen dedicated to serve in the Temple (Esr 8. 20). Then mark the similarity of reaction in two different contexts by Nathanael and Thomas, remembering that 'Rabbi' is identical with 'Lord'.

'Nathanael answered him, Rabbi, thou art the Son of God; thou art King of Israel' (John 1. 49).

'Thomas answered and said unto him, My Lord and my God' (Ib 20. 28). Cf. Mark 3. 13-19.

As to Sceva, Acts 19. 14 reads:

ἦσαν δὲ τινος Σκευᾶ Ἰουδαίου ἀρχιερέως ἑπτὰ υἱοὶ τοῦτο ποιοῦντες.

It is spelt *Sceva* in the Vulgate, while it is respectively rendered שִׁקְיָא and سُقَيَا in the Hebrew and Arabic translations. Neither of these two renderings resembles any Hebrew word, any more than *Sceva* or Σκευᾶ seems to do. However, those acquainted with my homological Propositions will not be slow in seeing through the disguise of Σκευᾶ the true faces of שִׁבְעָה or הַשְׁבַּע and its homologue, ἑπτὰ . For according to them, σκ —as a digraph—is equivalent to ש , and so is the spiritus asper; υ is equivalent

to \beth , and so is π ; α is equivalent to \aleph or \aleph ; while τ drops. So it seems that the priest concerned was nicknamed 'seven' because of the number of his sons. Indeed, this must have been the reason for mentioning the fact that he had 'seven' sons, which *number* is otherwise irrelevant.

On the other hand, the fact that he had seven sons may have been sheer coincidence, and his real name may well have been שבע (שֶׁבַע), after the rebel who fought against the resumption of the kingdom by David when its brief usurpation by Absalom had collapsed (IIS 20. 1). Yet that would not affect my reading of $\Sigma\kappa\epsilon\upsilon\acute{\alpha}$, although the homologue would then be $\sigma\kappa\acute{\upsilon}\mu\nu\omicron\varsigma$ (*lion's whelp*) instead of $\acute{\epsilon}\pi\tau\acute{\alpha}$, thus: $\sigma\kappa/\psi$, ν/\dots , μ/\beth , $\nu\omicron/\omicron\upsilon$, $\omicron/_$, ν/ψ . Curiously enough, the rebel's name is rendered $\Sigma\alpha\beta\epsilon\acute{\epsilon}$ in the Septuagint and *Seba* in the Vulgate.

THE KORAN

LVIII. A Greek word which occurs in the Koran can only be explained through the Bible.

Hebrew is my mother tongue, but Arabic was spoken in my paternal grandfather's house, and Ladino or Sephardi at my maternal grandfather's. Besides, I heard Arabic all round me in my native Jerusalem and in Cairo, where we lived for eight years. Indeed, at one time I knew two معلقات (among many poems) and about half the Koran by heart; so that Arabic is not foreign to me.

My remote ancestors, too, were familiar with Arabic; but the Sephardi they knew was Spartan, and their Ladino was not Latin but Attic. For the Children of Israel maintained contact with their maritime as well as their land kindred (Jud 6. 1 IR 10. 15 Ob 20 Jon 1. 3 IIC 17. 11), and there was a mutual love-hatred between them. The Midianites ($\mu\epsilon\sigma\eta\mu\beta\rho\iota\omega\varsigma$) raided the Land of Israel (Jud 6. 1), and the Aramites ruled over it for a time (Ib 3. 8); while the Philistines were a thorn in the side of Israel. However, King David changed all that: his armies established a base on the Euphrates (IIS 8. 3), and a governorate in Damascus (IIS 8. 3, 6); they carried out a systematic genocide in Edom (IR 11. 15, 16), and subdued the Moabites and the Philistines

(IIS 8. 1, 2). Arab princes brought Solomon (and Jehoshaphat) tribute (IR 10. 15 IICh 9. 14, 17. 11), and the Queen of Sheba paid him a State visit (IR 10. 1-2) while his and his ally Hiram's ships used Aden as their port of call on their voyages to East Africa (Ib 10. 22). But throughout the Assyro-Babylonian crises which resulted in the Captivities, the Syrians and the Phoenicians in the north, the Philistines and the desert-dwellers in the south, joined the enemies of Israel (Jer 35. 11 Joel 4. 4-6 Ps 137. 7). Nevertheless, the Midianites never molested the shrine of Shiloh, and Israelites settled in Arabia (as they did in Greece); so that the priests of Apollo at Mecca—even if they did not maintain regular intercourse with the priests in Jerusalem—must have been conversant with their laws, customs, and way of life generally. Of this there is ample and clear evidence in the Koran. Part of that evidence is philological; and it is not less convincing because it has lain there unsuspected for fourteen hundred years.

Now I am no more qualified to comment on the Koran than I am to comment on the New Testament; but here, too, my theory helps to explain at least four puzzling words that occur in it and nowhere else. They are: أَبَايِل and سَجِيل (Sura CV, The Elephant), صَمَد (Sura CXII, The Unity), and طَالُوت (Sura II, The Cow), in alphabetical order. The first three are easily disposed of: أَبَايِل is the homologue of *πάμπολυς*, *very great, large, or numerous*; سَجِيل, I submit, is the homologue of *θέαγον*, a variant of *θεῖον* (A): *brimstone*; and صَمَد—akin to *חַמָּדָה* Lev 25. 23, 30—is that of *ἀθάνατος*: *undying, immortal*; *ἐμπεδως*: *permanently* (W). Here they are in their inimitable settings:

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ . أَلَمْ يَجْعَلْ كَيْدَهُمْ
فِي تَضَلُّلٍ . وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ . تَرْمِيهِمْ بِحِجَارَةٍ
مِّنْ سِجِّيلٍ . فَجَعَلْنَاهُمْ كَعَصْفٍ مَّأْكُولٍ .
قُلْ هُوَ اللَّهُ أَحَدٌ . اللَّهُ الصَّمَدُ . لَمْ يَلِدْ وَلَمْ يُولَدْ . وَلَمْ يَكُنْ
لَهُ كُفُوًا أَحَدٌ .

طالوت, however, is in a class apart. Its context is no guide to its far-fetched homophonous Greek homologue, *τελευταῖος*. What is more, one cannot get to it outside the context of the Bible as a whole. The way I came by this homology is so characteristic of my method, and so relevant to the evolution and effectiveness of my theory, that I feel I must report it, if only briefly.

Traditionally طالوت is the Arabic for שְׂאוֹל, and the context accords with the biblical account and confirms the tradition. But since the Arabic alternative to שְׂאוֹל is phonetically unaccountable, I wondered whether it might have some semantic affinity to the Hebrew name which I—in common with everybody else—thought was the original, an affinity that would show up in a Greek homologue. This suspicion crept into my mind when my research had led me to two conclusions: one, that because of its vast vocabulary, the isolation of the Arabs by and within their desert fastness, and the further conservation of their language through their deep attachment to tradition, Arabic claimed a wider—though not closer—relationship to Greek than Hebrew did, so that it had many more Greek homologues than Hebrew had, while Greek had a very much larger number of Arabic than Hebrew homologues; the other, that although Mahomet—like other Arabs before him—was obviously influenced by biblical and rabbinical accounts and concepts, he undoubtedly spoke *Arabic*, even as Moses had spoken *Hebrew*, whatever the proximate or remote origin or origins of the words they uttered. Therefore, I shifted the investigation from طالوت on to שְׂאוֹל, and tried to find the equivalents in Greek of 'requested' and 'borrowed'—apart from the homologues connected with שָׂאָל (שָׂאָל/αἰτέω Jud 5. 25, שְׂאוֹל/ἡτημένος IIR 6. 5; שָׂאָל/αἴτημα IR 2. 16, שְׂאוֹל/αἰτητός IS 9. 2)—in the hope of discovering a word which would homologize with طالوت. I drew blank, except that incidentally I came across—*s.v.* ἀρητός: *prayed for, desirable*—Ἀρητός (حَارِث) and Ἀρήτη, proper nouns, *the Prayed for*. This proved that the Greeks had the equivalent of שְׂאוֹל for women as well as for men, and confirmed the biblical reason for the name—that the parents of its bearer had longed and prayed for his birth (IS 1. 17, 20, 27 IIR 4. 28).

This prompted me to study individually the four different

Sauls in the Bible, and what I detected was decisive. For one of them—the first king of Israel—was an only child (IS 10. 21 ICh 8. 33, 9. 39); another was the Benjamin of the brood (Gn 46. 10 Ex 6. 15 ICh 4. 24); while the remaining two were indeterminate. Hence, the finding of *τελευταῖος* (*last*) and *τηλύγετος* (old Ep. epith., of children, of uncertain origin and sense; sometimes clearly of a *darling son*, *petted child* . . . so of an *only son*. The best of the ancient interpretations is *latest-born*, i.e. *after whom no more are born* . . . including *only children*, these being the best-beloved) was practically automatic.

Consistently with this concept, the Septuagint renders יָחִיד by ἀγαπητός in Gn 22. 2, 12, 16 Jer 6. 26 Am 8. 10 Zach 12. 10; and by ἀγαπώμενος in Prv 4. 3; elsewhere literally by μονογενής.

The significance of this discovery—the result of determined and sustained efforts to ascertain and proclaim the truth—cannot be overrated. It establishes beyond doubt that the word طالوت is a *genuine, independent, Arabic* word, that it was known to the *Arabs* to be an alias of יִשְׂרָאֵל; and that by Mahomet's time its meaning had been forgotten—like that of לוֹט, also an only child. The implication is inescapable that knowledge of the Bible is essential to the understanding of the language of the Koran. Because the marriage contracted by Moses not only resumed the contact first made by the Fathers with their Scythian neighbours, but also developed in the course of time into regular social intercourse between their descendants—raids, treacheries, wars, tortures, among other manifestations of mutual love-hatred, notwithstanding—over a period approaching two thousand years; indeed, down to the advent of Islam, when the Jewish communities in Arabia were wiped out, the remote Yemenite excepted.

The following is laid down in Deuteronomy 19. 15: עַל-פִּי שְׁנֵי עֲדִים אוֹ עַל-פִּי שְׁלֹשָׁה-עֲדִים יָקוּם דְּבַר. Let, then, two witnesses suffice—although they do not stand alone, if corroborative evidence counts—further to support my contention: the books of Ruth and Job. Ruth, the great-grandmother of King David, was a Moabite—as Uriah was a Hittite (Σκύθης)—and Job, one of the outstanding philosophers of antiquity, lived in אֶרֶץ עוֹץ (which, there are strong indications, was Northern Arabia) long before السَّوَال.

XVI. TESTS OF ACCURACY

THE disguise whereby a simple Greek word is passed off as a Hebrew one is mainly of four kinds: the addition of a letter or syllable to the Greek word, the elimination of one or more of its letters and/or syllables, metathesis, and/or a patchwork camouflage contrived by exchanged letters and/or varied vocalizations—so that at the end of the process the Greek word often becomes almost unrecognizable at first sight, both phonetically and morphologically: e.g. πατήρ/בא, δυνατός/μεδέων/ידא, δέρας/δέρος/δέρρις/תדרא, ἐχθρός/אכור/אכור/ור/סר/צר, ἄρα/הלל/הלל, ἀράομαι/ללל/ארר, μήτηρ/םא, οἶκος/בית, κωκύω/ככה, κύκλος/גלגל, χωλεύω/להל, δάος/בא, κόμη/מורה, δῶρον/תור, ἔντερον/רדן, κενός/םן, ἀριθμέω/ץרן, κόμη/כימה, κατακροάομαι/כתר, οὐ/לא, οὐχ/א/עד, μάντις/משה/משי, μαντεῖον/משא/מעכה/מכא, ὄραμα/מרא, κόμη/ממ, κόμη/מר, κόμη/צמר, κωκύω/צע, Θεράπνη/תרפנד, κράς/שא, δόσις/תורה/תורה, ψιττακός/כח, Θρασώ/שש.

This complex philological masquerading is further complicated in two ways: on one hand, the same Hebrew letter may mask a variety of Greek letters, digraphs, diphthongs, both the spiritus asper and the spiritus lenis; on the other hand, any of these may be masked by more than one Hebrew letter or vocalization: e.g. γῆ/א, γηθυλλίς/לצב, ἀγείρω/גא, διαδοχή/דד, ἀγαπάω/בא, πώγων/σιαγών/קק, γλάγος/לב, γεύω/עם, γαμβρός/בב, γε/כ, γυγαίη/νύξ/להל, ἄγχω/קח, γέρρον/הרס, γεμίζω/סמ, γωνία/פנ, ἄγερσις/πανήγυρις/תרצ, γεννάω/קנ, γαλήνη/לש, βοή/הא, γυῖον/הי, δηλόω/להל, κυφός/בב, λύομαι/לא, τοξαλλίς/םצ, ποκίζω/לל, πύιον/היב, φάρυγξ/רר, ὄχθη/הד, ὑψόω/הב, δειρή/צא, ἀγαπάω/ץפח, σκοπός/פח, σκυτός/שש, στέφος/תפצ, στήθος/דצ, στέλλω/שלש, λείχω/לח/לקק, εὐνή/נה/קק, ἀγαπάω/בא, ἄγαμαι/עב, ὄνομα/םש, αἰρέω/בחר, ἔδος/הדום, ὁδός/הדור, ἐπτά/עבש, ἄπτω/תתח/תחר/תכפת/עבת.

מֶרְאָה, ὄρασις/תְּפֹאֶרֶת, δόσις/תְּשׁוּרָה, ὀπτάνιον/מַחְבֵּת, χρῆμα/
מִקְרָה/מִקְרָא/מִכְר/מַחִיר/מִכְרִי/בִצְרִים/בִּצְע.

In the result, farcical situations would inevitably arise, unless strict precautions were taken, and great care was exercised, in scrutinizing each disguise, and studying the processes of form-construction and literal replacements of each homologue, in faithful conformity to my empirical rules or Propositions of tried efficacy.

Obviously, each homologue must stand on its merit or fall by its defect. It must speak for itself, and speak precisely and clearly: no stretching of points, no interpretations, no commentaries. Either the word in question bears a definite meaning which fits, or it does not. A doubtful homologue is discarded or put aside for further consideration; to a likely one, tests are applied and the homology is kept under review until finally approved or abandoned. But few false homologies can survive such scrutiny.

Now it hardly needs stating that a Hebrew word that conforms to all the rules of *phonetics* and *morphology*, in relation to a similar Greek word, cannot—by these two qualifications alone—claim to homologize with it. If it could, we would have such monstrosities as ἄτονος תָּחַל, ἄτομος/תָּחַל, or ἄτομος תָּחַל.

Nor could a Hebrew word that bore the same *meaning* as a Greek word, for that reason alone claim to be its homologue. Otherwise, any Hebrew word would homologize with all the Greek words of its own meaning. This would be impossible because synonyms in the same language are mostly of different sound, form, shade of meaning and origin one from the other.

To qualify as homologues, such two words must not only relate as to sound and form, but also share the same meaning, e.g. עָרַע/ὀρέγω.

Yet two such acoustically and formally similar words might frequently coincide in meaning as well, without attaining homological status, except in a certain context. This is obviously the case where *homonyms* are concerned; and there are many hitherto unsuspected homonyms in the Bible, e.g. הָבַל or הָבַל, the homologues of which differ according to context. Thus:

βολή, ἡ, pangs or throes of childbirth Jes 13. 8, 66. 7; καταβολή, ἡ, throwing down: hence, esp. of begetting Job 39. 3; periodical attack of illness, fit Ps 18. 5;

ἀγκαλῖς, ἡ, pl., *arms* Jer 38. 12;
 ἄμπελος, ἡ, *measure of length* = 20 παλαισταί (*palm, four fingers' breadth*) IIS 8. 2; γύης, ὁ, *a measure of land* Am 7. 17;
 ἵππος, ὁ, *horse*; καβάλλης, ὁ, *nag*, Latin *caballus*; κέλης, ὁ, *courser, riding-horse, horse* Ez 27. 24 خيل;
 κεφαλῇ, ἡ, *band of men*; or νέφος, τό, *metaph., a cloud of men* IS 10. 5;
 κοῖλος, ἡ, ον, *of Places, lying in a hollow or forming a hollow*, κ. Μακεδαίμων *the tale of L.*, κ. Θεσσαλίη Zach 2. 5, κ. Ἄργος זנאך זנאך Dt 3. 4, as proper noun, K. Συρία *the district between Lebanon and Anti-Lebanon* Dt 3. 4; cf. κύβος *die*, πάλος *lot* Dt 32. 9 Ps 16. 6;
 νεφέλη, ἡ, *fine bird-net*, in pl.; χηλή, ἡ, *net, plait* Ps 140. 6 Job 18. 10;
 ὄπλον, τό, *a ship's tackle, tackling*; esp. *ropes, halyards*, etc. Jes 33. 23; generally, *any ropes* Jos 2. 15 Jer 38. 11; v. χηλή, p. 315.

On rare occasions even the formal, acoustic, semantic, and contextual conformity of a Hebrew word with its Greek equivalent will not suffice to qualify them to constitute a proper homology, e.g. זקן/παρα-καλέομαι. To be considered definitely sound, a homology must—in addition to fulfilling all these requirements—pass one or more *tests*, each of which qualifies as a touchstone by virtue of two characteristics: its independence of either of the two words constituting the homology, and its capacity to connect them to each other in a certain material particular, e.g. זקן/ράφανῖς (Jud 8. 7). This homology is confirmed beyond a shadow of doubt by an ancient Greek custom.

The word זקן occurs twice, both times in the same chapter and in similar contexts, that is, Jud 8. 7 and 16. On the two occasions the Septuagint bypasses the difficulty of translation by transliteration; whereas the *Lexicon* states that the root of the word is unknown, and explains זקן as *briars*. It quotes authorities who opine that זקן means '*threshing sledges furnished with sharp (glittering) stones*'—supposing the root to be זקן, the homologue of which is βόστροχος. In fact, there is clear evidence of such a contraption in the homologue זקן/τριγάνη: *tribula* (*a thrashing sledge with sharp pieces of flint or with iron teeth*) IIS 24. 22 Jes 41. 15 ICh 21. 23. However, the Ben Yehuda Dictionary—which states that זקן is a kind of thorn—rightly considers the said supposition to be far-fetched.

However, in the first verse זקן is associated with the verb זקן, and in the second with the verb זלע. The *Lexicon* resorts to

the familiar and facile slander that the text suffers from a clerical error: it should read וַיֵּדַע , instead of וַיֵּדַע . Once more Greek homology vindicates the authenticity of the record and the reliability of the scribes.

The homologue of וַיֵּדַע is $\delta\alpha\tau\zeta\omega$, and that of וַיֵּדַע is $\epsilon\iota\delta\omega$, a non-extant verb meaning *to see* (second aorist $\epsilon\iota\delta\omicron\nu$) and *to know* (perfect $\omicron\iota\delta\alpha$). It belongs to the mixed class of verbs, sharing tenses in the first meaning with $\acute{o}\rho\alpha\omega$, and in the second with $\gamma\iota\gamma\nu\acute{o}\sigma\kappa\omega$. Of $\epsilon\iota\delta\omega$ in the first meaning the homologue is וַיֵּדַע Dt 34. 10; otherwise, וַיֵּדַע —like $\gamma\iota\gamma\nu\acute{o}\sigma\kappa\omega$ —means *to know* Gn 4. 9, and *to know carnally* Ib 4. 1 Jud 8. 16. The identity of these Hebrew and Greek homologues is reinforced by the identity of relevant Hebrew and Greek expressions. Thus $\epsilon\iota\tau\omega$, Boeotian, $\epsilon\iota\sigma\tau\omega$, 3 per. sg. imper. of $\omicron\iota\delta\alpha$, esp. in the phrase $\epsilon\iota\tau\omega$ Ζεὺς , *Zeus be witness!* Cf. וַיֵּדַע IS 12. 5; $\epsilon\iota\sigma\tau\omega$ Ζεὺς *Zeus αὐτός Iliad 10. 329, now be my witness Zeus himself; θεοὶ δ' ἐπὶ μάρτυροι ἔστων Odyssey 1. 273, and let the gods be the witnesses;* cf. וַיֵּדַע Gn 31. 50; וַיֵּדַע Mich 1. 2; וַיֵּדַע Ex 5. 21; וַיֵּדַע Ich 12. 18; וַיֵּדַע IICh 24. 22. Moreover, the participle $\epsilon\iota\delta\acute{o}\varsigma$ means *one who knows, one acquainted with the fact, one skilled in*; cf. וַיֵּדַע Esth 1. 13.

As to the homology וַיֵּדַע / $\rho\acute{\alpha}\phi\alpha\nu\omicron\varsigma$ itself, it raises two problems which can easily be solved: the interchange between the spiritus asper and ב , and that between ϕ and ק . The first interchange occurs in dialectal Greek, e.g. $\beta\rho\acute{\alpha}$, Aeolian for $\rho\acute{\alpha}$; $\beta\rho\acute{\alpha}\delta\iota\omicron\nu$ (i.e. φραδίων), Aeolian for $\rho\acute{\alpha}\delta\iota\omicron\nu$; $\beta\rho\acute{\alpha}\delta\iota\omega\varsigma$, Aeolian for $\rho\acute{\alpha}\delta\iota\omega\varsigma$; $\beta\rho\acute{\alpha}\delta\iota\nu\omicron\varsigma$, Aeolian for $\rho\acute{\alpha}\delta\iota\nu\omicron\varsigma$; $\beta\rho\acute{\alpha}\kappa\epsilon\tau\rho\nu$, Aeolian for $\rho\acute{\alpha}\kappa\epsilon\tau\rho\nu$; $\beta\rho\acute{\alpha}\kappa\omicron\varsigma$, Aeolian for $\rho\acute{\alpha}\kappa\omicron\varsigma$; $\beta\rho\acute{\alpha}\tau\acute{\alpha}\nu\alpha\nu$, $\rho\acute{\alpha}\tau\acute{\alpha}\nu\alpha\nu$; φρινός , $\rho\acute{\iota}\nu\omicron\varsigma$; $\beta\rho\acute{\iota}\zeta\alpha$, Aeolian for $\rho\acute{\iota}\zeta\alpha$; $\beta\rho\acute{o}\delta\omicron\nu$, Aeolian for $\rho\acute{o}\delta\omicron\nu$; $\beta\rho\upsilon\tau\acute{\iota}\varsigma$, Aeolian for $\rho\upsilon\tau\acute{\iota}\varsigma$; $\beta\rho\acute{\upsilon}\chi\epsilon\iota\nu$, $\rho\acute{\omega}\chi\epsilon\iota\nu$; $\eta\lambda\iota\omicron\varsigma$, $\acute{\alpha}\beta\acute{\epsilon}\lambda\iota\omicron\varsigma$ (i.e. $\acute{\alpha}\text{φ-}$). Besides, consider the homologies, $\rho\acute{\eta}\tau\rho\alpha$ (φράτρα)/ וַיֵּדַע and $\eta\lambda\iota\omicron\varsigma$, וַיֵּדַע . Regarding the interchange between ק and ϕ , let the double-homology $\phi\omicron\iota\nu\iota\acute{\varsigma}$ / וַיֵּדַע suffice as an example.

Yet however sound these three homologies may appear when standing separately and independently of each other, they fail to support each other—or so it seems—when conjoint. For how on earth could radishes be related to ‘piercing’ and/or ‘carnal

knowledge'? In the event, an old Greek custom provides an unbreakable link between them. In ancient Athens adulterers used to be punished by having a radish (presumably of enormous carrot shape and size, the kind still cultivated in Israel—*ράφη*, *ράφα*) thrust up their fundament (Aristophanes, *Nubes* 1083).

It does not need a great deal of imagination to visualize the cruel torture to which the inhospitable elders of Succoth were subjected when victorious Gideon returned to vent his threatened vengeance on them. By the light of this Greek custom, the two verses concerned become probatively complementary, each containing a verb (*שָׁדַד*, *שָׁדַד*) which matches a particular meaning of the other verb (piercing, knowing carnally), although both verbs are susceptible of more than one meaning. Obviously, the peculiar way of piercing rendered the use of radishes more humiliating, if less painful, than the use of thorns. No doubt, both thorns and radishes were employed to achieve the maximum mental and physical pain.

Another way of punishing marital infidelity among the ancient Greeks was by means of scorpions (Plato, *Comicus* 173. 21). Which recalls another incident in the history of Israel, and confirms the homology *σκορπίος*/שָׂרָפָה IR 12. 11 *scorpion*.

Thus in each case an ancient Greek custom has served as an ideal test whereby to corroborate the homologies concerned. For it is independent of the homologues involved, while linking them together by a common usage. It appears that those who fail to support their leader in distress, as well as those who betray their new king, incur the penalties reserved for disloyal spouses. Hence the scorpions and the radishes—adding the thorns for good measure.

A third relevant custom worth recalling is referred to in Mich 7. 19; although Homer (*Iliad* 1. 314) uses *ἄλς*, the homologue of *הַלֵּל*, and not *ἄλμη*/הַלֵּלָה. This ritual continues to be solemnly performed by the Jews once a year.

Lastly, but not of least interest, is the *Βάκχος* —the customary dance at the Baalbek Festival—a homologue of *ἡ Βάκχη*/*ἡ Βακχίς* or *τὰ Βάκχεια*.

However, there is seldom such a custom at hand wherewith to back up an homology. Fortunately, no less than eight tests are available, whereby it is possible systematically to determine—or at least to help to determine—the soundness of Graeco-Hebraic

homologies. We may, therefore, lay down the following Proposition:—

LIX. It is not enough for a Hebrew word to accord in form, sound and sense with a Greek word to become its rightful homologue; the provisional homology must—in addition—pass one or more of the following tests:

1. Comparison with other biblical homologues.
2. The context.
3. Comparison with Arabic homologues.
4. Resemblance in more than one meaning.
5. Resemblance of derivatives.
6. Semantics.
7. The Septuagint.
8. The supreme test.

1. *Comparison with other biblical homologues.* Comparing any homologue in hand with another biblical homologue often has a decisive effect, e.g. $\text{גָּלָה} / \gamma α λ η ν ό ς$. This homology is easily explained by the phenomenon whereby certain letters—including λ—drop out of Greek words in Graeco-Hebraic homology. That this phenomenon has been operating here will readily be conceded when it is pointed out that the truant λ keeps its place in a variant of גָּלָה (Jes 32. 9), namely, גָּלְאָה (Job 21. 23).

A similar homology is $\kappa λ ι σ ί α / \text{כִּסְיָא}$ (Esth 1. 2), where the λ has been absorbed by the יָא in the כִּסְיָא . As a matter of fact, it turns up under the guise of $\text{כִּ$ in Aramaic כִּסְרָא (Dan 5. 20), which is confirmed by Arabic كرسي . Cf. $\mu \acute{\alpha} ν τ ι ς / \text{מְנַשֶּׁה}$.

Somewhat different, but not less characteristic, is the homology $\text{פָּוֶה} / \phi ο ι τ ά ω$. The lengthened form of פָּוֶה (Nu 11. 8) is פָּוֶה־ (Jer 5. 1) which homologizes with $\phi ο ι τ ά ζ ω$, the lengthened form of $\phi ο ι τ ά ω$. Compare these two homologies with another pair— $\alpha γ α π ά ω / \text{אָהַב}$ and $\alpha γ α π ά ζ ω / \text{אָהַב}$ —where the אָ and ז in the latter homology respectively replace the equivalents of the אָ and the ב in the former. Cf. מִוֶּתֶה , תִּמְוֶתֶה ; רִפְוֶה , תִּרְוֶה .

It happens that in order to make absolutely sure that the homology in hand is correct, one has to make more than one comparison e.g. $\text{הָדָה} / \acute{\omega} δ ω ν ι ς$. $\acute{\omega} δ ω ν ι ς$ is crasis for $\acute{\omega} \delta \omega ν ι ς$, and the phenomenon of duplication—widespread in the Bible—suggests that הָדָה is equivalent to הָדָה (Jer 22. 18). Since אָדָן is,

in the context, the homologue of Ἄδωνις, it is possible that הָדָה is the right homologue of ᾠδωνις. This possibility is converted into a certainty by the conjunction of two facts: that אֲבָדָה (Prv 15. 11) is homologous with Ἀδωνεύς, and that it is a variant of אֲבָדָה (Ib 27. 20), as מַגְדֹּן is of מַגְדֹּן.

Similarly, the homology מָמוֹת/θάνατος is confirmed by comparison with other homologues, one Hebrew and the others Greek. To begin with, תַּמּוּתָה (Ps 79. 11)—another homologue of θάνατος—resembles מָמוֹת (Ez 8. 14). Then, some more support may be got from the puzzling equation, ᾠδῶνια = θανάσιμα. For the first member of the equation resembles Ἀδωνία, τὰ—*mourning for Adonis*, celebrated yearly by the Greek matrons. Whereas the second member seems to be the plural of θανάσιμον, the adjectival noun of θανάσιμος which means *belonging to the dead*. Clearly, the mourning for Adonis bore a funereal character, and the women of Jerusalem used to bewail תַּמּוּתָה, *the death* (of Adonis), after the fashion of their Hellenic sisters, holding a ritual session at the very gates of the Temple.

It is obvious that one of the customary dirges intoned at funerals in ancient Israel was the lament on the death of Adonis, the refrain of which was: הָיָה אֲדֹנָי וְהָיָה הָדָה. Another was entitled or began with the words, 'Alas, my brother, sister' (Jer 22. 18). For three millennia the scene did not change; for when I lived in Cairo sixty years ago, I attended several funeral parties at which hired women mourners (cf. Ib 9. 16) ritually whined and chanted traditional dirges adapted to suit the particular occasion, such as the death of a father or a mother, a young man or a maiden (cf. Ez 19. 14 IICh 35. 25). Indeed, faithful to and in conformity with such adaptation, the Septuagint only translates הָיָה אֲחֵי—leaving out וְהָיָה אֲחֵי—to fit the lamentation of the male concerned, namely, King Jehoiakim; just as the same lamentation is recorded in IR 13. 30, where it related to the punished prophet. There is, however, an old traditional dirge specially for women, אֵשֶׁת חַיִּל, in the 31st chapter of the Book of Proverbs; and another for men, Ps 91.

2. *The context.* The context is the best test for a genuine homology, e.g. אֲבָדָה/Ἀδωνεύς. The Bible and Homer are at one, that the nether world is hidden from the sight of men. This is vividly expressed in *Iliad* 20. 61–5, with reference to the realm of

Ἀιδωνεύς; and made clear in Prv 15. 11 and Job 26. 6, with reference to אֲבִדוֹן. The homology suggests that the word Ἀιδωνεύς originated among the Asiatic Greeks, although the belief in Αἰδης was common to both European and Continental Greeks.

The context is also a very good guide, leading to the accurate Greek homologue, where the meaning of a Hebrew word is obscure. In the absence of other clues, it informs one's guessing, where necessity not only warrants guessing, but also compels it. In the light shed by the context, one endeavours first to ascertain the likely meaning of the Hebrew word concerned, and then to find a Greek homologue that conforms to that meaning as well as being agreeable to the context, e.g. יָפֵחַ in Cant 2. 7, 8. 4.

Now I found it impossible to accept that *in this setting* יָפֵחַ could reasonably be related to ἀγαπάω, seeing that the subject of יָפֵחַ was אֶהְבֵּה, ἀγάπη. So I set about getting the exact sense of each other word in the context. First, comparing the two verses, one observes that the relevant passages in both differ in one word. In one, the passage runs: אִם-תִּעֲדוּ וְאִם-תִּעָרְרוּ אֶת-הָאֶהְבֵּה עַד שֶׁתִּחַפֵּץ מִה תִּעֲדוּ וּמִה תִּעָרְרוּ אֶת-הָאֶהְבֵּה עַד שֶׁתִּחַפֵּץ. I made up my mind that אִם could not be a conditional conjunction, simply because the verse ended with the supposed protasis and there was no apodosis. As to מִה, it might well have been an interrogative adverb, short for מִלָּמָּה; but in that case, the character of the passage in this verse would unaccountably differ from the apparently identical passage in the other verse. I came to the conclusion that *here*—as in Jud 5. 8 Prv 27. 24—אִם has for homologue οὐ, and not εἰ; and that—as in IR 12. 16, Jer 8. 9, Prv 31. 2 (cf. לֹא Ib 31. 3, 4 and אֵין Ib.), IICh 10. 16—מִה has for homologue μή, and not ποῖος or τίς κτλ. I had long since established the homology ἐξείρω: עָרַר הָעִיר, so that I was now well equipped to cast about for the homologue of the isolated word, יָפֵחַ; but no amount of conjecture availed, and I abandoned—or rather suspended—the speculative search.

Then one day, while I was dealing with ἔψω and ἐφέψω as the respective homologues of בָּשַׁל and בָּשַׁל, I recalled the above passage. Some time later, while I was dealing with the homology ἐφθός/אָפַח, I again remembered it. And that is how I came across the alternative or joint homologues of יָפֵחַ, ἐφθόω and ἔψω.

Such accidental finds come about because of my habit of continually murmuring to myself puzzling words and phrases, as I go along in my research, and one of them accidentally relates to the Greek word which happens to be under consideration. One enigmatic verse that I have tirelessly repeated to myself for years, without the benefit of such a coincidence, is the last in the sixth chapter of Canticles. It is the penultimate in the N.E.B., and does not seem to have baffled its scholarly editors, who are not noted for their sensitivity to ticklish passages.

Another example of contextual help is the ascertainment of the homologue of מלח in Jes 51. 6. As a matter of fact, the homology מלח/μελαίνω was one of my earliest discoveries. It seemed plain enough to me that in the prophet's imagining the sky might become overcast and darken like smoke. Yet I had my reservations, pending the discovery of other words where the *ν* changes into *π*, although at a pinch one might allow the diphthong to account for the *π*. In those early years I was full of reservations, as indeed was my note-book full of provisional homologies many of which have been discarded.

But the context not only helps to ascertain a genuine homologue or to confirm a sound homology; it also determines the rejection of a plausible one. An example in point is a compound of μελαίνω—namely, ἐπιμελαίνομαι—which means, of fruit, *blacken in ripening*. At first, I almost jumped with glee at the idea that here was an excellent homologue for מלח in Ez 16. 4, which would incidentally corroborate the homology מלח/μελαίνω. I thought the prophet was legitimately using poetic imagery by transferring to human beings a chromatic expression which only fits certain fruit. I imagined he meant that Jerusalem (a personification) had not as yet attained maturity and full development. For a moment I jibbed at a metaphor of my own creation; for a moment or two I hesitated to erect an unsteady superstructure on an as yet unfirm foundation. But the imagery was too attractive to bypass, so I provisionally adopted the homology מלח/ἐπιμελαίνομαι, ever mindful of a possible error of judgment.

Much later, as is my wont, I reviewed this homology—among others—and went back to the text with a fresh mind. The verse visualizes Jerusalem on her birthday, with her umbilical cord still unsevered, and herself not yet washed for a show or wrapped

up in swaddling clothes. All this is infantile and far too early for adulthood, I thought. The next verse goes on to say: 'No eye pitied thee to do any one of these things unto thyself, in compassion towards thee.' Clearly, then, $\pi\lambda\mu\pi$ was a service to be rendered to a new-born child, and not to an individual at an advanced stage of growth. Needless to add, the much favoured homologue did not survive this belated scrutiny: it was scrapped and consigned to oblivion, where so many other provisionals had and have been relegated. Instead, I have substituted $\mu\alpha\lambda\alpha\kappa\acute{\iota}\zeta\omicron\mu\alpha\iota$ (*to be softened, appeased*) and/or $\kappa\alpha\tau\alpha\mu\alpha\lambda\acute{\alpha}\sigma\sigma\omega$ (*soften, appease*). At first sight it would seem that there was a conflict of claims between these two verbs; yet none actually exists, since both derive from $\mu\alpha\lambda\alpha\kappa\acute{o}\varsigma$.

Finally, the context can be helpful even where proper nouns are concerned, e.g. $\pi\lambda\mu\sigma\chi\omicron\lambda\alpha\iota\omicron\varsigma$. According to the context, the flow of the $\pi\lambda\mu$ is *slow*. Therefore, *assuming* that the brook took its name from the sluggish nature of its waters, the homology is sound. The Septuagint refers to it as $\Sigma\iota\lambda\omega\acute{\alpha}\mu$, and to this day it is known locally as سِلْوَان —an ancient variant of $\pi\lambda\mu$, because the ν exchanges with all the gutturals in Graeco-Hebraic homologies. This explains why Joshua's father, $\pi\lambda\mu$, is called Ναυή ($\pi\lambda\mu$) in the LXX—like $\pi\lambda\mu$ and $\pi\lambda\mu$ (Ez 16. 33, $\pi\lambda\mu$ IR 7. 46) and $\pi\lambda\mu$ (IICh 4. 17). Cf. فرعون $\pi\lambda\mu$, حيدر $\pi\lambda\mu$, and سكون $\pi\lambda\mu$; نكرية ($\pi\lambda\mu$ 27. 13) and نكرية ($\pi\lambda\mu$ 20. 16, $\pi\lambda\mu$ IICh 12. 16) and $\pi\lambda\mu$ (IR 14. 31). However, it is submitted that the context precludes the possibility of the formal resemblance between $\pi\lambda\mu$ (Jes 8. 6) and $\sigma\chi\omicron\lambda\alpha\iota\omicron\varsigma$ being purely coincidental.

3. *Comparison with Arabic homologues.* Since Arabic and Hebrew are sister languages, scholars (including my late father) have—from the Middle Ages down to our times—freely resorted to Arabic for assistance in the interpretation of obscure Hebrew words. But such assistance has sometimes been illusory, for four reasons: first, because the formal and phonetic resemblance between the Hebrew and the Arabic words involved is insufficient; secondly, because resemblance in form does not invariably accompany resemblance in meaning; thirdly, because Arabic and Hebrew words often differ from each other in the sound and

morphology of their homology with Greek; and lastly, because the Arabic and Hebrew homologues of a Greek word do not always bear the same meaning—the Arabic homologue bearing one meaning of the Greek word, and its Hebrew fellow homologue bearing another meaning of the same Greek word. *Per contra*, the assistance given by Arabic, in ascertaining and testing the Greek homologues of Hebrew words, is most reliable as well as very generous—whether the Arabic and Hebrew fellow homologues tally or not phonetically, morphologically, or semantically. Yet, for the reasons stated above, semantic difference between such homologues may be even more important than phonetic and morphological resemblance or identity of meaning, for the purpose of testing. Several examples will convincingly illustrate the various aspects of my contention.

A. $\phi\acute{\alpha}\nu\omicron\varsigma$, τό, Attic contraction $\phi\acute{\omega}\varsigma$:

- light אור Gn 1. 3 Jes 31. 9 אורה Ps 139. 12 אור IR 11. 36
 עין 4. 3 Ib נהרה Job 12. 5 בזה Prv 20. 27 אור IIS 22. 29
 אור Ex 10. 5 IIS 20. 6 נהירא, נהורא Dan 2. 22 نور;
 esp. daylight אור Jud 19. 26;
 also of moonlight אור Jes 30. 26;
 and starlight אור Jes 13. 10;
 τὰ φῶς, sc. sun and moon, אורים Ps 136. 7 אורה Gn 1. 16;
 in poets, frequently in phrases concerning the life of men, אור
 Job 33. 30;
 into the light, i.e. public אור Zeph 3. 5 Job 28. 11 עינים Gn 20. 16,
 38. 21;
 simply a day נהאר;
 the light of a torch בזה Job 12. 5, lamp אור Jer 25. 10, fire אור
 Ps 78. 14 אור Jes 50. 11, עין Ez 1. 4;
 אור Jes 44. 16 אור Dan 3. 27 אור Ib 3. 26, 27, נור;
 τὰ φῶς the illuminations אור Ex 13. 16 אור Jes 31. 9;
 the light of the eyes אור Ps 38. 11 אור Prv 15. 30;
 pl., φάλα eyes עינים Gn 49. 12 עינים; sg. φάλα Ex 21. 24 עין;
 אור Cant 5. 4;
 opening אור IIR 12. 10 אור Jes 11. 8 אורה Jes 11. 8 אורה;
 light as a metaphor for deliverance אורה Esth 8. 16, happiness עין
 אור Dt 33. 28, glory פאה Neh 9. 22;
 of God אור Job 24. 13;
 with reference to illumination of mind אור Dan 5. 11.

The homologies נִיר, נִיר, נִיר/φάος (*light*) are tested and found to be sound by the homologies نور/φάος (*light*) and نار/φάος (*fire*).

Again, the homologies נִהרָה, נִהרָה/φάος (*light*) and נִהירו/φάος (*illumination of mind*) are tested and found to be sound by the homology نهار/φάος (*a day*).

Similarly, the homologies נִור, נִור/φάος (*fire*) are tested and found to be sound by the homologies نور/φάος (*light*) and نار/φάος (*fire*).

Also the homologies חֵר, חֵר and חֵר are tested and found to be sound by their fellow homologues حجر and ثغر—although they do not tally with each other in sound—because the differences between them are accounted for. Thus, the ج in حجر, and the ث in ثغر, stand for the φ which drops from חֵר, חֵר and חֵר; while the غ in ثغر—like the ה in חֵר, חֵר and חֵר, and the ح in حجر—interchanges with the internal vowel as a guttural.

Note that the initial ל or נ in the homologues is the Middle Voice ל and נ; and that the initial מ in מאור, מאורה, and מאורה is not a prefix but a substitute for φ, the aspirate of π.

B. στέλλω, ἀπο-, ἐξαπο-, ἀποστολή, etc.

στέλλω, *make ready, prepare* أَعَدَّ;

dispatch, send שָׁלַח Gn 42. 4, 45. 23 حَرَّجَ;

journey سَفَر;

repress صَدَّ;

draw in شَدَّ.

ἀποστέλλω, *send off or away from* שָׁלַח Gn 3. 23, 25. 6 Ex 12. 33 Nu 5. 2

Dt 24. 1 IS 20. 13 שָׁלַח Gn 44. 3;

send away שָׁלַח Ex 3. 20, 4. 23;

banish שָׁלַח Jud 1. 25 Ob 7;

go away, depart سَافَرَ;

dispatch on some mission or service; freq. of messengers or forces

שָׁלַח Dt 28. 48 IIR 24. 2 Jes 57. 9 Joel 2. 25 IICh 32. 31

Ob 1 Prv 17. 11 הִשְׁלִיחַ Lev 26. 22 IIR 15. 37;

put off, doff شَلَحَ.

ἐξαποστέλλω, *dispatch* שָׁלַח Gn 8. 7-8, 10, 38. 17 IS 5. 11, 6. 8

Neh 8. 12;

send forth שָׁלַח Ex 8. 28 Jud 12. 9;

send away, dismiss, e.g. prisoner, שָׁלַח Ex 21. 26 Dt 15. 12, 21. 14

IR 20. 42 Jes 58. 6 Jer 34. 9, 50. 33 Zach 9. 11 Job 39. 5;

divorce שָׁלַח Dt 22. 19, 24. 4 Jer 50. 1 Jer 3. 1 Mal 2. 16 שְׁלַח

Jes 50. 1 طَلَّقَ سَرَحَ;

discharge a projectile שָׁלַח Ez 5. 16 أَطْلَقَ;

destroy שָׁלַח Jes 27. 10.

ἀποστολή, ἡ, sending off or away שָׁלַח Ex 18. 2;

as a parting gift שָׁלַח IR 9. 16 שְׁלַח Cant 4. 13;

dispatching שָׁלַח Esth 9. 19;

expedition שָׁלַח Ps 78. 49.

στήλη, ἡ, prop or buttress to a wall צִלְע Ez 41. 6 عِصَاة;

block or slab used as a memorial, monument inscribed with record of victories, dedications, votes of thanks, treaties, laws, decrees, etc. לֹחַ Ex 24. 12 Dt 9. 9 Jes 30. 8.

ἀπόστολος, ὁ, dispatching, of envoys שָׁלַח Ps 78. 49 Eccl 8. 8.

στολή, ἡ, armament עָדִי Ex 33. 4 שָׁלַח Neh 4. 11 IICh 32. 5 سِلَاح;

equipment in clothes, raiment, garment, robe, full dress שָׁלַח Job 38. 9

עָדִי Jes 49. 18.

στολίζω, dress שָׁלַח Ez 16. 4; cf. χυτάζω;

deck, adorn עָדָה שָׁלַח Ez 16. 11, 13. Cf. ἐνδύω.

στολὴ, ἡ, garment, robe שָׁלַח Job 38. 9 خَلَّة; pl., folds in a woman's

robe שָׁלַח Ex 28. 33 Jes 6. 1 Jer 13. 22 Thr 1. 9.

στόλισις, ἡ, dressing שָׁלַח Ez 30. 21.

στόλος, ὁ, gen. λου, expedition שָׁלַח Jes 7. 4;

generally, journey or (oftener) voyage سفر;

vestment שָׁלַח Job 38. 9 خَلَّة;

equipment עָדִי Ps 32. 9;

army שָׁלַח Jes 7. 4 חֵיל Nu 31. 14 IIR 6. 15 Joel 2. 25;

armament שָׁלַח IIS 22. 40; cf. ὄπλον;

sea force, fleet שָׁלַח Zach 9. 4 צֵיד Jes 33. 21 צֵיד Ib 18. 2 أُسْطُول;

generally, party, band, troop, pl., שָׁלַח Jes 16. 8;

the people שָׁלַח Ob 20; cf. ὄχλος;

stump of the tail, in animals שָׁלַח Dt 28. 13 ذَيْلٌ جَذَلٌ;

= πᾶσσαλος (peg, pale, stake) צֵיד Prv 26. 14; spurious, cf. θαιρός.

The homologue שָׁלַח is tested and found to be sound by its fellow homologue سَرَحَ—although they do not tally with each other—because the sound-differences between them are slight and can easily be accounted for. Thus—as with שָׁלַח—one of the

double λs drops out from *سرح*, while the *ر* rightly replaces the remaining λ.

The homology *שלח/στέλλω* (*send*) is tested by its fellow homology *سفر/στέλλω* (*journey*)—although the Hebrew and Arabic homologues do not tally with each other—because the differences between them can be accounted for. Thus, one λ drops out of both homologues, whereas the *ف* and the *ر* rightly replace the *τ* and the remaining λ respectively.

Similarly, as regards the four homologies—*שלח/ἀποστέλλω* (*send away from*), *שלח/ἀποστέλλω* (*send away*), *שלח/ἀποστέλλω* (*banish*), *שלח/ἀποστέλλω* (*dispatch on a mission*)—*vis-à-vis* their fellow homology, *سافر/ἀποστέλλω* (*depart*). Besides, *سافر* corroborates *سفر* and *سفر*.

They are further tested and found to be sound by their fellow homology *שלח/ἀποστέλλω* (*doff*), where the Arabic and the Hebrew homologues—*שלח* and *شَلَح*—tally perfectly. This double homology confirms all the other homologies which contain the verb *שלח* or any of its derivatives. Indeed, its corroborative character is all the stronger because of the peculiar meaning of *شَلَح*, seeing that—on the face of it—*stripping* has no relation to *journeying*, *banishment* or *divorce*.

The homologue *שלח* is further tested and confirmed in its soundness by its fellow homologues *سرح* and *طَلَق*—although neither tallies with it—because, here again, the differences between them can be accounted for. Having dealt with *سرح* in relation to *שלח*, it is unnecessary to relate *سرح* to *שלח*.

As for *طَلَق*, it does not—at first sight—strike one as being related to *שלח*, although the two words have a double consonant and a guttural in common; while *ש* replaces *ط* in *לִקְשׁ* (Job 24. 6). But wide differences between homologues of a Greek word are common—e.g. *שלח* and *أَعَدَّ*—and irrelevant to the criterion of testing the soundness of an homology. What is important is that each homology should independently conform to the rules, and then pass one or more tests of accuracy. *أطلق/طلق/ἀποστέλλω*—

like ἐξαποστέλλω/שָׁלַח—is a perfect homology: both verbs are compound homophones, σ drops out of στέλλω, τ changes into ט, and a terminal guttural is added: each homology is well and truly tested by the other, and duly confirmed in its soundness.

Similarly חָתַל is tested and confirmed by its fellow homologue חָלָה; just as שָׁלַח is by שָׁלַח, אָעַד by אָעַד, and אָעַד by אָעַד and חָלָה. חָלָה, חָלַל, and חָלָל are also tested and confirmed by חָלָה.

A word about אָסְטוֹל which is a perfect homologue of στόλος, except for the prosthetic א. In this connection, it is interesting to note that in speaking English, the Pakistanis and Iraqis add a prosthetic to every word beginning with s, saying: ispeak, istand, istation, istop.

And so it goes on: the obvious שָׁלַח and שָׁלַח, and the not-so-obvious צָלַע and צָלַע or צָלַע (in its two or three different meanings) and צָלַע. All of this adds up to a massive body of evidence the quality of which is of a very high order.

Perhaps it should be pointed out that the initial מ in the homologies—ἀποστολή/מְשַׁלַּח, מְשַׁלַּח and ἀπόστολος/מְשַׁלַּח—is the homologue of the prefix ἀπο-; as distinct from the initial מ in the homology δρᾶμα/מְרַאֶה, which is the prefix into which the suffix -μα has been converted.

4. *Resemblance in more than one meaning.* When a Greek word has several meanings, and its Hebrew homologue bears more than one of them, the possibility of mere coincidence in formal and/or phonetic resemblance between them is eliminated. Indeed, not only does this go to strengthen the homology, but it also constitutes a test of its soundness. For instance:

- A. δαίζω: *cleave asunder, rend, divide* דָּקָה Jes 28. 28, 41. 15 Dan 7. 23
 דָּקָה IIR 23. 15 דָּקָה Jes 28. 28 דָּקָה Dan 2. 34 דָּקָה Am 1. 3
 דָּקָה Dt 25. 4 דָּקָה Jes 28. 27 דָּקָה Dan 7. 23 דָּקָה;
slay, destroy utterly דָּקָה Mich 4. 13 דָּקָה Jes 28. 28;
pierce through, rend דָּקָה Nu 25. 8 דָּקָה Thr 4. 9 דָּקָה Jud 8. 7.

Here both דָּקָה and דָּקָה bear more than one meaning of δαίζω, while דָּקָה may be considered as a lengthened form of

ק17. The Arabic homologues add some further strength to the Greek-Hebrew homologies formed by these verbs.

- B. ὄπλον, τό: *tool, implement*, mostly in pl., כלי Gn 31. 37 Ex 22. 6, 35. 22 Lev 8. 11, 11. 33, 13. 49, 15. 12 Nu 1. 50 IIS 24. 22 IR 6. 7 Jes 22. 24 Jer 40. 10 Am 6. 5 Esr 1. 7 IICH 9. 20, 36. 7
 גבל נבֿל נבֿלָה נִבֿלָה עֲדָה אֲדָה אֵלֶּה (v.i.) (χώρημα: *receptacle*);
 a ship's *tackle, tackling*, esp. *ropes, halyards* חבל Jes 33. 2; חבל גִּבֿול;
 generally, *any ropes* חבל Jos 2. 15 Jer 38. 6, 11-13 Job 40. 25 Esth 1. 6 חבל Ps 105. 18, 149. 8;
tools, strictly so called גבל IS 10. 3, 5 Ps 71. 22 Thr 4. 2 Jud 5. 25, 6. 38 סִפְרָה Ps 56. 9;
 in pl. also, *implements of war, arms and armour* כלי־מלחמה Gn 27. 3
 Dt 1. 41 IS 16. 21, 17. 22 Ez 9. 1 עֲדָה;
 rarely in sg., *weapon* חֵלֶק IS 2. 4 IIS 22. 40 Ps 18. 33, 40 חֵלֶק
 (*arrow*); *the large shield* (סֶנֶה, סִנֵּה, דִּבְרָה) from which the men-at-
 arms took their name of ὀπλίται פִּלְתֵּי IIS 8. 18, 20. 23;
heavy arms IS 31. 9, 10 כְּלִים.
 ὄπλα, = ὀπλίται, *men-at-arms* נִקְדִּים Ez 27. 11 חֵלֶק IR 15. 20
 ICh 7. 40;
 τὰ ὄπλα *the place of arms, camp* מַחֲנֶה Jud 7. 15, 8. 10 (cf. σκήνημα) מַחֲנֶה
 IICH 33. 14 מַחֲנֶה;
 of the *arms* possessed by animals for self-defence חֵלֶק Job 41. 15;
membrum virile עַפְלָה IS 6. 4 דִּבְרָה Dt 7. 13 זֶבֶד זָבִיבָה.

Each of the following homologues bears more than one meaning of ὄπλον, a fact which tests and confirms their homology with it: חבל (supported by חבל), חֵלֶק (corroborated by חֵלֶק), כלי, and עפל. Although גבל also has three meanings—'stringed instrument of music', 'wine skin', and 'vessel of clay'—they are not different meanings of ὄπλον. Yet it is corroborated by גבל and נבֿל; so is גמל by גמל.

Resemblance in more than one meaning, of two homologues constituting an homology, can be ideally exemplified by comparing the kindred words that make up the respective families of those two homologues, e.g. גמל/μετρέω, גמל/πίμπλημι, גמל/θεραπεύω, גמל/ὁράω:

מִדָּה: μέτρέω, *measure* (Jes 40. 12 Ez 40. 20); *count* (Jer 33. 22 Hos 2. 1).

מִדָּה: ἐκμετρέω, *measure out, measure* (IIS 8. 2 Ps 60. 8);

διαμετρέω, (astron.) *to be in opposition, to be diametrically opposite to* (Job 7. 4).

מִדָּה: διαμετρέω, *measure with the eye, scan* (Hab 3. 6).

מִדָּה: συμμετρέω, *to be in right measure with, to be commensurate with* (IR 17. 21).

מִדָּה: μέτρον, τό, *measure* (Zach 2. 5); *weight or measure* (Lev 19. 35); *duration* (Ps 39. 5); *length* (Ex 26. 2) מִדָּה Lev 6. 3 Ps 109. 18; *size* (IR 6. 25); *pl., dimensions* (Nu 13. 32 Jer 22. 14 Ez 40. 24).

מִדָּה: μέτρημα, τό, *measurement; μέτρον, due measure or limit, proportion, pl., dimensions* (Job 38. 5).

מִדָּה: μέδιμνος, *a corn measure: very nearly 12 gallons* (Job 28. 25).

The Indo-European *métro-m* from *médtro-m*, 'measuring instrument', probably accounts for the double מ in מִדָּה. It is also relevant that מִדָּה is similar to Gothic *mitan*, 'measure'. Moreover, Hebrew provides two homologues of μέτρον, formed in accordance with the Greek pattern and similar to the Latin *mensura*—but not מִדָּה—namely: מִדָּה and מִדָּה:

מִדָּה: μέτρον, τό, *limit, term* (Ez 20. 37).

מִדָּה: μέτρον, τό, *weight or measure* (ICh 23. 29);

μέτρημα, τό, *measure, allowance, dole, soldier's rations* (Ez 4. 11, 16).

מִדָּה/μόδιος: *a measure of length, = 200 ὀργυαί (the length of the outstretched arms, about 6 feet or 1 fathom)* Ez 48. 30, 33.

מִלֵּא: πίμπλημι, *fill*; πληρόω, *fill* Ex 40. 34; מִלֵּא pass., *to be filled, to be full of* Cant 5. 2;

πλημύρω = πλημυρέω, *overflow, rise like the flood-tide, to be full or in flood* Jos 3. 15 (cf. πλήρης);

πληθύω, *to be or become full* Jud 16. 27 IIR 6. 17;

πληρόω, *make full or complete* Jes 40. 2; *render, pay in full* IS 18. 27;

πλήθω, *to be full* Joel 4. 13, *intransitive form of πίμπλημι*.

מִלֵּא: ἐμπίμπλημι, *fill quite full, fill full of a thing*; ἐκπίμπλημι, *fill them full of*; ἐπιπίμπλημι, *fill full of*; καταπίμπλημι, *fill quite full, fill full of* Ex 35. 35 IIR 21. 16 Jer 41. 9;

ἐκπληρόω, *fulfil*; ἐμπίμπλημι, *fulfil, accomplish* IR 8. 15;

ἐμπίμπλημι, *fill a hungry man with food* Ps 107. 9 (Od. 17. 503);

ἐκπληρόω, *make up the number of*; διαπληρόω, *strengthened for*
 πληρόω, *make full, complete* Ex 23. 26.

אֲלֶמֶת: συμπληθύω, *multiply* Job 16. 10.

אֲלֶמֶת: πλήρης, *solid, whole* Gn 23. 9; *full* Jer 4. 12; *full of* Jer 5. 27; of
 wine, *full-bodied, with a persistent flavour* Ex 22. 28 Nu 18. 27; used
 indecl. in later Greek, esp. of payments *in full* Gn 23. 9 ICh 21.
 22, 24; *gorged, satisfied, satiated* Dt 33. 23; *full, complete* Jer 6. 11;
full of people Jud 16. 27; abs., *full, of swollen stream* Jos 3. 15.

אֲלֶמֶת: πλέως, *full* Ex 9. 8, 16. 32 IS 28. 20;

πλησμονή, ἡ, *abundance* Dt 33. 16;

πληθώρα, ἡ, *fullness* Jes 34. 1, 42. 10.

אֲלֶמֶת: πλήρωμα, τό, *fullness* Ez 12. 19, 32. 15.

אֲלֶמֶת, אֲלֶמֶת: πλήρωσις, ἡ, *filling* Ex 25. 7, 28. 17.

πλήμη, πλήσμη, and πλημυρίς, which derive from πίμπλημι,
 have a direct homologue, בְּלִימָה, and an indirect homologue—
 via the suffix-prefix construction—מְבֹל, which do not seem to
 be related to אֲלֶמֶת, but nevertheless are:

מְבֹל: πλήμη, ἡ, *flood-tide* Job 26. 7; cf. Ps 136. 6.

מְבֹל: πλήσμη = πλημυρίς, ἡ, generally, *flood, deluge* = πλήμυρα; πλήμη,
 ἡ, *flood-tide* Gn 6. 17.

אֲרָפָה: θεραπεύω, θαρ-, *do service to the gods*; abs., *worship* Job 13. 4;
treat medically Eccl 3. 3; *to heal, cure* Jer 33. 6 شفى; *take care of*
 Hos 11. 3; of land, *cultivate* ICh 7. 14; *mend garments* יָרָא.

אֲרָפָה: ἐκθεραπεύω, strengthened for θεραπεύω, *mend* IR 18. 30; *cure*
 perfectly Ex 21. 19.

אֲרָפָה: ἐκθεραπεύω, Med., *get oneself quite cured* IIR 8. 29.

אֲרָפָה: θεραπεία, ἡ, *healing* Prv 3. 8.

אֲרָפָה: θεραπεία, ἡ, *medical or surgical treatment* Jer 30. 13.

אֲרָפָה: θεραπεία, ἡ, *medical treatment* Ez 47. 12.

אֲרָפָה: θεραπεία, ἡ, pl., *cures* Jer 46. 11.

אֲרָפָה: θεραπευτής, *medical attendant* ICh 16. 12.

אֲרָפָה, מְרָפָה: θεράπευμα, *care of the body* Jer 8. 15, 14. 19, 33. 6.

Note that the first syllable of θεραπεύω drops out of all the homo-
 logues in the family, except תְּרוּפָה and شفى.

אֲרָא: ὁράω, *look* Jes 60. 1, אֲרָא IS 24. 12.

אֲרָא: ὁράω, *see that, perceive* IIR 11. 1.

אֲרָא: ὁράω, *see* Gn 29. 10 Jes 40. 26; *look* Gn 29. 32 Jer 6. 16; *see,*
observe, behold, perceive Ex 20. 18 Lev 13. 3, 56; *see that* Jud 20. 41;

- perceive* Gn 16. 4, 39. 3; *behold* Gn 27. 27 Dt 1. 8; *discern, perceive*, metaph. of mental sight Mal 3. 18 Eccl 1. 16; *observe* Gn 31. 12; *see visions* IS 9. 9 Jes 30. 10 Zach 1. 8; *look to, pay heed to; see to, look to, i.e. take or give heed* IS 12. 17, 24. 12 IR 12. 16; *look out for, provide* Gn 22. 8 IS 16. 17; *Pass., appear in vision* Gn 12. 7, 48. 3.
- רָאָה: *ὁρατός*, *to be seen, visible* Esth 2. 9.
- רָאָה: *pass., ἐφοράω*, *attend, be in view* Job 33. 21.
- הִרְאָה Gn 12. 1, הִרְאָה Ex 25. 40, 26. 30 ?
- רָאָה: *ὄψος* (B), *ὁ* (*ὁράω, ὥρα*), *watcher, guardian* IS 9. 9 Jes 30. 10 IICH 16. 10.
- רָאָה: *ὄρασις, ἡ*, *seeing, the act of sight* Job 10. 15.
- רָאָה: *ὄρασις, ἡ*, *seeing, the act of sight, power of sight* Eccl 5. 10.
- רָאָה: *ὄρασις, ἡ*, *vision* IICH 26. 5.
- רָאָה: *ὄρασις, ἡ*, *appearance* IS 16. 12.
- הִרְאָה: *ὄρασις, ἡ*, *appearance* Gn 29. 17.
- הִרְאָה: *προσόρασις, ἡ*, *appearance* Jes 44. 13.
- הִרְאָה: *ὁράω, ὁλάω*, *see visions* Joel 3. 1.
- הִרְאָה Jer 29. 8 ?
- רָאָה: *ὁράω*, *look towards* Prv 15. 14.
- רָאָה: *ὄραμα, sight, spectacle* Eccl 1. 17; *device, plan* Ib 2. 22.
- רָאָה: *ὄρέω* (*ὄψος* (B)), *watch* Ez 34. 23.
- רָאָה: *ὄψος* (B), *ὁ*, *watcher, guardian* Gn 4. 2.
- רָאָה: *ὄρασις, ἡ*, *vision* Eccl 1. 14.
- רָאָה: *ἐφοράω*, *of the gods, watch over* Gn 48. 15.
- רָאָה: *ἐφορος, ὁ*, *observer, guardian, ruler* Ps 23. 1.
- רָאָה: *ἐφορος, ὁ*, *observer, guardian, ruler* Gn 12. 15 فرعون.
- הִרְאָה: *ὄραμα, τό*, *that which is seen, visible object* Nu 12. 8; *sight* Lev 13. 12; *sight, spectacle* Ex 3. 3; *device, plan* Ez 42. 11.
- הִרְאָה: *ὄραμα, τό*, *vision during sleep, dream* IS 3. 15.
- הִרְאָה: *ὄραμα, τό*, *sight, spectacle* Dt 4. 34.
- הִרְאָה: *ὄραμα, τό*, *spectacle, vision, dream* Eccl 5. 6; *dream* Gn 40. 5; *vision* Job 20. 8.

The initial *ל* in *וּרְאָתָהּ* is part of the radical, replacing the initial vowel in *ὁράω*. There is no homologue to the *הַפְעִיל* of either *הָלַם* or *רָאָה*, a unique and unaccountable gap: one of the very rare independent developments in both Arabic and Hebrew. *Per contra*, *הִבִּיא*—the homologue of *εἰσβαίνω*, which is causal only in the first aorist—is causal throughout. *ὁλάω* is the lisping pronunciation of *ὁράω*, and *הָלַם* is a direct homologue of *ὄραμα*,

following the Greek pattern. The final מ represents the suffix -μα, whereas the final מ in מִלֵּךְ is terminal. On the other hand, מִרְאָה is an indirect homologue of ὄραμα—as מְבוֹרֵךְ is of πλήρη and πλήσμη—following the suffix-prefix construction: the prefix מ represents the suffix -μα. Similarly with מִרְאוֹת or מִרְאָה and מִרְאָה: the final ת in the former represents the suffix in ὄρασις, as indeed does the initial ת in the latter—the noun changing gender in the process. Similarly, again, with מִדְּמָה/μέτρον and מִדְּמָה/μέτρημα.

The regular changes undergone by the Greek homologues, ἐφοράω and ἑφορος, to be transformed into Hebrew are as follows:

הֶעֱרָה results from the last two syllables of ἐφοράω; the first syllable drops out because it includes φ, while ο and ρ undergo vowel/consonant metathesis, at the same time ο turning into α, as in ὁράω/הִרְאָה. Thus: ἐφοράω → οράω → ροαω → ρααω = הֶעֱרָה. That is why הֶעֱרָה is Qal.

הֶעֱרָה results from the first syllable dropping out of ἑφορος, metathesis taking place between the first ο and the ρ which follows it, the second ο turning into ε, and the final σ dropping. Thus: ἑφορος → ορος → ροος → ροεσ → ροε = הֶעֱרָה.

הֶעֱרָה results from vowel-consonant metathesis taking place in ἑφορος, between ε and φ, and ο and ρ; the ε turning into α, and the terminal σ dropping. Thus: ἑφορος → φεορος → φεροος → φαροος → φαροο = הֶעֱרָה.

5. *Resemblance of derivatives.* The existence of homologous derivatives is an essential test to a sound verb-homology, for homologies of derivatives corroborate each other in common solidarity as members of two sound homologous families. This has already been amply illustrated by five large homologous families: מִדְּמָה/μετρέω, מִלֵּךְ/πίμπλημι, מִרְאָה/ὁράω, מִרְאָה/θεραπεύω, and מִלֵּךְ/στέλλω. Yet there is an extremely rare example which throws into relief the function of homologous derivatives as a vital test of sound homology, where the verbs competing for homology appear to have equally good claims to it.

The two verbs concerned are καλέομαι and μυθέομαι. Grammatically, both qualify to homologize with a verb beginning

with the MV 1. Phonetically and morphologically both qualify to homologize with $\square\Pi\lambda$: the exchanges, κ/Π , θ/Π , λ/λ , the addition of a terminal λ , and the dropping of the first syllable which includes μ are all regular phenomena. Semantically also, both their compounds with the preposition $\pi\alpha\rho\acute{\alpha}$ — $\pi\alpha\rho\alpha\kappa\alpha\lambda\acute{\epsilon}\omicron\mu\alpha\iota$ and $\pi\alpha\rho\alpha\mu\upsilon\theta\acute{\epsilon}\omicron\mu\alpha\iota$ —coincide, meaning 'to comfort, to console'. Accordingly, either of them tallies with $\square\Pi\lambda$ in apparently perfect harmony. So much so that, had their claims in other respects been equal, $\square\Pi\lambda$ would have rightly claimed them both as legitimate homologues. For there is nothing to prevent a word in one language having more than one homologue in the other. It would merely imply that, with the passage of time, similar Greek words meaning more or less the same thing came to be pronounced the same way. But the claims of these two verbs are not equal in other respects; since, for one thing, $\pi\alpha\rho\alpha\mu\upsilon\theta\acute{\epsilon}\omicron\mu\alpha\iota$ has, whereas $\pi\alpha\rho\alpha\kappa\alpha\lambda\acute{\epsilon}\omicron\mu\alpha\iota$ has not, derivatives that homologize with derivatives of $\square\Pi\lambda$. Therefore, the whole family of the former verb prevails, as follows:

$\pi\alpha\rho\alpha\mu\upsilon\theta\acute{\epsilon}\omicron\mu\alpha\iota$, *to comfort, to console* $\square\Pi\lambda$ Jes 40. 1; Pass., $\square\Pi\lambda$ Jes 66. 13 $\square\Pi\lambda$ Gn 37. 35 $\square\Pi\lambda$ Gn 24. 67 Ez 5. 13.

$\pi\alpha\rho\alpha\mu\upsilon\theta\eta\tau\acute{\eta}\varsigma$, *consoler* $\square\Pi\lambda$ Thr 1. 2.

$\pi\alpha\rho\alpha\mu\upsilon\theta\eta\mu\alpha$, *τό, consolation* $\square\Pi\lambda$ Hos 13. 14 $\square\Pi\lambda$ Jes 57. 18 $\square\Pi\lambda$ Jer 16. 7.

$\pi\alpha\rho\alpha\mu\upsilon\theta\eta\tau\acute{\iota}\kappa\omicron\varsigma$, *η, ον, consolatory* $\square\Pi\lambda$ Zach 1. 13.

$\pi\alpha\rho\alpha\mu\upsilon\theta\acute{\iota}\alpha$, *ή, encouragement, reassurance, consolation* $\square\Pi\lambda$ Ps 119. 50 Job 6. 10 $\square\Pi\lambda$ Ps 94. 19 Job 15. 11, 21. 2.

The Π in $\square\Pi\lambda$ is not a prefix; it represents π .

6. *Semantics*. Semantics are a decisive factor in the following circumstances:

A. When allied to sound, the semantic factor constitutes a preliminary guide to, and *prima facie* evidence of, accurate homology. Thus $\kappa\upsilon\phi\acute{\omicron}\varsigma$ is—by virtue of its meaning (*hunchbacked*), as well as by reason of the phonetic changes experienced in Graeco-Hebraic homology—a sound homologue of $\lambda\beta\lambda$ (Lev 21. 20). So is $\upsilon\beta\acute{\omicron}\varsigma$, for the same reasons: κ/λ , υ/λ , γ/κ , β/λ , terminal 1. In fact, the said changes prove that $\upsilon\beta\acute{\omicron}\varsigma$ is a variant of $\kappa\upsilon\phi\acute{\omicron}\varsigma$. Similarly, $\upsilon\beta\omicron\varsigma$ (*hump of a camel*) is proved to be a variant of

κῦφος, and passes muster as the homologue of קִבְּשָׁה. Is it not highly significant that the Latin *gibbus*, the Italian *gobbo*, and the French *gobin* resemble so closely the Hebrew קִבְּשָׁה?

The corroborative efficacy of semantics and phonetics when conjoined together is exemplified to advantage by comparing two Greek words which sound very much alike, yet completely differ in meaning, together with their respective homologues—one Arabic and the other Hebrew—which also sound strikingly alike while vastly differing in sense, namely: ὕπνος, ó, *sleep* שְׁנָה

Jer 51. 39; *slumber* שְׁנָה Prv 6. 10; and ὕπνον, τό, *lichen* أَشْنَة. In the circumstances, can there be a shadow of doubt that ὕπνος/שְׁנָה and ὕπνον/أشْنَة are absolutely genuine homologies?

Another pair of Greek nouns—κέρας and κράς—resemble one another phonetically, though semantically they are wide apart. Each of them has the same two Hebrew (and two similar Arabic) homologues which sound utterly unlike each other, namely קֶרֶן and רֶאֶשׁ.

κέρας, τό, *the horn of an animal* קֶרֶן Gn 22. 13 שׁוֹפָר Jos 6. 4; as a symbol of strength קֶרֶן Jer 48. 25; of elephants' *tusks* קֶרֶן Ez 27. 15; *bow* קֶרֶן IIS 22. 3, cf. IICh 14. 7; of musical instruments, *horn for blowing* קֶרֶן Jos 6. 5 שׁוֹפָר Hos 5. 8; *drinking horn* קֶרֶן IS 16. 1; *arm or branch of a river* רֶאֶשׁ Gn 2. 10; *corps or wing of an army* רֶאֶשׁ Jud 7. 16 Job 1. 17; *mountain-peak* רֶאֶשׁ Dt 34. 1 قَرْن رَأْس.

κράς, τό, gen. κρατός: Homer also has gen. and dat. κράτος, κράτι, pl. nom. κράτα . . . , but no nom. κράς is found. *head* קֶרֶן IS 2. 1 Ps 75. 5, 6 Job 16. 15 רֶאֶשׁ IS 17. 54 רֶאֶשׁ Jud 4. 21, 22 (cf. ראש); *top* רֶאֶשׁ Gn 28. 12 Esth 5. 2; *peak* רֶאֶשׁ Cant 4. 8 قَرْن رَأْس; *the head or far end* רֶאֶשׁ Gn 47. 31; *down from the head, from the top; from head to foot, entirely* רֶאֶשׁ Lev 13. 12 Jes 1. 6 رَأْس.

However, here—as elsewhere where homonyms are involved—the context plays a vital part: it, and not semantics, is the decisive factor.

Sound and sense combine to establish beyond a peradventure that native *Hebrew* words, undoubtedly *borrowed* by the ancient Greeks, are in reality veiled *Greek* words of pristine genuineness, which have returned home altered almost beyond recognition—e.g. ἀπαβών/ρύσιον. Indeed, the entire family of this word has been preserved, unimpaired and free from ambiguity. Besides,

for good measure, the Greek custom of ratifying a pledge by giving the (right) hand is specifically recorded (Prv 6. 1, 11. 15, 17. 18, 22. 26). All testing and confirming the validity of the homologies concerned, and its consequential thesis that Hebrew is Greek.

ἔρυμα, τό (ἐρύω B): a *breast work*, also of a river or trench used as a military defence, stronghold (W) ארומה Jud 9. 41 ארמץ Ps 122. 7.

ἐρυμνός, ἡ, όν (ἐρύω B): *fenced, fortified, strong* by art or nature; τὰ ἐρυμνά *strong positions* ארמנות Am 2. 2 Ps 48. 14, 122. 7 Thr 2. 7.

ἐρύω (B), only in Med. ἐρύομαι; thematic present ῥύομαι: *protect, guard* ערב Gn 43. 9; *redeem* ערב Jes 38. 14.

ῥυσιάζω, Doric ῥυσιάζω: *treat as a ῥύσιον, seize, distraint* ערב Prv 11. 15, 20. 16.

ῥύσιον, Doric ῥύσιον, τό (ἐρύω B): *surety, pledge; property held or seized as a pledge or compensation* ערבון Gn 38. 17 ערבה Prv 17. 18;

person seized and held to ransom תַּעֲרֹבוֹת IIR 14. 14.

ἀρραβών, ἀραβών, ό, generally, *pledge, earnest* ערבון Gn 38. 17.

ἀρραβωνίζεται, ἀρραβῶνι δίδοται, ערב Prv 17. 18. 22. 26 Neh 5. 3.

I believe תַּעֲרֹבוֹת to be the homologue of two words, τὰ ῥύσια, 'hostages'—like תַּחֲנוּתָא (Job 41. 21)—the initial ת standing for the article.

B. Meaning and morphology combine to explain why sense does not necessarily vary with form, thereby testing and confirming the validity of an homology, despite the alteration in the form of the homologue.

For instance, אֶתְנָה Hos 2. 14, אֶתְנָן Ez 16. 34 Mich 1. 7, נָדָה Ez 16. 33, נָדָן Ib. bear the same meaning, but differ in form one from the other. However, this test, when applied to each one of these nouns, accounts for the change in it and confirms its homology with ἔδνον (mostly pl., *bride price* or *wedding gifts*; generally, *gifts*). Thus, the ה in אֶתְנָה may have exchanged phonetically with the final ν; and since ἔδνον is neuter, it is capable of homologizing with a masculine or a feminine noun, or—as here—with both a masculine and a feminine noun. Alternatively, אֶתְנָה may be the homologue of ἔδνον in the plural, i.e. ἔδνα; and the context inclines towards this interpretation. On the other hand, the ה in נָדָה certainly replaces the final ν. As to the difference between אֶתְנָה and אֶתְנָן on one hand, and נָדָה and

ךָ on the other—the former two nouns are direct homologues, conforming to the Greek pattern; while the latter are indirect homologues, homologizing with ἔδον via the suffix-prefix construction.

Similarly, מַרְאָה Ex 3. 3, מַרְאָה Ez 1. 1, מַלְלוֹם Gn 20. 3: all three homologues of ὄραμα in their several meanings: the first noun is masculine, the second feminine, and the third heterogeneous. The last is a direct homologue, whereas the other two are indirect.

Also similar are רָאָה IS 16. 12, רָאִיתָ Ecc1 5. 10, רָאָה Gn 29. 17 Thr 4. 8, all—in their several meanings—homologues of ὁρασις: the second noun is regularly feminine, the others are irregularly masculine; the last is an indirect homologue, the other two are direct.

C. Semantics combines with etymology to substantiate recon-dite homologies. Two completely different examples will illustrate the efficacy of this combination.

We have seen that הִתְנַחֵם is the homologue of παραμυθέομαι in the Passive voice, meaning 'to be consoled, to be comforted'; and that this homology is vouched for by several kindred homologies based on common derivation. However, הִתְנַחֵם has two homonyms and, therefore, two other homologues: νοέω and οὐ νοέω, and μετανοέω.

νοέω, Acolian νόημι, with infinitive, *to be minded, intend*; οὐ νοέω, *think on or of, contrive, have in one's mind, purpose* הִתְנַחֵם IS 15. 29 הִתְנַחֵם Gn 27. 42;

μετανοέω, *change one's mind or purpose* הִתְנַחֵם Nu 23. 19; *repent* הִתְנַחֵם IS 15. 35 הִתְנַחֵם Dt 32. 36.

Two tests apply: first, the context which establishes the homology הִתְנַחֵם/νοέω/οὐ νοέω; secondly, semantics which corroborates and further tests this homology by the homology μετανοέω/הִתְנַחֵם. Indeed, both corroboration and testing are reciprocated and reciprocal.

The other example concerns סָקַבֹּת (Jer 38. 12) which is rendered in the Septuagint by ράκη (*rags, tatters*). This is not a meaning which—by a reasonable stretch of the imagination—might be suggested by the context, by a similar Arabic word, or by a connection between the verb סָקַבֹּת and 'rags'. However, Greek

homology not only confirms the said translation, but also shows that סחבֹוֹת derives from סחב, affording the semantic link which connects the two words. Thus:

σπάω, *draw* חָסַף Jes 30. 14 Hag 2. 16 שָׁאב Gn 24. 13; *pull away* סחב IIS 17. 13; *tear, rend*, esp. of ravenous animals סחב Jer 15. 3; שָׁאף Ez 36. 3 Ps 56. 2; *snatch, tear or drag away* חָסַף Jer 46. 15 סחב Ib 22. 19 סחף Prv 28. 3; *draw in, suck in, drink off, quaff* (W) סבא Dt 21. 20 Jes 56. 12 Prv 23. 20 שָׁאף Ps 119. 131; *draw breath* שָׁאף Jer 2. 24, 14. 6; *enjoy* שָׁאף Job 7. 2; *derive its origin* שָׁאף Eccl 1. 5. Cf. חָסַף/γυμνῶ. σπάσμα, ατος, -μός, *that which has been torn off, fragment, shred* סחבה Jer 38. 11 מַחֲשֵׁף Gn 30. 37; *spasm, convulsion; fit of epilepsy* שִׁבְץ IIS 1. 9.

It is not clear whether סחב in Jer 15. 3 means 'pull away' or 'tear, rend'; but the Septuagint has εἰς διασπασμόν, *tearing in pieces*. However, there is no doubt that סחב homologizes with σπάω, at least in respect of the senses of 'pulling' and 'dragging'. Besides, the notion of 'tearing' and 'rending' is transferred from σπάω to its derivative, σπάσμα, in the form of 'shred'. These two facts, coupled together, enable סחבֹוֹת to homologize with σπάσμα. Moreover, the semantic link of 'tearing' and 'rending' which exists between σπάω and σπάσμα acts as a test of the validity of this homology. At the same time this homology, in its turn, constitutes corroborative evidence that סחב in Jer 15. 3 actually means 'tear, rend'—especially as the context is by no means averse to that meaning (v. p. 371, s.v. σπαράσσω).

7. *The Septuagint.* This *magnum opus* of our forefathers is not a perfect translation of our holy writ. Among other shortcomings, it sometimes overcomes the difficulty of translating a certain word by circumlocution (Jes 14. 23), or evades it by transliteration (Jud 8. 7). At other times it bypasses an obscure word, omitting to translate it altogether (Jer 38. 11). Yet again, it fails to use the apt word, as when שָׂרֵף in Gn 2. 10 is rendered by ἄρχη (used only by the LXX to mean 'branch of a river'), instead of by its homologue, κέρας ('arm' or 'branch' of a river). Similarly, שָׂרֵף in Job 1. 17 is rendered by κεφαλὴ (a 'band' of men, 'right-hand half' of a phalanx), instead of by its homologue, κέρας ('corps of 8192 men' or 'wing' of an army). Cf. p. 348. Occasionally there

ever suspected it to be the homologue of μέγας (*high*). It was not long before I realized that מורא also was a homologue of μέγας, homologizing with it in respect of its meaning 'great, mighty', as epithet of a god. This discovery—together with the fact that מורא and גבעה are in the construct, in Dt 11. 30 and Jud 7. 1 respectively—convinced me that מורה homologizes with μέγας like מורא, rather than in respect of its meaning 'high', as rendered by the Septuagint. Thus the Septuagint's translation of מורה had led me to the discovery which enabled me to correct the Septuagint in that very translation.

B. Strange to say, the following example bears a striking resemblance to the last one, in respect of מורא and מורה, each being supposed to bear a different meaning of their common homologue, μέγας. Here the Hebrew word concerned (חפץ) is supposed to have the same meaning as a very similar Arabic word (خفف); whereas both are homologues of a Greek word (κουφίζω), in respect of different meanings.

The Septuagint rendered the passage חפץ וגבו כמו ארז in Job 40. 17 (12): Ἐστησεν οὐρὰν ὡς κυπάρισσον [ἄρκευθος]—'He raised his tail like a cypress [*cedar*].' Ibn Ezra, presumably independently, maintains that חפץ means עמיד—'will make to stand'. In fact, ἵστημι means 'make to stand, set up, raise'. The interpretation seemed reasonable to me, for the erectile tail of animals generally stiffens and distends upwards when they are angry or otherwise excited. Yet all the commentators, lexicographers, and translators have ignored the Septuagint and embarked on a wild goose chase. I, however, banked on it, cast about for a suitable homologue, and soon came upon κουφίζω, a verb of diverse meanings and various homologues:

κουφίζω, *lighten, make light* חקל Ex 18. 22 חָנַף; *lift, raise* חפץ Job 40. 17; ἄλμα κουφίζειν *make a light leap* קפץ Cant 2. 8 قَفَزَ; *lighten ships of their cargo* חקל Jon 1. 5; *relieve* חקל IR 12. 4 حَفَّفَ; *cancel* נָסַח; *cheapen* חקל Gn 16. 4, 5; *to be light* חקל Ib 19. 44 حَفَّفَ; *abate* חקל Gn 8. 8 خَفَّفَ; *assuage* חקל Jer 4. 13 Job 7. 6. (V. p. 248.)

Therefore, the homology חפץ/κουφίζω is tested and validated by the Septuagint.

8. *The Supreme Test.* Naturally, the object of sound homology is to interpret a given text accurately, so as to convey to the reader its true and full meaning. Therefore, the ultimate test of sound homology is this: Does it render the text in hand—be it a passage or an episode—intelligible and clear, without straining the significance of the word or words concerned? This is essential, whether the word in question is an *hapax legomenon* or occurs elsewhere also; because any given word or text cannot be treated in isolation from the rest of the Bible, but must be considered in relation to other words or texts and should harmonize with them. Particularly since most words convey more than one meaning or shade of meaning.

This test is universal, and no homology escapes the rigour of its application. Accordingly, it is applied in the next chapter but one to several homologies, by comparing them with biblical translations and other interpretations.

XVII. COMPLETE HOMOLOGIES

LX. An examination of complete homologies shows the number and variety of Hebrew words which homologize with the average Greek homologue, and have to be considered individually with an eye to corroboration.

- ἀγαλμα, τό: (ἀγάλλω) *glory, delight, honour* הָלַל ICh 16. 36 מְהִלָּל;
 Prv 27. 21 جَلال; ornament הָלַי Prv 25. 12 חֶלֶה Hos 2. 15 زخرف حليه;
pleasing gift, esp. for the gods הָלַל Lev 19. 24 הָלַל Jud 12. 13
 (אֵל) הָלַל Gn 5. 12 צִלְבוֹן IIS 23. 28 צִלְמֶנֶע Jud 8. 5; generally,
 = ἀνάθημα (*votive offering set up in a temple*) הָלַל Jud 9. 27; *statue*
in honour of a god (pl.) צִלְמֶי IIR 11. 18 צִלְמֶי Dan 2. 31 צִלְמֶי
 Jud 9. 48 צִלְמֶי Nu 33. 41 צִלְמֶי Cant 7. 2 צִלְמֶי
 IS 6. 5 Ez 16. 17; *portrait, picture; generally, image* צִלְמֶי Ps 139. 16
 צִלְמֶי Gn 1. 26 Ez 23. 14 (cf. γλύμμα; v. αἰνίζομαι, p. 110); v. p. 375
 ἀγγεῖον, -ήιον, τό: *vessel* אֵבֶן Job 41. 12; of metal, jar or case for water
 אֵבֶן Job 32. 19 אֵבֶן Ps 26. 6, 73. 13 אֵבֶן Ex 25. 29 Nu 4. 7 (v. p. 159)
 אֵבֶן; *vessel for holding money in a treasury* אֵבֶן Ex 16. 33
 ἀγορά, ἡ: (ἀγείρω) *assembly* עֲצָרָה Joel 1. 14 עֲצָרָה Jer 9. 1 חֲנֹה, esp.
of the people, opp. the Council of Chiefs אֲדוֹרִים ICh 11. 9 עֲצָרָה
 Jos 19. 19 עֲצָרָה Ib 15. 9 עֲצָרָה Ps 68. 31 עֲצָרָה Ez 47. 10 עֲצָרָה
 Joel 1. 14 עֲצָרָה Esr 2. 25 עֲצָרָה ICh 11. 10 עֲצָרָה Prv 24. 7, 31. 23
 Jos 12. 17 עֲצָרָה; *place of assembly* חֲנֹה Ib 19. 6 חֲנֹה; *place of assembly*
 עֲצָרָה Jud 6. 11 עֲצָרָה Jos 15. 54 עֲצָרָה Gn 14. 2; *market place*
 עֲצָרָה; *business of the ἀγορά* שָׁנַל Jer 31. 40 (39) Zeph 1. 10 Job 5. 4; *business of the ἀγορά*
 generally, *provisions, supplies* עֲצָרָה Ez 27. 15 עֲצָרָה Gn 47. 14 זֶחָאָר;
 as a mark of time ἀ. πληθούσης the forenoon when the market place
 was full, ἀγορῆς διάλυσιν the time just after midday
 when they went home from the market עֲצָרָה; Ex 12. 6 עֲצָרָה
 Ps 55. 18 Job 5. 14 עֲצָרָה; v. p. 377
 ἀγορος, ό: = ἀγορά; used only by Euripides in lyrical poetry; generally
 in pl. עֲצָרָה Jos 15. 9 עֲצָרָה Ps 68. 31 עֲצָרָה Esr 2. 25 עֲצָרָה Prv
 31. 23 עֲצָרָה Am 5. 21
 ἄιδιος p. 318
 αἰδῖος p. 318

Ἀἰδωνεύς p. 318

αἷμα, τος, τό; *blood* דם Gn 4. 10 דם Jes 63. 2 דם Jer 51. 35 דם Dt 32. 33 Ps 58. 5 [cf. χυμός]; in pl., *streams of blood* דמים Hos 4. 2; of anything like blood, αἷ. σταφυλῆς דם Dt 32. 14 דם Gn 49. 11; *bloodshed, murder* דם Ez 22. 13 דם Ib 24. 6 דם Jes 16. 4 דם Gn 6. 11; a kinsman's *murder* דם Nu 35. 19 Jud 9. 24 IIS 3. 27 דם Jud 9. 24; *murder* (pl.) דם Lev 17. 4 Dt 19. 10 IS 25. 26 Nah 3. 1; concrete, of a person דם Gn 1. 26, 27; cf. ἀνὴρ; v. p. 379

αἵμακτός, ἡ, ὄν: *mingled with blood, of blood* דם Jes 63. 1

αἵμαλέος, α, ον: *blood-red* דם Gn 25. 30 Nu 19. 2 IIR 3. 22 Zach 1. 8, 6. 2 Cant 5. 10 דם Zach 6. 3 דם Gn 25. 25 IS 16. 12 דם Lev 13. 19, 42 דם Ps 75. 9 [cf. ξανθός]

αἱμασιά, ἡ: *wall of dry stones* חומה Ex 14. 22 Ez 40. 5, 42. 20 Am 7. 7; of the walls of a city or fortress חומה Lev 25. 29 Jos 2. 15 IS 25. 16 Jer 15. 20 [cf. χῶμα]

αἱμάσσω, -ττω: *make bloody, stain with blood* דם Ps 68. 24; Pass., *become bloody* דם Jes 63. 1; intr. *to be bloody, blood-red* דם Thr 4. 7 דם Job 15. 33 דם Job 16. 16 דם Prv 23. 31

αἱματάω: *to be bloodthirsty* דם Ps 71. 4

αἱμάτη, ἡ: = λεκάνη (pot) דם Esr 6. 2

αἱματοίς, contr. αἱματοῦς: = αἱματηρός (*bloodstained*); *blood-red, or of blood* דם Zach 6. 3 דם Jes 63. 1

αἰρέω: From ἄλ-; future ἐλῶ . . . the etymology is doubtful, and ἀγρέω . . . probably has a different root. Active, *take with the hand, grasp, seize* לקח Lev 4. 30 Jos 9. 11 IR 14. 26 Jes 6. 6 Jer 36. 14; *take away* גרע Nu 36. 3 Dt 4. 2 Ez 16. 27 לקח Gn 5. 24 Job 1. 21; *overpower, kill* גרע Ez 5. 11; generally, *win, gain* טל; generally, *get, obtain* ארה Cant 5. 1 טל; *convict; get a verdict of conviction; get a conviction* עור Ps 7. 7; *prove* גרע Job 15. 4; *grasp with the mind, understand* לקח Ez 3. 10 Prv 4. 10; Med. *take for oneself* לקח Gn 31. 32 Ex 6. 25 IS 2. 16 IIS 2. 21 ICh 21. 23; *take one's spear* לקח IS 26. 11; *take to oneself, choose* בחר Dt 7. 6 ברה IS 17. 8 ברר Ez 20. 38 ICh 7. 40 חלק Dt 4. 19 לקח Ez 33. 2; Pass., *to be chosen* נחרך Lev 19. 20; *prefer* בחר Dt 10. 15 IS 20. 30 IIS 6. 21 Jer 8. 3 Prv 21. 3; *choose by vote, elect* בחר IS 8. 18 לקח Jos 3. 12; cf. ἀλίσκομα:

αἰών p. 320

ἄκουρος, ον: (κοῦρος) *childless* עקר Dt 7. 14 עקה Gn 11. 30; cf. στερρός (B), χέρρος, χέρσος: *barren* ערירי Ib 15. 2; v. p. 380

ἀκρωτηριάζω + p. 667

ἀλίσκομαι, defective Passive, Act. supplied by αἰρέω: *to be taken, conquered, fall into an enemy's hand*, of persons and places, נִלְקָה IS 4. 11; *to be seized and taken* נִלְקָה IIR 2. 9; *to be convicted and condemned* נִלְקָה Prv 24. 11 נִלְקָה Ez 33. 6

ἀλμυρίζομαι: *to be made salt* מִלַּח Lev 2. 13 מִלַּח Ex 30. 35

ἀλχηρῆς (ὑπνος)· ἀηδής (unpleasant), οὐκ ἔχων χαράς (*not having joy*). [Only Hebrew can properly explain this strange word, fully and conclusively, thus: ἀλ- is the homologue of אַל (Gn 15. 1), which occurs instead of a *privativum* in אַל-קָהָה (Prv 12. 28), the homologue of ἀθάνατος. In fact, אַל is the homologue of οὐ, and both אַל and its variant אֵל occur in one verse, Prv 31. 4]

ἀμαξανίδες· μηλέαι (*apple-tree*, μ. Ἀρμενική *apricot*, μ. γλυκεῖα *jenneting*, Περσική μ. *citron*, Μηδική μ. *peach*, μ. Κυδωνία *quince*). Which of these are ἀμαξανίδες? Arabic unerringly points to *apricot*, ἀμαξανίδες being the homologue of رَشِيش or شَشِش

ἀμάναν· ἀμαξαν. In my considered opinion, there can be no doubt but that this word is a dialectal variant of ἀπήνη, ἥ: *four-wheeled wagon*, drawn by mules, much the same as ἀμαξα: אֲנִיָּה Dt 28. 68 עֲגִלָּה Am 2. 13; later, any *car* or *chariot*, *war-chariot* אֲנִיָּה Dan 11. 40 עֲגִלָּה Ps 68. 18; metaph. *raft* אֲנִיָּה IR 9. 26 אֲנִיָּה Ib 9. 27 Jon 1. 3 עֲגִלָּה Ib 1. 5. Cf. ἀγάννα· ἀμαξα ἱερὰ (*wagon*) עֲגִלָּה IS 6. 7-14: (1) עֲגִלָּה qualifies for homology with both ἀγάννα and ἀπήνη, that is, if ἀγάννα is not—like καπάνη, *chariot*—a dialectal variant of ἀπήνη. (2) Just as עֲגִלָּה is the homologue of κύκλα, calling the whole by the part; so is אֲנִיָּה the homologue of ἀπήνη, calling the part by the whole

ἀμαρτία, ἥ: *a failure, fault* חַטָּאת Nu 17. 25 עֲמַל Ib 23. 21; *error* חֲטָא Lev 5. 15; *guilt, sin* אָמַר Job 20. 29 חָבַל Mich 2. 10 מַעַל Lev 5. 21 עֲבָרָה Jos 22. 22 חֲדָוֶה IS 20. 30 חַטָּאת Dt 31. 27 Jes 30. 9 עֲבָרָה Prv 11. 23 עֲמַל Jes 10. 1 Ps 7. 17 Job 11. 16; v. p. 380

ἀμύλλας, ὁ = ἀμιλλα, ἥ: *contest for superiority* עֲמַל Eccl 2. 21; *conflict* עֲמַל Ib 4. 6; *contest* עֲמַל Jer 20. 18; *struggle* עֲמַל Eccl 6. 7

ἀμφί p. 168

ἀνά p. 168

ἀνήρ+ pp. 285-9

ἀντος· εὖρος: Eûros, the East Wind קְדִים Gn 41. 6 Jon 4. 8

ἀντρον, τό: poet. word, *cave* חֹרַה IS 14. 11 מְעָרָה Gn 23. 9, 11 مَعَارِ غَار;

of a lion, חֹרַה Nah 2. 13 מְעָרָה Ib 2. 12 מְעָרָה Ib 2. 13 غَرِين; of a serpent, חֹרַה Jes 11. 8 מְעָרָה Ib. 9. 10; *inner chamber*,

closet מְעָרָה Ps 26. 8, 68. 6 IICh 36. 15 مَقْصُور مَقْصَارُهُ حَجَر

ἀπαπαῖ: = ἀπαπαῖ (an exclamation of grief or pain) אָבוי Prv

23. 29 יָאִיֶּה אָבִי; = ἀπαπαπαῖ

ἀπας, ἀπαν: (ἀ- = sm-, cf. εἶς) strengthd. for πας, *quite all, the whole*

הַכֹּל Ex 29. 24 IS 30. 19; ἀπασι, ἐν ἀπασι *in all things* בְּכֹל Gn 24. 1;

everyone הַכֹּל IIR 24. 16 IICH 28. 6; *everything* הַכֹּל Jos 21. 45 IICH

36. 18

ἀπάτη, ἡ: *trick, fraud, deceit, guile* הַהֲלָ Job 17. 2 פְּתִי Prv 1. 22

خِدَاع خِدْعُهُ غِيْشٌ غَدْرٌ

ἀπατήλιος, ον: poet. Adj., *guileful, wily, deceptive* خِدَاعِي خَاتِل خَاتِلٌ

; = ἀπατηλός, -ήμων

ἀπάτημα, τό: *deceit, stratagem, beguilement* הַהֲלָה Jes 30. 10 سَخَاتِلَه

הַהֲלָה Jer 10. 15

ἀπάτητος, ον: *untrodden; not trodden down*; hence, metaph., *unusual* شَاد

ἀπάτωρ, ό, ἡ: (πατήρ) *without father, disowned by the father; of unknown*

father, like σκότιος (*bastard*) בְּמִזְרַח Dt 23. 3; = ἀπάτωρος

ἀπεζος, ον: (πέζα) *footless* פְּסָה IIS 9. 13 Jes 35. 6 Job 29. 15; cf. ἀπους

ἀπειλή, ἡ: mostly in pl., *boastful promises, boasts*; commonly in pl.,

threats; of threatening conditions פְּלָא Jes 29. 14 [cf. ἀπειλέω B

פְּלָאוֹת Dan 12. 6 פְּלָאִים Thr 1. 9 [cf. πολλά *very much, too*

much]; = ἀπειλήμα

ἀπλός, η, ον: contr. ἀπλοῦς, ἡ, οὖν, late form ἀπλός, opp. διπλός

twofold, and so, *single* כַּפֵּל Job 41. 5, כַּפְּלִים Jes 40. 2; *simple*,

plain, straightforward سَهْلٌ; *open, frank* مُخْلِصٌ; *simple-minded*; in bad

sense, *simple, silly* غَبِيٌّ أَبْنَهٌ; of precious metals, *unalloyed, pure* פְּסָה

Job 19. 24, 28. 6; cf. ἀπυρος

ἀπλότης, ἡ: *singleness; simplicity*; of persons, *frankness, sincerity* إِخْلَاصٌ

ἀπλόω: *unfold, spread out*; Pass., *to be simplified* سَهِّلَ

ἀπό pp. 168-9

ἀπους, ό, ἡ: gen. -οδος; *without foot or feet; without the use of one's feet*,

lame פְּסָה Dt 15. 21 IIS 9. 13; v.s. ἀπεζος

ἀπτω: *fasten or bind to* דָּבַק IR 11. 2 Ps 102. 6 Thr 4. 4 סָמַךְ Gn 27. 37

סָמַךְ IS 2. 36 צָפַד Thr 4. 8 קָשַׁר Gn 44. 30 Dt 6. 8 Jer 51. 63 Prv 3. 3 [cf.

δέω, ἐκ-]; *fasten* כָּשַׁת Dan 3. 21 תָּמַךְ Prv 5. 22 אֶוָּתַק תֵּבֶת כֶּנֶף

join דָּבַק Gn 2. 24 Jos 23. 12 IIS 23. 10 Job 19. 20, 41. 15 Ruth 2. 8

כָּשַׁת Gn 14. 3 Ez 1. 9 קָשַׁר Neh 3. 38 وَصَلَ; *fasten oneself to* כָּשַׁת

Jes 14. 1 סָמַךְ Ps 88. 8; *grasp; take hold of (W)* כָּבַשׁ Jos 18. 1 Jer

34. 11, 16 תָּמַךְ Gn 48. 17 Ex 17. 12 חָפַשׁ Gn 39. 12 Dt 21. 19, 22.

- 28 IS 15. 8 IR 18. 40 Jer 26. 8, 34. 3, 40. 10 נחפש Nu 5. 13 Ez 21. 29
 29 קנט قبض; metaph. take hold of, cleave to דבק Dt 13. 18 IIS 20.
 2 Job 31. 7 Ruth 1. 14, 2. 23 חמך Jes 33. 15 Prv 4. 4, 11. 16;
 abs., begin, set to work; engage in, undertake, prosecute vigorously;
 attempt (W) חתר Jon 1. 13; attack, impugn הפש Dt 22. 28 Prv 30. 9
 נאץ; handle חמך Ib 31. 19 הפש Gn 4. 21 Jer 46. 9, 50. 16 Ez 27. 29,
 38. 4 Am 2. 15; touch on, treat superficially הפש Hab 2. 19; fasten
 upon, attack סמך Ez 24. 2; lay hands on סמך Ex 29. 10 Dt 34. 9;
 have intercourse with a woman דבק Gn 2. 24 חמם Ib 30. 38 כבש Esth
 7. 8 Neh 5. 5 [خبط دفس] كبس طفش طفس جاع; come up to, reach, overtake
 דבק Gn 19. 19 חמך Prv 5. 5; make use of, avail oneself of כבש Gn 1. 28
 חמך Prv 3. 18; Act., kindle, set fire (i.e. by contact with fire) חמה Jes
 30. 14; kindle חמה Prv 25. 22 יצה Jes 9. 17 Jer 51. 58 סבך Nah 1. 10
 סבך Thr 2. 4, 4. 11; Pass., to be set on fire יצה Jer 4. 7 יצה Ib 2. 15
 Neh 1. 3; cook טבח Gn 43. 16 Dt 28. 31 IS 8. 13 Prv 9. 2 طبخ [cf.
 ὁπάζω, ὁπάζω; πηγεύω]
- ἀπὸ δαπνίου, τό: brooch חֶבֶרֶת Ex 26. 4, 10 Ib 26. 4, 5
 ἀπυρος, ον: without fire אפר Nu 19. 9 Thr 3. 16 עפר Gn 18. 27 Job
 30. 19; ἀ. χρυσίου unsmelted, opp. ἀπεφθον (בזבז), אפיר Job 22. 24
 ICh 29. 4 כתם אופיר Jes 13. 12 Ps 45. 10 Job 28. 16 קטיר IR 10. 21
 עפרה Jer 6. 29 Job 19. 24 Zach 5. 7, 8 אֲבִיר [pure gold] (but ἀ. χρυσ-
 σός, of nuggets, or gold dust) עפרה Job 28. 6; θείον ἀ. native sulphur
 עפרה Gn 19. 24 כִּבְרִית [cf. سَجَل] ἀπάξω p. 242; ἀπέμειν p. 685
 ἀρχαῖος, α, ον: (ἀρχή I) ancient, former ראשון Dt 10. 4 Eccl. 1. 11;
 simple, silly ראש IIS 3. 8; as Subst., τὸ ἀρχαῖον, of money, principal
 ראש Lev 5. 24 Nu 5. 7 [cf. ἀρχή]; capital رأس p. 383
 ἀρχαιοσύνη, ἡ: ancient history, antiquity, ancient times ראשית Jes 46. 9
 ἀρχή, ἡ: beginning, origin ראש Jud 7. 19 ראשה Ez 36. 11 Gn 1. 1;
 foundation ראש Ps 118. 22 ראשה Zach 4. 7 [cf. ῥίζα] Prv 1. 7;
 with Preps. in adverbial usages, ἐξ ἀρχῆς from the beginning, from the
 first; בראש Jes 40. 21, 41. 4; ἀπ' ἀ. the principal sum בראש Lev 5. 24
 Nu 5. 7; end, corner of a bandage, rope, sheet, etc. ראש Gn 47. 31
 Esth 5. 2; branch of a river ראש Gn 2. 10 [cf. κέρας]; sum, total ראש
 Ex 30. 12 ראש Dan 7. 1; authority רשיון Esr 3. 7; command, i.e.
 body of troops ראש IS 11. 11 Job 1. 17; v. p. 383
 ἀρχιδιάκονος, ὁ: chief deacon כֹּהֵן הָרֹאשׁ IIR 25. 18; cf. ἀρχός
 ἀρχός, ὁ: leader, chief ראש Nu 1. 4 Dt 1. 15 IIR 25. 18 Neh 11. 16
 ICh 27. 5 ראשון ICh 22. 1; ruler; = ἀρχων (ruler, commander; chief,

king; as official title, *chief magistrate*, esp. at Athens) ראש Jud 11. 9
Jes 7. 8 ICh 5. 7, 12 רִדָּה IR 5. 4 [cf. ὁ κρατῶν, -ωρ]; v. p. 384
ἀφανίζω p. 317

βαίνω: go; go away, depart בא Jon 1. 3; come בא Gn 19. 5; arrive בא Gn 19.

23 Ruth 1. 2; to have sexual intercourse בא Gn 38. 2 בעל Dt 24. 1
βάρβαρος, ον: barbarous, i.e. non-Greek, foreign; barbarian; after the

Persian war, brutal, rude בער Ps 73. 22 תִּרְבִּי

βῆμα: πρόβατα (cattle, flocks, and herds) בְּהֵמָה Gn 1. 24 קָמָה Jer 26. 18

βῆμα, Aeol and Dor βᾶμα, τό, (βαίνω): = βάθρον (pl., foundations .

בָּמָה Job 9. 8; raised place or tribune to speak from in public assembly.

etc. מִנְבֵּר; = θυμέλη (prop. place of burning, hearth, but usu. of sacrificial

hearths or altars) בָּמָה IR 3. 4 IIR 23. 15; v. p. 385 βοῦς p. 662

βόσκημα, τό: that which is fed or fattened: in pl. fattened beasts, cattle; of a

single beast בְּהֵמָה Dt 11. 15 Mich 5. 7 Ps 8. 8; food מַסֶּקֶת Gn 15. 2

γεμίζω: fill full of, load עָמַס Neh 13. 15 עָמַס Ib 4. 11 העמים IR 12. 11

عَمَّرَ; freight or charge with, prop. of a ship شَحَن; stuff, gorge

حَمْل; v. pp. 243, 385

γόμος, ὁ: ship's freight, cargo شَحْن; شَحْن; burden; beast's load حَمْل [cf.

γομάριον: Dim. of γόμος; γέμισμα, gloss on γέμος: load מַעֲמֵס

Zach 12. 3]; v. p. 386

δατίζω p. 341

δαμάζω: overpower; of maidens, make subject to a husband; subdue.

conquer דָּמָה Hos 4. 5; Pass., to be subjected to another דָּמָה Ib 4. 6

force, seduce דָּמָה Gn 34. 13 Nu 5. 13 Ez 18. 6, 22. 11, 23. 13;

= δαμνάω, δάμνημι δαρείζω p. 678

δειρή, δερπά, ἡ: neck צַוָּאר Jer 28. 10; throat צַוָּאר Ps 75. 6; collar צַוָּאר

Cant 4. 9

δέλτος (B), ἡ: writing tablet דָּלָה Jer 36. 23

δέμας, τό: (δέμω) bodily frame, usu. of man, rarely of other animals;

prop. the living body עָצָם Thr 4. 7; but also of a corpse דָּמָן IIR 9. 37

Ps 83. 11 עָצָם Gn 50. 25 Ex 13. 19 Am 6. 10; the island of Delos

דָּמָה Ez 27. 32; οἰνάνθη δ., i.e. the vine shoot דָּם Ez 19. 10;

λάματρος ἀκτῆς δ., i.e. bread לֶחֶם Gn 28. 20 [cf. οἶκος בית לחם

Δημήτερος]; as Adv., in form or fashion like דְּמוּת Gn 1. 26 Ez 1. 5, 26;

v. p. 386

διά pp. 169, 649; διάκενος: thin, lank מְחָלָל Jes 53. 5

δίδωμι: give freely נתן IIS 24. 23 Esr 1. 2 ICh 29. 8 התנדב ICh

29. 17; to be ready to give, offer התנדב Esr 2. 68 Neh 11. 2 נתן

Gn 15. 2; of the gods, *grant, assign*, κῦδος, νίκη הבה (יהב) Ps 60. 13 נתן Ib 144. 10; *grant permission* נתן Ex 3. 19 Nu 21. 23; *offer to the gods* הבה Dt 32. 3 Ps 29. 1-2 נדר Gn 28. 20 IS 1. 11 התנדב Esr 3. 5 ICh 29. 9; *give* הבה Gn 30. 1, 47. 15 נתן שִׁבַּר Gn 4. 12, 15. 2 עטה Ps 84. 7 [cf. Gn 28. 4 Ex 32. 29 Dt 11. 26, 29, 12. 15 Jos 15. 19] נתן أعطى أعطى IR 17. 14; *give to eat or drink* נתן Gn 25. 34 IIR 4. 44; *tender an oath* נתן ICh 29. 24; ἐμβολὰς δίδοναι, *ram, of ships* נתן Ez 26. 9; *hand over, deliver up* הבה Gn 29. 21, 47. 16 נתן Nu 21. 29 Jud 11. 30 הִנָּתַן Jer 32. 4; of parents, *give their daughter to wife* נתן Gn 16. 3, 34. 16, 41. 45 Dt 22. 16 IS 25. 44 IIR 14. 9 נתנה Gn 38. 14 IS 18. 19; *appoint, establish* הבה Jos 18. 4 IIS 11. 15 נתן Jos 9. 27 Neh 13. 26 ICh 12. 18 (19); in vows and prayers, c. acc. pers. et inf., *grant, allow, bring about that*, esp. in prayers נתן Jer 18. 21 Hos 9. 14; seemingly intr., *give oneself up, devote oneself* התנדב Jud 5. 2, 9 IIR 17. 16; v. p. 386

δικάζω: *judge, sit in judgment* דין Jes 3. 13 חקק Ib 33. 22 שפט Gn 18. 25; *give judgment on, decide, determine* דין Jer 21. 12 מר Job 22. 28 חקק Jes 10. 1 חקק Prv 8. 15 שפט IR 3. 28; *decree punishment* מר Esth 2. 1 שפט Ez 7. 3; *ordain* שפט Gn 19. 9 מר Esth 2. 1; *condemn* דין Gn 15. 14 מר Thr 3. 54 שפט IS 3. 13; *plead, plead one's cause, go to law, defend one's right* דין Job 35. 14 Eccl 6. 10 שפט Prv 29. 9; *decide between persons* שפט Gn 16. 5 Ex 18. 16; *judge person's cause* דין Jer 22. 16 שפט Ps 7. 9, 10. 18 (v. p. 676)

εἶδος, τό: (δίδωμι) *gift, present* נָתַן Gn 34. 12 מַתָּה Ib 25. 5 Eccl 3. 13 שִׁבַּר; *gift of honour* מַתָּה IR 13. 7; *votive gift or offering to a god* מַתָּה Nu 18. 11 מתנה Ex 28. 38 Nu 18. 6 מתה Ez 46. 5 נָדְבָה Ex 35. 29 נָדַר Gn 28. 20 Lev 7. 16 Nu 15. 3; *presents as retaining fees or bribes* מַתָּה Prv 21. 14 מַתָּה Ib 15. 27; in pl., *good qualities, talents* מַתָּה Eccl 5. 18; *hand's breadth, palm, as a measure of length* מַתָּה Ex 28. 16 IS 17. 4 שִׁבַּר; v. p. 389

εις pp. 169, 650

εις, μία, εν, (μῆ only in later Ion. Prose)—Ep. εἰς, Dor. ἦς. (Orig. εἰς, assim. εν(δ) . . .) as a Numeral, *one* אֶחָד Ez 18. 10 אֶחָד Zach 14. 9 אֶחָד Gn 22. 13 Jes 66. 17 אֶחָד Ez 33. 30 אֶחָד Gn 17. 17 אֶחָד (ת) Ex 26. 7 אֶחָד Prv 17. 10 אֶחָד Jes 40. 26 Ez 1. 23; in oppos., made emphatic by the Art., ὁ εἰς, ἡ μία האחד Gn 19. 9, 42. 27, 32, 33 האחת Ib 32. 9; *united* אחד Ex 26. 6, 11; ἀπὸ μιᾶς *with one accord* אחד Jos 9. 2; ὅτε εν *at once* בְּאַחַת Prv 28. 18 אֶפְתָּה Esr 4.

13 פתח Nu 12. 4 פתח Ib 35. 22 [cf. αἰφνηδόν, παρὰ or παρ ποδός];
first אחד Gn 1. 5, 8. 5; *one*, i.e. *the same* אחד Ib 40. 5 Eccl 2. 14;
one opposite another ἐν μὲν . . . ἐν δὲ אחד . . . אחד Ex 25. 19; οὐ μίαν
 οὐ δὲ δύο *not once nor twice* שתיים ולא אחת IIR 6. 10; v. p. 389
 εἶσκω: poet. Verb only pres. and impf. (exc. fut. εἶξω); *deem like, liken*

שׁוה Jes 40. 25 שׁוה IIS 22. 34 השׁוה Jes 46. 5 Thr 2. 13 شابه أشبه;
 I *do not deem thee like*, i.e. *take thee for a wise man* השׁוה Gn 38. 15
 Job 13. 24, 41. 24; *deem, suppose* השׁוה IIS 19. 20 Jes 53. 4 حسب
 εἶσω p. 169

εἶτα, εἶπεν: Adv., used to denote the Sequence of one act or state
 upon another: of Sequence in time, without any notion of Cause,
then, next אַדְּנָן Dan 2. 15, 17, 19, 25; *soon, presently* Ib 5. 6, 8 אִלָּא!

ἐκ p. 170

ἐκαστος, η, ον: *each*, opp. the whole body אֶחָד Gn 2. 24 Ex 1. 1, 28. 21
 Jud 16. 5; *strengthened* by the addition of other Prons., אִשָּׁה אֶחָד
 Lev 20. 2 (v. אִשָּׁה, p. 286)

ἐκκενόω: *empty out* הִלֵּל Jes 14. 10 (cf. γεννάω) הִלֵּל Ez 23. 9
 Ib 32. 26 (cf. ἐκκενωτέον: *one must empty*, of venesection; *clear out*
 הִלֵּל IICh 29. 19 הִלֵּל Gn 24. 31 Lev 14. 36 Jes 40. 3; *to be exhausted*
 הִלֵּל Jes 53. 5; v. κατα-

ἐν p. 170

ἐνδίκος, ἐν-, ον: (δική) *according to right, just, legitimate* צָדִיק Lev 19. 36
 Dt 16. 18 Jes 32. 1 *truth* צָדִיק Dan 3. 14 צָדִיק Jes 41. 26 צָדִיק Ib 45.
 19 Ps 52. 5 Prov 16. 13 حَقٌّ صَدَقٌ; ε. πόλις a city in which justice is
 done, Plato, *Hippias Major* 292b צָדִיק הַצָּדִיק Jes 1. 26; of persons,
upright, just צָדִיק Gn 6. 9, 18. 23 צָדִיק IIS 8. 17 حَقٌّ صادق; Adv.
 -κως *right, with justice, fairly* צָדִיק Dt 1. 16 צָדִיק Lev 19. 15; v. p. 389

ἐξορύσσω, Att -ττω: *dig out the earth from a trench* יָקַר Jes 51. 1
 יָקַר Jes 5. 2 عَزَقٌ; *dig out of the ground, dig up, uproot* W יָקַר
 Eccl 3. 2 יָקַר Ps 52. 7; *gouge out* יָקַר Nu 16. 14 Job 30. 17 [cf.
 ἐκρίζω, ἐκκόπτω]

ἐξωθεν p. 170

ἐπαινέω+ p. 110

ἐπί p. 170

ἐρείπω: Pass., *to be thrown down, fall in ruins* חָרַב Jer 26. 9 חָרַב Ez
 26. 19

ἐρύω+ p. 349

εὐθύς p. 641

ἐχθέω+ p. 660

ζήλη, ἡ: *female rival* צרה IS 1. 6

ζιζάνιον, τό: a weed that grows in wheat, prob. *darnel* דוואים Gn 30.

14 זלזלים Jes 18. 5 זים IICh 16. 14

ἡγεμών p. 637

ἡλιος p. 309

θεάομαι, Dor θαέομαι: *gaze, behold* שור Job 17. 15 שעה Gn 4. 4

Jes 41. 23 نظر; mostly with a sense of wonder השתאה Gn 24. 21

השתעה Jes 41. 10; *reconnoitre* תור Nu 13. 2; *contemplate* שור Job 35. 5

נظر Jes 32. 3 שעה IIIS 22. 42; *see clearly* שור Nu 24. 17 Job 7. 8

θεός, ó, Bocot θιός, Lacon σιός, σιόρ, Dor also θεύς, voc. (only late)

θεός also θεέ . . . but classical in compd. names, Ἀμφίθεε פִּיכֵל Gn

21. 22; *God, the Deity*, in general sense, both sg. and pl. אל Dt 32.

18 כל (פי) Gn 21. 22 צור IS 2. 2; *one set in authority* אֵיל IIR 24. 15

אֵיל Ex 15. 15 (v. p. 390)

θεραπεύω + p. 344 (v. p. 391)

θεωρέω: Pass., *to be sent to consult an oracle* תור IR 10. 15; *look at, be-*

hold שור Nu 23. 9 Job 35. 5 Cant 4. 8 نظر; *inspect* שור Neh 2. 13

נظر; = ἐπιθεωρέω (*examine over again or carefully, inspect* שור Neh 2.

13; of the mind, *contemplate, consider* שור Job 17. 15; *observe* תור

Nu 13. 16. (Derived from θεωρός and θαέομαι; cf. ὁράω; v. p. 391)

θρύμμα, τό: (θρύπτω) *that which is broken off, bit* קרפה Ex 22. 30

θρύπτω, later form θρύβω: *break in pieces, break small* סרף Gn 8. 11

37. 33 Dt 33. 20 Hos 6. 1

θύρα + pp. 297-8

θύρα, Ion θύρη, ἡ: *door* דלת Gn 19. 9; freq. in pl. of *double or folding*

doors דלת Ez 41. 23, 24 צלע IR 6. 34 קלע Ib.; rarely for πύλαι, *gates*

דלת Dt 3. 5 סירה Cant 8. 9 שער Jos 2. 5; at Priam's *door*, i.e.

before his dwelling סירה Ps 69. 26 דביר IR 6. 16, 8. 6 דַּר; esp. of

kings and potentates, *court* סירה Gn 25. 16 שער Esth 3. 2

הרע Dan 2. 49; *frame of planks, raft* דברות IR 5. 23; generally,

entrance, as to a grotto דלת Job 3. 10 הרע Dan 3. 26. Indo-European

dhur-, cf. Latin *foras, fores*, Old English *duru* 'door' [Here we have

the same word, albeit differently pronounced, in Arabic (دَار),

Aramaic (תַּרַע), English (*door*), Greek (θύρα), Hebrew (סִירָה),

and Latin (*foras*)—the Arabic and the English, the Aramaic and

the Latin, the Greek and the Hebrew, most closely resembling

each other. Deleted is the bogus barrier which has for so long

segregated the Aryan from the so-called Semitic languages!]

(v. p. 392)

θώραξ, ó: corslet, coat of mail, scale armour סרין Jer 46. 4 Job 41. 18
 18 שריון IS 17. 5 Neh 4. 10 IR 22. 34 =
 θωράκιον (breastwork, parapet) אֲשֶׁרְנָא Esr 5. 3 Ez 46. 23 סירה
 Ib. שור Gn 49. 22 سور [סרין/Σύριος: Syrian Dt 3. 9]

ἴζω† p. 659; ἴσος p. 641

καθαίρω p. 685 (v. p. 394)

καιρός, ó: due measure, proportion אוכרה Lev 2. 2 וזכרן Nu 31. 54 שער
 Gn 26. 12; of Place, vital part of the body שעה Jud 20. 16;
 generally, time, period; chronological sequence of events זכר Ps 145. 7;
 in pl. οἱ καιροί the times זכרעת Esth 6. 1; Pythag. name for seven ז
 καλέω, -λήζω, -λημι, κλείω: call, summon קרא Lev 9. 1; call to one's house
 or to a repast קרא IR 1. 9 Job 1. 4; κεκλημένος the guest קרא IS 9. 13;
 invoke קרא Gn 12. 8 IIR 5. 11; special construction, is called קרא
 Dan 10. 1 יִקָּל לֵה = κλέω (B)

κατά p. 171

κατακενόω: strengthd. for κενόω; make empty by depletion הוֹנִיחַ Jes 19. 6;
 make a place empty by leaving it, desert it הוֹנִיחַ ICh 28. 9 זֶפְנָה Zeph 3. 15
 κελευθήτης, ó: [I believe this word to be kindred to ἔρχομαι] wayfarer
 ארֶה Jer 14. 8 הֵלֶךְ IIS 12. 4 (v. p. 394)

κενός, κεινός, κενεός, κέννος, κενευτός: mostly of things, empty, opp.
 πλέως (בָּלֵא) خال, חלל (αὐλός) IS 10. 5 חלל Ps 109. 22 (cf. Job
 11. 12) Dt 32. 42 Ez 32. 22 חלה Lev 2. 4, 24. 5 זבִּיב Jer 52. 2;
 Job 11. 12 (cf. διάκενος) נְחִילָה (αὐλός) Ps 5. 1 צִלִּיל Jud 7. 13
 קִנָּה IR 14. 15; to no purpose חנם IS 19. 5, 25. 31 οὐ μαχοῦμαι σοι
 διὰ κενῆς הָנָם Ps 109. 3; without the fruit of toil הָנָם Gn 29. 15;
 empty-handed הָנָם Ex 21. 2; of place, without garrison צֶנֶר IIS 5. 8;
 without flesh צֶנֶם Gn 41. 23 (v. p. 395)

κένωμα, τό: empty space מְקוֹם Gn 24. 23, 31 Ex 33. 21 Jud 20. 22 Jes
 5. 8. 28. 8, 49. 20 Jer 7. 32, 19. 11 Neh 2. 14 חָלָא, חָלָו; Gn 18.
 24, 29. 26, 30. 25 Dt 12. 21, 21. 19 IIR 5. 11 Esth 4. 14 Esr 3. 17
 מְקָן; vacancy מְקָן Gn 24. 23; οἷκμα: temple Ib 22. 4-5

κεραμεύς: potter יִצְרַר Jer 18. 2 יִצְרַר Job 7. 20 (cf. Gn 2. 7; יִצְרַר
 תְּהַרְהִיץ) צור Ps 73. 26 (v. p. 398)

κέρας p. 348

κηρίον, τό, κηρός, ó: honeycomb, mostly in Pl. יֶעַר Cant 5. 1
 IS 14. 27 צור Ps 81. 17 قُرس

κλέω (A), Ep. κλείω: tell of, make famous, celebrate קרא Ruth 4. 11;
 Pass., to be famous קרא Ez 23. 23 קרא Nu 1. 16 IIS 20. 1

κλήζω, Ion κληίζω: make famous, celebrate in song קרא Ruth 4. 11;

mention, speak of; invoke קרא Gn 12. 8 IIR 5. 11 Ps 80. 19; summon קרא Lev 9. 1; call קרא Gn 1. 5; Pass., is called נקרא Dan 10. 1 (κλε(φ)-ίζω (fr. κλέος) 'celebrate' and κλη-ίζω (fr. καλέω) 'call' were confused by the Greeks.)

κνεφάζω: (κνέφας) cloud מער, obscure נכנף Jes 30. 20

κνέφας: darkness of evening dusk, twilight; morning twilight כנף Ps 139. 9

κοινός, ἡ, ὁν: common חל IS 21. 5; τὸ κ. the state; abs. of one's own state חל; the government, public authorities חל Esth 1. 3; in bad sense κοινή, ἡ, prostitute זונה Gn 34. 31 חללה Lev 21. 7; of persons, connected by common origin, kindred חל Ob 20; of forbidden meats, common, profane חל Lev 10. 10; τὸ κ. name of eyesalve כחל

κολάζω: check, chastise; punish חלש Ex 17. 13

κολασμός, ὁ: = κόλασις (chastisement, correction, retribution) נקלה Ps 38.

8 חלן Jer 13. 26 Prv 9. 7, 22. 10 (doubtful)

κολαστής: chastiser, punisher חלש Jes 14. 12

κόμη, ἡ: hair of the head צמה Cant 4. 1, 3; the hair צמר Lev 13. 47

צמר Dan 7. 9 צוף; metaph. foliage of trees זמורה Ez 15. 2 צמרת

Ib 17. 22; of herbs צמה Ez 16. 7; luminous tail of a comet כימה Am

5. 8 [cf. εὐκομος; v. p. 399]

κουφίζω p. 353

κράς p. 348

κυρέω, also κύρω: hit, light upon קרא Gn 42. 38 קרה Ib 44. 29; meet

with קרה Dt 25. 18; befall נר Ps 5. 5 קרה Esth 4. 7 جرى; happen

קרא IIS 1. 6 קרה Dan 10. 14 حار جرى (v. p. 399)

κύριος p. 656; κωφάω+ p. 664

λόγος, ὁ, verbal noun of λέγω (B): measure לז Lev 14. 10; explanation: statement of theory, argument, discourse; rule, principle, law, thesis לקח

Prv 4. 2; spoken opp. written word, talk להג Eccl 12. 12; divine

utterance, oracle לחש Jes 3. 3; utterance להجه; language لغة; reason

לקח Jes 29. 24 Prv 1. 5 (v. p. 399)

μασχαλίζω+ p. 667

μέγας+ pp. 295-8

μετά p. 171

μετρέω+ p. 343

μῶμος, ὁ: blemish מום Lev 24. 19; blame, reproach מאומה Dan 1. 4

IS 29. 3

ναός, ὁ, ναῖός, Aeol ναῦος, Spartan ναφός: temple נא Nah 3. 8 נה Ex

15. 13; part of a temple, shrine ניות/נותר IS 19. 18, 20. 1; v. p. 400

νάπη, ἡ: woodland vale, dell, glen; valley נַחַשׁ IIS 7. 8 [cf. νομός] נַחַשׁ
נַחַשׁ IIS 19. 19 (v. p. 400)

νάπος, τό: post-Homeric form = νάπη: grove or thicket עֵבֶר Jer 4. 29
עֵבֶר; also ravine, gully נַחַשׁ IIS 7. 8 IS 26. 13

νοέω† p. 350

νομός, ὁ: (νέμω) place of pasturage נַחַשׁ IIS 7. 8; habitation נַחַשׁ Jes 35. 7
Prv 3. 33; metaph., apportionment מִנְחָה Neh 12. 44 מִנְחָה Ex 29. 26
IS 1. 5, 9. 23 Jer 13. 25 Ps 16. 5 [cf. δόμα (A), δώρημα] מִנְחָה Neh
12. 47 (v. p. 400)

ξανθός, ἡ, ὁ, genitive -θοῦ: yellow, of various shades, frequently with
a tinge of red אֲדָמָה IIR 3. 22 Cant 5. 10 אֲדָמָה Gn 25. 25
Jos 2. 18 Cant 4. 3 (cf. φοῖνιξ) אֲדָמָה; brown; auburn הָדָם Gn 30. 32
אֲדָמָה; in
Epic mostly used of fair, golden hair צֹהַב Lev 13. 30; of complexion
צֹהַב Gn 25. 25 אֲדָמָה Gn 10. 3 צֹהַב IIS 10. 6 IS 14. 47
צֹהַב Cant 5. 10 צֹהַב Jud 10. 6 צֹהַב Gn 10. 15 צֹהַב Ib 10. 18
צֹהַב Ib 5. 32 IR 16. 24 צֹהַב IIR 24. 26 Jud 13. 24; also
of horses, bay אֲדָמָה Zach 1. 8 אֲדָמָה; after Homer, of all kinds of
objects; of gold צֹהַב Ex 25. 11 צֹהַב; Jes 24. 23 צֹהַב Gn 15.
12 צֹהַב; of roast pigeon אֲדָמָה ICh 16. 3; in Medic. freq. of bile
צֹהַב; ξανθός, paroxytone, as proper noun, a stream of the Troad,
so called by gods, by men Scamander (Il. 20. 74) (v. p. 400)

ξηραίνω: parch, dry up יָבַשׁ Jer 2. 12 יָבַשׁ Job 30. 30; Pass., to be or
become dry, parched יָבַשׁ Ez 21. 3; to be withered יָבַשׁ Jer 54. 11
[cf. χερμαίνω]; drain dry יָבַשׁ Gn 8. 13 יָבַשׁ Ib 8. 3 יָבַשׁ; Pass., of a
paralytic שָׁלַח אֶשְׁלֵי (v. p. 402)

ξηρός, ἄ, ὁ, dry יָבַשׁ Lev 7. 10 צֹהַב Prv 23. 27 צֹהַב; solid food,
i.e. cereals יָבַשׁ Dt 33. 14 צֹהַב Ps 32. 4 צֹהַב Nu 15. 20 צֹהַב;
of bodily condition, withered, lean יָבַשׁ Jer 54. 11 יָבַשׁ;
fasting; hence generally, austere יָבַשׁ Jer 54. 11 יָבַשׁ; aridity
צֹהַב Lev 16. 22 צֹהַב Dt 1. 2 Jer 49. 13 צֹהַב Ib 25. 18 Ez 38. 8
[cf. ἐρείπιον, -ώ]; יָבַשׁ (sc. יָבַשׁ) dry land יָבַשׁ Gn 7. 22
יָבַשׁ Ex 35. 7; יָבַשׁ τοῦ ποταμοῦ the part of its bed left dry יָבַשׁ Ex
14. 21 Jos 3. 17 Ez 30. 12 Jer 50. 38

ξύλον, τό: wood cut and ready for use עֵץ Gn 6. 14 Ex 31. 5; firewood
עֵץ Nu 15. 32 IR 17. 10, 12 Jer 7. 18; timber עֵץ Hag 1. 8 ICh 29.
2; logs עֵץ Lev 1. 7; piece of wood עֵץ Lev 14. 4 Ez 37. 16; log עֵץ;
beam עֵץ; post עֵץ; board (W) עֵץ IR 6. 15; gallows עֵץ
Esth 5. 14; table עֵץ Ex 25. 23; of live wood, tree עֵץ Dan 4. 8

אֲשִׁירָה Mich 5. 13 אֲשֶׁרָה Dt 16. 21 עַץ Gn 1. 11 Job 40. 21 [cf. *σχοῖνος*]; of persons, *blockhead* כְּסִיל Prv 10. 1 סָכַל Eccl 2. 19 [cf. *ὄξυλον*; v. p. 402]
 ξυρίζω + pp. 249, 636

ὁδός, ἡ (οὐδός once in Hom., Od. 17. 196): of Place, *way, road* אֶשׁוּר Job 23. 11 הַדֹּרֶר Jes 45. 2 הַיָּדֶר Jer 37. 21 חֲזוּצָה Jer 11. 13 יָד Job 8. 4 [cf. Ps 107. 17] שְׁבוּל Jer 18. 15 שְׁבִיל Ps 77. 20 *course, channel* of a river יָד Dt 2. 37 *وادي*; the *way* to truth *وَحْدَى*; *πρὸς ὁδὸν* further on the way, forward קֵדָם Jes 9. 11 קִדָּם; *profitable, useful* בִּצְעַת Gn 37. 26 Ps 30. 10 Job 22. 3 [cf. *χαῖμα*]; *foray* יָדוּד IIS 3. 22 IIR 5. 2 IICH 26. 11 *غزو*; metaph., *way or manner* عَادَهُ أَدَبَ *form* צוּרָה Ez 43. 11 *method, system* أَلْطَب (v. p. 402)

ὀδούς, Ion ὀδών, ὁ: *tooth* טֶן Gn 49. 12 *سنة*; anything pointed or sharp, *tooth, prong* טֶן IS 2. 13; *ploughshare* אֶרֶב Jes 2. 4; ὁ. πέτρας, *peak, pike* טֶן הַסֵּלַע IS 14. 4 [cf. *στόνυξ*; v. p. 405]

οἰκέω + p. 665

ὅλος, ἡ, ον, Ion οὔλος: *whole, entire, complete in all its parts* כָּלִיל Ez 27. 3 *שלם* IR 8. 61 IICH 8. 16 *كامل*; *whole, i.e. safe and sound* אֵילֵם Ps 73. 4 *שלם* Gn 33. 18 *سليم*; *entire, utter* כָּל IIS 2. 9 Jer 15. 10, 20. 7 *كلّ*; neut. as Adv. ὅλον or τὸ ὅλον *on the whole, generally* בְּאַלְכִיָּה; = *πᾶς*, *all* כָּל Ex 1. 22 IIS 2. 9 Jes 22. 3 Jer 15. 10, 20. 7 Ps 116. 11 *הכל* Ex 29. 24 *الكل*; *every* אֵל Gn 30. 40 *כל* Ib., Ex 1. 22; as subst., τὸ ὅλον, *the universe* חֲלָד Ps 49. 2 עוֹלָם Ps 66. 7 *הכל* Jes 18. 3; τὰ ὅ. *one's all* חֲלָד Ps 39. 6; Adv. ὅλως *wholly, altogether* כָּלִיל Ex 28. 31 Lev 6. 15; freq. with a negative, οὐχ ὅ. or ὅ. οὐ *not at all* חֲלִילָה Gn 44. 7 IS 14. 45, 20. 2 *חללה* Gn 18. 25 [Mark the different scales of the homologues and their corroborative value: *חלילה*, *כליל*, *כָּלִיל*, *עוֹלָם*; *כָּל*, *אֵילֵם*; *כָּלִיל*, *שָׁלֵם*, *שָׁלֵם*; *שָׁלֵם*, *כָּלִיל*, *כָּלִיל*. Moreover, having regard to *כָּל*, *כָּלִיל* and *בְּכָלִיל*, can it be said that *בְּכָלִיל*—which was not borrowed from Arabic—is a post-biblical word?] (v. p. 405)

ὀπη p. 649

ὀπλή p. 314

ὀπλον pp. 315, 342 (v. p. 406)

ὀράω + pp. 344-5 (v. p. 406)

ὀργίζω: *make angry, provoke to anger, irritate* הוֹגִיעַ Jes 43. 23-4 Mal 2. 17 כָּעַס IS 1. 6 הכעיס Ib 1. 7 גָּרַשׁ Jes 57. 20 Am 8. 8 רָגַן Prv 16. 28 רָעַע IS 28. 15 הרגה Ps 78. 40 העציב Jes 63. 10 עָצַב IR 1. 6 הרגיע Jer 50. 34 הרגיע Job 26. 12 *أغاظ أغضب أسخط*; *grow*

angry, be wroth נעצב Gn 45. 5 רגז Gn 45. 24 IIR 19. 27 רגן
Jes 29. 24 רעם Ez 27. 35 כעס Neh 3. 33 רגש Ps 2. 1; abs. in part.,
in a passion נגרש Jes 57. 20 Am 8. 8 נרגן Prv 16. 28 (c. p. 406) •

ὀρθός† p. 634

ὀρίζω: divide, separate from בדל Nu 16. 21 Gn 1. 6 Ex 26. 33
Lev 1. 17 Nu 16. 9 נפרד Gn 10. 5 פרד Esth 3. 8; delineate גבל Dt
19. 14; bound גבל Jos 18. 20; part, divide הפריס Lev 11. 4 נפרס Ez
34. 12; banish one from נזר IIR 26. 21 נזה Ps 31. 23 נגרש Jon 2. 5
גרש Gn 3. 24, 4. 14 Jud 9. 4 גרש Ex 12. 39 גרש Jud 1. 33; mark out
by boundaries, mark out הגביל Ex 19. 12, 23; ordain, determine, lay down
נזר Esth 2. 1 הרקן IR 20. 40 פרש Nu 15. 34 Neh 8. 8 הרגיש Jes 51. 4
אחר (י) ὄρος, τό: mountain, hill הָר Gn 31. 25 Ex 3. 12 Jes 13. 2, 40. 4
Nu 23. 9 צור עֲלֵי IIS 23. 11 הָרִי (י) Jer 17. 3 הָרִי (י) IIS 23. 33
Jer 30. 18, ICh 6. 58 רָאמֹת Dt 4. 43 רָאמֹת Jos 18. 25 רמה طور
49. 2; canton, parish הָר Gn 10. 30, 36. 8 Ib 14. 6; in Egypt,
desert בְּרִיַּה; cf. ὄρος: pillar טור IR 7. 2; bound (c. p. 410)

ὄφις, ὄ: serpent אפעה Jes 30. 6 צפע Ib 14. 29 צפעני Ib 11. 8; ἀφιδ-
ρητος ὄ. ὁ χάλκεος dedicated at Delphi Nu 21. 4-9 IIR 18. 4. It
was pronounced (and perh. written) ὄψις Gn 49. 17 [cf.
ὀφίδιον; נחשת]

Παῖάν, ὁ, Ep. Παῖων: Paeon or Paeon, the physician of the gods בָּיָה
Jes 26. 4 Ps 68. 5 יָהֹ Ex 15. 2; title of Apollo (later as epith.);
also of other gods; of Zeus at Rhodes; physician, healer הָבֵב Nu 10.
29 طيب; saviour, deliverer הָבֵב Dt 33. 3 [cf. יָהֹס]

παρά p. 171

παραμυθέομαι† p. 347

πάστας† p. 309

πέλιτη, ἡ: small light shield of leather without a rim. originally Thracian
שֶׁלֶט IIR 11. 10 (c. p. 410)

περί p. 172

πήρα, Ion πήρη, ἡ: leathern pouch, wallet כֶּלִי Dt 23. 25 IS 17. 40 תהרא
Ex 28. 32 תלי Gn 27. 3

πιέζω pp. 251, 637

πίμπλημι† p. 343

ποκίζω† p. 636

πολεμέω: to be at war or make war נָחַר IIR 3. 23 נלחם Ex 14. 25
תחارب; with one נלחם IIR 13. 12; fight, do battle IR 22. 31;
later c. acc. make war upon לחם Ps 35. 1

πολεμίζω, also πτολεμίζω, poet. form of πολεμέω: *wage war, fight*
נָחַר IIR 3. 23 נלחם Ex 14. 25 נפתל Gn 30. 8; trans., *war or fight*
with נלחם IICH 13. 12 (πόλεμος, p. 97)

πόλις, Ep. also πτόλις, ἡ: *city* בירה Dan 8. 2 [cf. βρία] מדינה IR 20. 14
עיר Jes 1. 26 פלף Neh 3. 9 קיר Jes 16. 7 קריה Ib 1. 26 [cf. πολίδιον]
קרת Prv 11. 11 שער Gn 22. 17 בלד בלד; π. ἀκρη = ἀκρόπολις
מלוא IICH 32. 5 סלע IIS 22. 2 שלי Ib 3. 27 ילא (بركة ماء) [in
Jerusalem] قلعه; one's city, country מדינה Esr 2. 1 בלד; country, as
dependent on and called after its city מדינה Dan 8. 2; esp. of islands
peopled by men جزيره; community or body of citizens يته; state ولايه;
assembly of citizens שער Prv 31. 23 (secondary to ἀγορά); πόλιν παίζειν
a game resembling backgammon طاولة (v. p. 411)

πολίτης, πολύς, πόσις p. 310

πρό p. 172

πρός pp. 172-3

πτηνός, ἡ, όν, Dor πτανός: *flying, winged*; π. όφεις בתן Dt 32. 33 יגון Ib.
תנים Jes 13. 22

πύλη, ἡ: prop. *one wing of a pair of double gates*; mostly in pl., *gates of*
a town (whereas θύρα = house-door) שער Jer 1. 15; pl. of several
gates שער Prv 1. 21; πύλαι Hīdao the *gates of the nether-world*.
periphr. for *hell* שער שאל Jes 38. 10; *entrance into a country through*
mountains, pass; these passes were sometimes really barred by gates
שער Nah 3. 13; πύλαι Γαδειρίδες the *Straits of Gibraltar* (Cadiz)
שער Ib 2. 7 [cf. שער/πόλις]

ραγάς + p. 647

ραχίζω, ρακκίζω, ρακχίζω: *cut through the spine*, esp. in sacrifices ערך
Ex 13. 13

ρέω, Ep. ρείω: *flow, run, stream, gush* זור Ps 78. 20 זל Am 5. 24 זר
זרב רעב جرى Thr 3. 49 נהר Jes 2. 2 זל Jer 18. 14 רור Lev 15. 3
זל; metaph. of things, *rain* זל Jes 45. 8; esp. of a *flow of words*
זל Dt 32. 2 ערך Ib.; *to be in a tumble-down condition, collapse* זל Jud
5. 5; *leak* [خر] זל דلف رشع [خر]; very rarely trans., *let flow, pour*
זל Job 36. 27 זל IIS 14. 14 זל Ps 90. 5 זל Job 36. 28 ערך Dt
33. 28 זל Job 36. 28; *land runs milk and honey* זל Ex 3. 8

ρήγνυμι or -ύω, later ρήσσω: The word is hardly used by correct
Att. Prose-writers, exc. in Pass.—*break asunder, rend, shatter* כרת
IR 15. 13 קרע IS 15. 28 IR 11. 31 רגם Lev 20. 2 רעע Ps 2. 9 רצץ
Jes 42. 3; later, esp. *rend garments*, in sign of grief קרע Gn 37. 29,

- 34 Ex 28. 32 IS 4. 12, 15. 27 IIS 13. 19, 31 IR 11. 30 Jer 36. 23
 Eccl 3. 7; *break a line of battle or a body of men* פֶּרֶץ IIS 5. 20
 רָעַץ Ex 15. 6; *break through* פֶּרֶץ Ps 80. 13 קָרַע לוֹ Jer 22. 14;
 Pass., *break, break asunder* הִרְוֹץ Lev 22. 22 פֶּרֶץ IICh 32. 5
 IR 13. 5; of a stone scored with lettering, i.e. inscribed חֶקֶק Jes
 22. 16, 30. 8 Ez 4. 1, 23. 14 [spurious; cf. χαράσσω]; intr., like
 Pass., *break or burst forth* פֶּרֶץ Gn 38. 29
- ρίζα, Aeol βρίζα, poet. ῥίζις, ῥή: root נֹעַ Job 14. 8 ראשׁ Ex 30. 23
 ראשׁ Mal 3. 19 عَرَق شَرَش جذر; mostly in pl., roots קִצִּיר Ps 80. 12
 קרקע Cant 4. 14 שֹׁרֶשׁ Jer 17. 8; *the roots or foundations of the earth*
 Am 9. 3 שֹׁרֶשׁ Job 36. 30; *that from which anything springs as from a*
root נֹעַ Jes 40. 24 שֹׁרֶשׁ Prv 12. 12 Job 19. 28; *foundation* ראשׁ Ps
 118. 22 ראשׁה Zach 4. 7 שֹׁרֶשׁ Job 13. 27, 28. 9; *root or stock from*
which a family springs שֹׁרֶשׁ Jud 5. 14 Jes 14. 29-30; *race, family* נֹעַ
 Jes 11. 1 שֹׁרֶשׁ Ib 14. 29 Hos 9. 16; *base, foundation* קרקע IR 6.
 15; *base of a vertical pillar* יֶדֶךָ Ex 25. 31 (v. p. 414)
- Σάτυρος, ὁ, Dor Τίτυρος: Satyr שַׁעִיר Lev 17. 7 שַׁעִיר Zach 13. 4
 IIR 23. 8
- σέβας, τό: *reverential awe*, which prevents one from doing something
 disgraceful; also *awe* with a notion of *wonder*; generally, *reverence*,
worship, honour צַבָּא Nu 4. 3, 8. 24; c. gen. objecti, Διὸς σέβας,
reverence for him צַבָּאתָּ IS 1. 3 IIS 5. 10 Jes 47. 4 Am 3. 13, 9. 5;
 after Hom., *the object of reverential awe, holiness, majesty; object of*
awestruck wonder צַבִּי Jes 13. 19 Jer 3. 19 Ez 20. 6 (v. p. 414)
- σέβομαι: *feel awe or fear before God, feel shame*; after Hom., c. acc.
 pers., *revere, worship*; generally, *pay honour or respect to*; Act. σέβω
 is post Hom., used only in pres. and impl., *worship, honour*, mostly
 of the gods צַבָּא Nu 4. 23; of suppliants צַבָּא Ex 38. 8 IS 2. 22;
 σέβομαι as Pass., *to be revered* נִצַּב Ps 82. 1, 119. 89
- σημα, σῆμα: *sign, mark, token* سِمَاءٌ يَسْمَاءُ; *sign from heaven,*
omen, portent سَمَاءٌ; *constellation, mostly in pl. heavenly bodies* צַבָּא
 Gn 2. 1 Dt 4. 19 Zeph 1. 5 צַבָּאתָּ Jer 2. 19, 10. 16 Hos 12. 6
 Am 3. 13, 5. 16 צַבָּאִים Gn 1. 1, 2. 1 سَمَاءٌ
- σημαίνω: *give the signal of attack, etc.* צַבָּא Nu 31. 7; cf. στρατεύω
 σκυτάλη, ἡ: *staff, cudgel, club* שֶׁבֶט Jes 14. 29, 28. 27 [cf. σκῆπτρον];
 at Sparta, *staff or baton* used as a cypher for writing dispatches,
 a strip of leather being rolled slantwise round it, on which the
 dispatch was written lengthwise, so that when unrolled they were
 unintelligible: commanders abroad had a staff of like thickness,

- round which they rolled these strips and so were able to read the dispatches—hence *σκυτάλη* came to mean a *Spartan dispatch* שבט Jud 5. 14; *strickle for levelling grain*, piled up in a measure שבט Jes 28. 27; *strip or rod of metal or ivory* חֲבֵט IIS 18. 14 Ps 2. 9 חֲבֵט Jos 23. 13; *scourge, whip* חֲבֵט Prv 14. 3 חֲבֵט Jes 11. 4 חֲבֵט Nah 3. 2 Prv 26. 3 חֲבֵט; *sucker from a stem* חֲבֵט Jes 11. 1
- σπάραγμα, τό: *piece torn off, skred, fragment* חֲבֵט Gn 15. 17 חֲבֵט Nah 3. 3 חֲבֵט; *mangled corpse* חֲבֵט Gn 49. 9 חֲבֵט Ib 31. 39 חֲבֵט Nah 3. 3 חֲבֵט; *collect. in sg. = λατύπη (the chips of stone in hewing)* חֲבֵט Ib 3. 1; *collect. in sg. = λατύπη (the chips of stone in hewing)* חֲבֵט = *σκῦρος (chippings of stone, used as road-metal)* חֲבֵט Ez 41. 12-15 חֲבֵט
- σπαράσσω, Att -σάω: *tear, rend* חֲבֵט Ps 136. 13 חֲבֵט Lev 10. 6, 21. 10 חֲבֵט Gn 27. 40 חֲבֵט; *esp. of dogs, carnivorous animals, and the like* חֲבֵט Hab 3. 17 חֲבֵט Dt 33. 20 חֲבֵט Ps 7. 3; *rend asunder* חֲבֵט IR 3. 25 IIR 6. 4 Ps 136. 13 חֲבֵט Thr 5. 8 חֲבֵט (v. p. 417)
- σπᾶω + p. 351
- στεῖνος, τό: *a narrow, close or confined space* צָר Ps 4. 2 צָר Ib 25. 17; *generally, stress, distress* צָר Job 15. 24 צָר Gn 42. 21; *suffering* צָר Jes 21. 3
- στέλλω + p. 338
- στόνυξ, ὁ: *sharp point, as of a rock* חֲבֵט IS 14. 4 Job 39. 28; *of the boar's tusk* חֲבֵט IR 10. 18; *prongs* חֲבֵט IS 2. 13 חֲבֵט
- συγκλίνω: *lie together* חֲבֵט Dt 28. 30; *Pass., יָצַל* חֲבֵט Jer 3. 16 חֲבֵט Jer 3. 2; *inflect similarly* חֲבֵט Gn 48. 14; *lie with* חֲבֵט (v. p. 418)
- σύν p. 173
- σχιζω: *split, cleave, sever (W)* חֲבֵט Jes 33. 23 חֲבֵט Ib 33. 20 חֲבֵט Jer 2. 20 חֲבֵט Lev 11. 7 חֲבֵט Ib 1. 17 חֲבֵט IS 15. 33; *divide into* חֲבֵט Jud 7. 16; *shatter* חֲבֵט IIR 25. 10 חֲבֵט Nah 1. 6 חֲבֵט Dt 12. 3 חֲבֵט Jud 6. 28 חֲבֵט Lev 11. 35 חֲבֵט Jer 1. 10 Ps 9. 7 חֲבֵט Jer 31. 40 (39); *cut out* חֲבֵט Jer 22. 24 חֲבֵט Ez 23. 34 חֲבֵט Jer 24. 6 חֲבֵט Ez 19. 12; *generally, part, separate, divide* חֲבֵט Job 40. 30 חֲבֵט IIR 2. 8 Ez 37. 22 Dan 11. 4 חֲבֵט Jud 20. 32 חֲבֵט Jos 8. 16 Jer 6. 29 חֲבֵט Jos 8. 6 Jer 12. 3 חֲבֵט Jud 20. 31 חֲבֵט IR 14. 15 חֲבֵט Dan 11. 4 חֲבֵט IS 24. 8; *Pass., of feet divided into toes* חֲבֵט Dt 14. 7 (v. pp. 254, 421)
- συχολή, ἡ: *leisure, rest, ease, quiet* חֲבֵט Ez 16. 49 Prv 17. 1 חֲבֵט; *idleness* חֲבֵט Prv 19. 15 חֲבֵט Ib 31. 27 חֲבֵט Ib 1. 32 חֲבֵט; *that in which leisure is employed; talk* חֲבֵט Eccl 10. 1; *esp. learned discussion, disputation, lecture (pl.)* חֲבֵט Eccl 2. 3 חֲבֵט Prv 23. 9 חֲבֵט Jer 22. 21 (v. p. 422)

τελέω: (τέλος) *fulfil, accomplish, execute, perform* כלה Esr 1. 1; *bring to fulfilment or perfection* כלה Esth 7. 7 כלל Ez 27. 4; *bring to an end, finish, end* כלה IR 6. 38 Jes 33. 1 Dan 11. 36 עלה Ps 102. 25; *somets. intr. like the Pass., come to an end* אול IS 9. 7 שלם Gn 15. 16 חמם Gn 47. 15 Lev 25. 29 IR 6. 22; *lay out, spend* עלה IR 10. 16, 17 (v. p. 422)

τίθημι: *set, put, place* הרה Jes 11. 8 נתן Gn 41. 48 Ex 35. 34 Jos 22. 25 IR 7. 39 שום Gn 21. 14, 24. 2 IR 10. 9 שית Gn 41. 33, 46. 4 Ps 8. 7, 84. 4, 140. 6 Job 30. 1 הקע Ex 10. 19 Prv 6. 1, 17. 18, 22. 26 Job 17. 3 תתן IR 6. 19 وضع ح; *put in, put into* סבן Gn 35. 4 Prv 19. 24 נסבן Jes 2. 10 נתן Lev 19. 28 IICh 5. 10 צוה Dt 28. 8 Ps 133. 3 שום Gn 31. 34, 43. 22 Jer 40. 10 הקעב Esr 5. 8 שית Ex 10. 1 Ps 88. 7; *put it in his hands* נתן Gn 27. 17 Jud 7. 16 שום IR 20. 6; *of women, to have a child put under her girdle, i.e. to conceive* שום Esr 10. 44; *put or plant it in his heart* נתן IR 10. 24 Eccl 7. 2 שום Dt 11. 18 Jes 47. 7, 57. 11 Cant 8. 6 Dan 1. 8 שייב Jes 44. 19 שית Ps 13. 3 Prv 26. 24; *lay up* אצל Gn 27. 36 [cf. θησαυρίζω]; *treasure* אצר IIR 20. 17 Am 3. 10 [cf. θησαυρίζω]; *bear in mind, think of doing a thing* נתן Eccl 7. 2 שום Ex 9. 21 IS 25. 25 IIS 13. 33, 19. 20 Jes 47. 7, 57. 11 Job 34. 14 Dan 1. 8 שייב Jes 44. 19 שית Ex 7. 23 IS 4. 20 Prv 24. 32, 27. 23; *deposit* נסה Jer 15. 10; *ὁ θέλει the mortgagor* נסה Jes 24. 2 נסה בו Dt 24. 11; *ὁ θέμενος the mortgagee* נסה Ex 22. 24 הושה IIR 4. 1 Jes 24. 2; *pay down, pay* נתן Gn 23. 13; *put down in writing* נתן Lev 19. 28; *bear arms* נסה Jes 22. 6; *fight* שית Ps 3. 7; *lay in grave, bury, frequently with words added, ἐν τάφοις, ἐς ταφάς* נתן Ez 31. 14 הושה Gn 50. 26 סבן Ex 2. 12 طمر دفن; *lay before people as common property* נתן Dt 1. 21, 2. 36; *assign, award* שית Gn 4. 25 Ex 21. 22; *give a child a name at one's own discretion* שום Jud 8. 31 Dan 1. 7 Neh 9. 7; *of a people, state, or legislature, give oneself a law, make a law* נתן Lev 26. 46 Ps 99. 7 נתן Esth 9. 14 התנתן Ib 3. 14 צוה Dt 33. 4 שום Gn 47. 26 Ex 15. 25 Esr 4. 21 הקעב Ib.; *agree upon* נסה Ps 21. 12 נתן Mich 3. 5 צוה Jos 7. 11 Jud 2. 20; *establish, institute* צוה Jes 45. 12; *order, ordain, bring to pass* נסה ICh 21. 10 נסל IIS 24. 12 Thr 3. 28 נתן IIR 18. 14 צוה Gn 50. 2 IS 13. 14 שום Gn 47. 26 Ex 8. 8 وضع; *put in a certain state or condition, followed by an attributive Substantive, make one something, with the predicate in apposition; appoint (W)* נסל Jes 40. 15 נתן Nu 21. 29 IR 10. 27, 14. 7 Ez 3. 8, 9 Thr 1. 13 צוה IIS 6. 21 [προ-: appoint!] שום Gn 46. 3 Ex 2. 14, 4. 11, 14. 21 IR 10. 9 Jes 27. 9, 41. 18, 50. 7 Hos 2. 5 Zeph 2. 13

P^s 103. 21 Cant 1. 6 הִתְעַם Dan 2. 5 שִׁית Jer 22. 6 Hos 2. 5 P^s 83. 12, 14, 88. 9; *make somebody one's wife* נָסָא Ruth 1. 4; *hold, reckon or regard as* צִוָּה IS 20. 29 (δια-: *make a covenant with one* P^s 111. 9); *make, cause, bring to pass* נָתַן IR 17. 14; *make oneself a road, open a way* כָּוֵם IIR 11. 16 Ez 21. 24 (v. p. 423)

τροφή, ἡ: (τρέφω) *nourishment, food; that which provides sustenance* טרפה Nah 2. 13; *mode of life, education* תרבות Nu 32. 14; *nurture, rearing*, freq. in pl. טפוחים Thr 2. 20

τροφόν, τό: (τρέφω) *that which nourishes* טרף Nah 2. 13 Mal 3. 10

τρυφερόν, τό: (θρύπτω) *dainty softness* טרף Ez 17. 9

τρυβός, τό: (θρύπτω) *that which is broken off, morsel, lump* טרף Nu 23. 24

ὑπέρ pp. 173-4

ὑπό p. 174

φάος p. 337

φάσις + p. 664

φέρω p. 638

φθίω + pp. 317-18

φόβος, ό: (φέβομαι) *panic, fear* פֶּחַד Job 22. 10; *fear, terror* פֶּחַד Ex 15. 16; *awe, reverence* פֶּחַד Jes 2. 10 P^s 36. 2

φοῖβος, η, ον: *pure, bright, radiant* בְּהִיר Job 37. 21; as proper noun, Φοῖβος, ό, Phoebus, i.e. the *Bright or Pure*, alone as pr. n. בעִוֵּר Nu 22. 5 בעִר Ib 24. 3; an old epithet of Apollo, Φ. Ἀπόλλων, rarely inverted Η. Φ. בעִל פֶּעִוֵּר Ib 25. 3; פֶּחַד Gn 31. 42, 53 פֶּעִוֵּר Nu 23. 28

φοιτάζω + p. 318

φώς p. 290

χαράσσω, Αἰτ -ττω: *furnish with notches, or teeth, like a saw; Pass., serrated, jagged, rugged* חֲרָץ Jes 41. 15 حَرَّشَ; *cut into furrows* חֲרָשׁ P^s 129. 3 حَتَّ; *scratch* חֲמַד Job 2. 8 רָצַע Ex 21. 6 حَرَّشَ حَتَّ; *whet, stimulate* حَرَّك; *Pass., wounded* חֲרוּץ Lev 22. 22; *smite* ضَرَب; *stamp, seal* חָתַם Jer 32. 44 خَتَمَ; *engrave, carve* חָקַק Ez 4. 1 نَقَشَ; *inscribe* نَقَشَ أَدْرَج; *write* خَطَّ; *sketch, draw* خَطَّ; *Pass., of lines drawn with antimony* חָקוֹק Ib 23. 14 קָרַע Jer 4. 30; *of letters engraved* חָרוּשׁ Ib 17. 1 חֲרוּת Ex 32. 16. (Perhaps a Semitic loan-word, cf. Hebr. ḥāraś 'engrave'; or cog. with Lith. žer̃ti 'rake, scrape')

χήλινος = ἄγγος (*vessel to hold liquids, e.g. wine* כֵּלִי Lev 11. 34 [cf. δῆλον]; *bucket, pail* דֵּלִי Jes 40. 15) (v. p. 426)

χηλός, ἡ: *large chest, coffer* כֵּלִי Jon 1. 5 (v. p. 426)

χοιράς, ádos, ἡ: *rock* סֶלֶע Nu 20. 8 Jer 5. 3. 23. 29 [cf. πέτρα] צור Dt 32. 13 صخر; χ. Δηλία the Delian rock, i.e. the rocky isle of Delos צרדה IR 11. 26 צררה Jud 7. 22 צִרְתָּן IR 7. 46; σοιρ Lev 11. 7 Jes 66. 17 Ps 80. 14 خنزير [cf. κάπρος, τανύθριξ ὕς]

χράω (B): *warn or direct by oracle* קרא Jon 1. 2; Pass., *to be declared, proclaimed by an oracle* קרא IR 21. 12; *consult a god or oracle* קרא Nu 24. 1; *inquire at the oracle* שאל Ib 27. 21 IIR 1. 2; *borrow* שאל Ex 3. 22; = χρῆζω (v. p. 426)

χρῆζω: *want, lack, have need of* חסר Dt 2. 7 Neh 9. 21; *desire, long for, crave* כלה Ps 84. 3 רצה Jes 42. 1; *ask or desire that one should do a thing*; εἰ χρῆζει if one will, if one chooses הֵרָך IR 20. 40 [cf. ὀπίσσω] Dan 11. 36

χρῆμα, τό: (χράομαι) *need* מחסור Jud 18. 10 ضرورة; hence in pl., *goods, property, treasure* בצע Mich 4. 13 Job 22. 24 הרים Ps 95. 4 ראם Nu 23. 22; *money* בצע IS 8. 3 مئاري; *price* בהר Gn 34. 12 Ex 22. 16 מִכָּר Prv 17. 16 מכר Nu 20. 19 יער; *merchandise* מכר Neh 13. 16 بضاعة; *property, substance* سلعة; τί χρῆμα; what? מה Gn 15. 2; why? למה Job 7. 19 למה Gn 12. 18 מה-בצע Gn 37. 26 למה; used in periphrases to express something strange or extraordinary of its kind מקרה IS 6. 9 [cf. κύμα]; *a deal, a heap* ערבה Ruth 3. 7; also of persons, χ. θηλειῶν womankind حريم; (B) A) oracle קסם Ez 12. 24 קסם Jer 14. 14 קריאה Jon 3. 2 قرآن (v. p. 426)

χωλεύω: *to be or become lame, halt, limp* חלה IR 15. 23 צלע Gn 32. 32; Pass., *to be or become lame; to be maimed or imperfect* נחלאת Mich 4. 7

ψυχή, ἡ: *life* נפש IR 19. 10; *departed spirit, ghost* נפש Ib 17. 21; the immaterial and immortal soul נפש Gn 1. 30, 35. 18, 44. 30 نفس; ψυχαί abs. = ἄνθρωποι נפש Ex 1. 5 Lev 7. 18 Jos 10. 28 נשמה Dt 20. 16 نفس; *being, creature* נפש Gn 1. 20, 12. 5; *self* נפש Am 2. 15 Thr 3. 51 نفس; *mind, heart* נפש IS 2. 35 קבל Ib 25. 3 (cf. σοφία); *butterfly, moth* כס Jes 51. 8 עש Ib 50. 9 عتد (cf. ἥσ. πυραύστης); Hom. usage gives little support to the derivation from ψύχω 'blow, breathe'; Homeric ψ. is rather *warm blood* than *breath* Dt 12. 23 Prv 1. 18 (v. p. 427)

XVIII. COMPARISONS

LXI. Comparison between homologies and authoritative interpretations establishes the validity and virtues of the former, while exposing the flaws and failures of the latter.

SOME of the homologies set out in the previous chapter will be examined and explained here with reference to the Septuagint, the Authorized Version, the New English Bible, and/or one of the dictionaries which embody the distillation of modern research, namely: *A Hebrew and English Lexicon*, edited by Professors Francis Brown, S. R. Driver, and Charles A. Briggs—as revised by Professor G. R. Driver who played a major role in the translation of the N.E.B.—in order to demonstrate at one and the same time the validity of my theory and the limited reliability of the biblical translations and authoritative commentaries.

In their Preface to the *Lexicon*, the editors stated:

In the matter of etymologies they (the editors) have endeavoured to carry out the method of sound philology, making it their aim to exclude arbitrary and fanciful conjectures, and in cases of uncertainty to afford the student the means of judging of the materials on which a decision depends . . . It has been the purpose to recognize good textual emendations, but not to swell the list by conjectures which appeared to lack a sound basis.

However, it will be my bounden duty to the truth, as I see it, to take them and their authorities to task precisely for their *arbitrary and fanciful conjectures* and far from *good textual emendations*, among other errors. *Βυβλοπάται* (a variation of *Ὀμηροπάται*) is not too strong an epithet for them. As to Professor G. R. Driver's hope—expressed in his Note to the reprint of the *Lexicon*—that its readers would send him 'corrections and improvements for future editions', I made available to him the substance of this book on 29 December 1966.

ἄγαλμα—This neuter Greek noun embraces in its various meanings abstract 'glory' and concrete 'statue', 'gift' and 'ornament', 'sculpture' and 'picture'. This quirk of language is a fact of Greek life which must be accepted without question. Then, quite understandably, this fact results in different Arabic and Hebrew

words being synonymous with that Greek noun, and individually homologizing with it according to rule: some in one of its meanings, others with another. This explains why הָלַל and הָלִיָּהּ, הָלַל and הָלִיָּהּ, הָלַל and הָלִיָּהּ—and to a lesser extent جال and جال and جال—bear a close resemblance one to the other, but not زخرف and حليه, צלמא and חלי, or גלם and מְהַלֵּל. All these masculine and feminine nouns are—semantically no less than phonetically—identical with one neuter Greek word, though not with one another. That is conclusively proved by means of tried rules of Graeco-Hebrew homology, confirming the trite saying that things are not always what they seem.

הָלַל is a noun, and part of the crowd's response: 'And all the people said: "Amen!" and "Glory to the Lord".' Either some of them shouted 'Amen' and others 'Glory to the Lord' simultaneously, or all shouted both in succession.

The first-fruits of a tree were dedicated as הָלוּלִים, 'pleasing gifts' to God. Similarly, הָלַל and מְהַלְלֵאֵל were men who had been, notionally at least, dedicated to the Deity by, and/or granted by the Deity to, their parents (cf. IS 1. 11). Again, the citizens of Shechem gathered in their grapes and pressed wine: then they made הָלוּלִים, *votive offerings*, which they brought into the temple of their god, and proceeded to make merry.

Just as the refining pot is used for testing silver, and the crucible for testing gold, so is a man tested by the kind of מְהַלֵּל, *gift or offering*, he makes (cf. Gn 4. 3-5 Lev 5. 7, 12. 8).

Here are four relevant entries in the *Lexicon*:

הָלוּלִים n. [m.] . . . only pl. הָלוּלִים rejoicing, praise: 1. הָלוּלִים Ju 9. 27 i.e. a vintage-rejoicing, merry-making, connected with thanksgiving . . . 2. of praise to 'ה', קָדֵשׁ ה' Lev 19. 24 (Code of Holiness) *holiness of praise*, i.e. a consecrated thing in token of thanksgiving for fruit, offered in 4th year . . .

מְהַלֵּל n. [m.] praise;—only in מְהַלֵּל לְפִי מְהַלֵּל Prv 27. 21 the refining pot for silver, and the furnace for gold, and a man according to his praise, i.e. prob. acc. to the praise of him by others, which tests him; so Franz Delitzsch, H. L. Strack, al.; perh. however *so let a man be to the mouth of his praise*, i.e. *that praises him*,—testing the praise to determine its worth, . . . other views are: *according to the measure of his*

No attempt is made to explain the alternative name to צַעַר (בלע Gn 14. 2) or to שַׁעֲרִים (שְׁרוּחַן) or those to קְרִית יַעֲרִים (קְרִית בַּעַל Jos 15. 60 and Ib 15. 9 or קְרִית עֲרִים Esr 2. 25), especially as there is some phonetic similarity between בלע on one side, and בעל and בעלה on the other; and a vast semantic difference between יַעֲרִים and עֲרִים. At the same time, it is difficult to understand what could be meant by בעלי עֲמִים, an entirely novel expression suggested by the *Lexicon*. Nor is there much to choose between the rendering of עֲדָת אֲבִירִים בעלי עֲמִים by the A.V. ('the multitude of the bulls, with the calves of the people') and by the N.E.B. ('that herd of bulls, the bull-calf warriors of the nations'). According to the *Lexicon*, עֲדָת אֲבִירִים (s.v. I. עֲדָה) means a 'pack of animals (fig. of nobles)'.

I rejected these elaborate inanities, and put aside the suggestion that the name צַעַר was related to μῆκερ (μικρός)—the living example of Littlehampton notwithstanding. Once I ascertained that שַׁעַר homologized with ἀγορά, I was not slow in realizing that שַׁעֲרִים did not indicate a two-gate city, but one ruled by two assemblies, a people's assembly and a Council of Chiefs. Similarly, עֲדָתִים (Jos 15. 36)—עֲדָה being a variant of עֲדָה (ἔθνος, company, body of men) which is the synonym of סֹד (σύνοδος) in Ps 111. 1, and of קָהָל (βουλή) in Prv 5. 14. I already knew that יַעַר meant ἄγριος (wild, savage) in the phrase בְּמֹת יַעַר Jer 26. 18, 'wild animals'; and, by analogy, concluded that יַעַר homologized with ἀγορά, and that עֲרִים was short for יַעֲרִים. Then, in a flash, I solved the puzzle which had seemed insoluble: בלע, בעל, and בעלה were homologues of βουλή; עֲדָת אֲבִירִים בעלי עֲמִים means 'a group of leaders in peoples' assemblies'; צַהֲרִים is related to צַעַר and not to צָהָר (θυρίς); and עֲרָבִים is, like שְׁרוּחַן and צַהֲרִים, the direct homologue of ἀγοραῖα—a far cry from עֶרֶב, the homologue of ἑσπερος: evening Gn 1. 5, darkness Prv 7. 9, the west غرب. Owing to the conjunction of עֵין גִּדִי, however, I readily concede the possibility that עֵין עֲלִים has likewise a pastoral and not a political import (Ez 47. 10).

שְׂרוּחַן is included in a list of towns recorded in Joshua, which is duplicated in I Chronicles with certain variations. For instance: בִּלְהָ in Jos 19. 3, בִּתְוֹל in 19. 4, and שְׂרוּחַן in 19. 6, respectively appear as בִּלְהָה in ICh 4. 29, בִּתְוֹאֵל in 4. 30, and שְׂעָרִים in 4. 31. It has apparently escaped notice that the internal gutturals—א, ה, ע—were consistently dropped in the earlier list, most probably due to popular pronunciation. The ן in שְׂרוּחַן stands for the diphthong ai in ἀγοραῖν.

In the result—seeing that עֵדָה is the homologue of *ἔθνος* ('number of people living together, company, body of men'), and that one of the four homologues of אֲבִיר is ἀγός ('leader, chief' IS 21. 8)—the true translation of the phrase עֵדָת אֲבִירִים בְּעַלְי עַמִּים is: 'a company of leaders in the councils/assemblies of the nations.'

Clearly, at the time of the Israelite invasion Canaan was strewn with republican city-states—no 'city of forests' among them—modelled on the Greek pattern, whose founders spoke different dialects of a language closely resembling Greek—i.e. Continental Greek—of which Arabic and Hebrew are examples. The last democratic city was Shechem, whose בְּעַלְיִם/πολιται were betrayed to and annihilated by Abimelekh.

αἶμα—The ך in ךֿ exchanges with the spiritus asper, as in ἔπος/דְּבַשָּׁה, and as it does with the spiritus lenis in ἔπος/דְּבַר (Gn 37. 14, 44. 18 Dt 4. 12), דְּבַרְהָ (Ps 110. 4 Eccl 8. 2), דְּבַר Jer 5. 13; so does ט in ὄμφαλος/טַבּוֹר (Jud 9. 37). As to the ה in הַמֶּץ, it is not—as has hitherto been taken for granted—the definite article, but the initial letter of the radical. This is doubly corroborated: once, by the similar phrase, אָפֶס כֶּסֶף (Gn 47. 15, 16); and again, by the fact that שֹׂד—the subject of the next verb in the verse—and רֶמֶס, the subject of the next verb but one, are indefinite: אָפֶס הַמֶּץ, כִּלְהָ שֹׂד, תִּמְצֵר רֶמֶס.

הַמֶּץ, הָמָס, and הַמָּת homologize with αἵματος—the genitive of αἶμα—as do כֶּבֶד (Ex 29. 13), כְּבוֹד (Gn 49. 6), כְּבוֹד (Ps 16. 9, 30. 13, 57. 9, 108. 2, 149. 5), with ἡπατος, the genitive of ἥπαρ. They corroborate each other phonetically, and are confirmed by חֲמוּץ (Jes 63. 1), the homologue of αἵματόεις, bloodstained.

That הָמָס is actually a synonym of דָּמִים derives support from the fact that, whereas one version of the Bible has חָמָס in

Ez 9. 9, another has מִדְּמִי. That it is also synonymous with מִדְּמִי—in fact, a variant of it—finds support in the fact that מִדְּמִי, too, is coupled with שָׁד; indeed, no less than five times: Jer 6. 7, 20. 8 Ez 45. 9 Am 3. 10 Hab 1. 3.

The *Lexicon* adopts the general belief that מִדְּמִי—the word stripped of the initial ה, of course—derives from מִדְּמִי and means 'squeezer, i.e. extortioner, oppressor'. But, to harmonize with this personal-agent noun, the *Lexicon* refers to an authority who opines that שָׁד ought to read שָׁדָד. The N.E.B., on the other hand, translates מִדְּמִי by 'extortion', in harmony with the abstract noun שָׁד (ἀρπαγή). However, both are in error.

ἄκουρος: Homologies like ἄκουρος/עָקַר/عاقِر, ἐξορύσσω/עָקַר/عَقَرَ, and ἐπιγυνίς/פִּחַד/فخذ—composed as they are of analysable Greek compounds which can be broken down into their constituent prepositions, other affixes, and nouns or verbs, on one hand; and apparently simple Arabic and/or Hebrew words, on the other—prove that Arabic and Hebrew are modelled on Greek, and not vice versa.

The *Lexicon* derives עָקַר from the radical ע ק ר, of 'doubtful meaning'; and states that עֲקָרָה (Ps 113. 9) is the construct of עָקַרָה; but I think that עֲקָרָה is the homologue of οἰκουρός (*mistress of the house, housekeeper*; used in praise of a good wife).

Moreover, according to the *Lexicon*, עָרִיר means 'stripped, specif. childless', and derives from עָרַר, a verb which means 'strip oneself'. Hence,

'Qal imperative עָרֵה Is 32. 11 . . . Poal Perfect 3 pl. אֶרְמִינָהּ Is 23. 13 *they have laid bare* (the foundations of) *her palaces*, i.e. destroyed them; so Pilpel Infinitive absolute and Hithpalpel Imperfect 3 feminine singular תִּקְרַעַר Je 51. 58 *be laid utterly bare*, cf. עָרַה Piel 1.'

In fact, the second ע in עָרַר and עֲרַעֵר stands for the ε in their homologue καθαιρέω, whereas עָרַר homologizes with καθαιρέω as if it were spelt καθαίρω. The homologue of עָרַה is ἐρημόω, a cognate of עָרַם/ἐρημος.

ἀμαρτία—Where 'failure' and 'fault' end, and 'error' begins, and when any of them borders on 'guilt' or 'sin', the context is not always helpful; so that surmise takes over from judgement in

the determination of some of these homologies. But mark the elimination of a syllable and the change in gender from מַרְדּוֹת to מַרְדִּי, and the further shortening to מַרִּי and אַמַּר, while the spiritus asper changes to lenis in אַמַּר—a phonetic phenomenon not unknown in Greek, e.g. ἡμέρα, Doric ἀμέρα. Moreover, reference to Greek shows that there is no metathesis between מַעַל and עַמַּל.

עֲבָרָה/ἀμαρτία is similar to תַּבְּיָא/μετά (in the midst of, among, between Prv 8. 2), and Μαγνήτης λίθος/בִּהַן אֲבֵן (the magnet Jos 15. 6)—μ dialectally turning into ב, and γ into ת, as in ἀγαπάω/אָהַב. Relevant examples are: βασανισμός, ó, torture תַּסָּה Job 9. 23 בִּהַן Ez 21. 18. Also βάσανος, ἡ, generally, test, trial of genuineness תַּסָּה Dt 4. 34; inquiry by torture תַּסָּה Job 9. 23 (cf. Ez 21. 18); touchstone, on which pure gold leaves a yellow streak אֲבֵן בִּהַן Jes 28. 16 (cf. Zach 13. 9). Another example is βόλιμος = μόλιβος, ó, Epic form of μόλυβδος, ó, lead בְּדִיל Ez 22. 18; plumbago, used as a test of gold בְּדִיל Zach 4. 10. Note, too, that βόλυβδος is a variant of μόλυβδος. Lastly, μάρμαρος = Latin *marmer* and English *marble*.

According to the *Lexicon*, מַעַל is akin to 'Ar. مَغَالٌ *whisper, backbite*, مَغَالَةٌ *perfidy, fraud*'; whereas עַמַּל is akin to 'Ar. عَمِلَ *labour, make*'. It states that מַעַל in Lev 5. 15 means 'unfaithful, treacherous act'; and that עַמַּל in Nu 23. 21 and Job 11. 16 means 'trouble (parallel with sorrow): one's own suffering', whereas in Ps 7. 17 it means 'trouble, mischief, as done to others', 'labour' in Eccl 2. 21, 'toil, labour' in Eccl 4. 6 and 6. 7. In the N.E.B., however, מַעַל is rendered by 'offence' in Lev 5. 15, and by 'grievous fault' in Lev 5. 21; while עַמַּל is rendered by 'mischief' in Nu 23. 21 and by 'trouble' in Ps 7. 17 (cf. ἀμύλλας).

Again, the *Lexicon* states that מַסָּה in Job 9. 23 derives from מַסַּס and means 'despair (lit. melting, failure);—only in לְמַסָּה יִלְעַג Job 9. 23'. Yet this exclusive meaning seems to have been forgotten by the learned editors when dealing with מַסָּה in Dt 4. 34, where it is said to derive from מַסָּה and means: 'test, trial, proving; construct מַסָּה Job 9. 23'. As to בִּהַן, it means 'trial' in Ez 21. 18, while אֲבֵן בִּהַן in Jes 28. 16 means 'a tested, tried stone, i.e. approved for use as a foundation-stone'. However,

the N.E.B. translates מַסָּה in Job 9. 23 by 'plight', and in Dt 4. 34 by 'challenge'; and בַּחֵן in Ez 21. 18 by 'test', and in Jes 28. 16 by 'granite'. A confusing variety of imaginary explanations, leaving the inquirer in a state of bewilderment.

ἀριθμέω—חָדָה, חָצָה, and عَدَّ corroborate each other; so do חָרַךְ and עָרַךְ, θ and χ interchanging dialectally. The *Lexicon* has:

s.v. II. חָדָה: 'rejoice . . . jussive אַל-יִחַדְךָ Jb 3. 6 *let it not rejoice* among (בְּ) the days of the year, i.e. not take its place joyfully among them (fig. of day of Job's birth)'; s.v. חָצָה: 'vb. divide . . . 2. 'appar. denom. from חָצִי) ψ 55. 24 יִמְיָהֶם לֹא יֵחָצֵל *shall not halve their days*, i.e. enjoy even half of the normal number'; s.v. חָרַךְ: 'vb. set in motion, start . . . only Qal Imperfect 3 m. s. לֹא יִחַרֵּךְ רַבִּיחַ צִידוֹ Prov 12. 27 *slackness* (i.e. a slack or slothful man) *doth not start its game*'; under חָרַךְ: 'vb. cut, sharpen, decide . . . 3. *decide . . . participle passive הַרְצִיב* Jb 14. 5 *his days are determined, fixed*'; under עָרַךְ: 'vb. arrange or set in order . . . 2. a. *compare* (as a result of arranging in order) . . . b. intrans. *be comparable . . . cum suffix of thing compared* Jb 28. 17, 19.'

All this is utter rubbish; but the *Lexicon* excels itself in the above quotation from the entry under חָצָה. For in order to achieve its perverse objective, not only does it follow a tortuous process, but it also makes חָצָה do double-duty for 'halving' as well as 'enjoying'.

ἀπαύζω—According to the *Lexicon*, חָרַךְ in IIS 23. 9 means 'reproach—prop. *say sharp things against—taunt*'. (The N.E.B. arbitrarily adopts here the different version set out in ICh 11. 13.) שָׂפְחָה נִחְרַפְתָּ לְאִישׁ means 'a maidservant acquired for a man (viz. as his concubine) Lev 19. 20'. (The N.E.B. translates 'has been assigned'. In fact, it is passive of אָפַע חָרַךְ, and means 'chosen'.) עָרַךְ means 'break the neck of an animal . . . Impf. 3 ms. יַעְרִיךָ Hos 10. 2 fig. of breaking down altars'. (The N.E.B. translates 'hack down'.) רָבַע means 'lie stretched out, lie down (Aram. form of רָבַץ . . . Ar. رَجَعَ, *abide, dwell*) . . . for copulation (woman with beast) לְרַבְעָה אִתָּה Lev 20. 16, but read אִתָּה (with suffix of beast)'. The N.E.B. translates 'to have intercourse with it'. As a matter of fact, the suggestion that the reading should be altered is, as usual, presumptuous; for here, as in 18. 23, the

verb is transitive and the text speaks of the woman ravishing the animal. This is realistic, because the initiative and the inducement originate in her, and she controls the operation throughout.

קָרַף, עָרַף, and عَرَف corroborate each other. Strangely enough, عَرَف has been overlooked by the authorities in their approach to the interpretation of the two similar Hebrew verbs. The fact is, they have not faced up to the existence of so many homonyms in the language. Rather than reconcile themselves to the reasonable possibility of a given word having a homonym—or yet another homonym—they distorted its meaning, in a vain attempt to fit a square peg into a round hole. Hence such monstrosities as equating the 'breaking of an animal's neck' with the 'breaking down of altars'.

ἀρχαῖος—The *Lexicon* refers to קָרַף twice, without explaining the expression: once, s.v. כָּלַב: 'כלב . . . applied, fig., to men, in contempt . . . still more emphatically . . . 2S 9. 8'; and again, s.v. ראש: 'ראש . . . head, of animal . . . dog 2S 3. 8'. But the N.E.B., unaccountably it seems, renders ראש כלב by 'baboon'.

The *Lexicon* states: 'בראשו Lev 5. 24 in its sum, i.e. in full, so Nu 5. 7.' Strangely enough, no reference is made to رأس مال, which indicates the specific sum both ראש and ἀρχαῖον refer to. (Cf. ἀρχή.) The important thing to bear in mind is that, according to the *Lexicon*, ראש means 'head' in all texts: it has secondary meanings, but no homonyms. Thus it means 'head' in Gn 2. 10, but there 'head' means 'river-heads'; it equally means 'head' in IS 11. 11, but there 'head' = 'division of army, company, band'. I, however, hold that ראש has several well-founded and distinct homologues.

ἀρχή—Grammatically, בראשו in Lev 5. 24 is not the same as בראשו in Lev 13. 44: in the former the ב is the homologue of ἀπό, whereas in the latter the ב is the homologue of ἐν or ἐπί. As a rule, the homologue of ἀπό is the prefix מ, π and μ interchanging dialectally; but ב represents ἀπό in at least three other verses: IIS 22. 16, Ps 10. 1, Job 36. 15. In fact, Ps 18. 16 reproduces IIS 22. 16 with one variation: מַעֲרָת instead of בַּעֲרָת; and both are correct; in one the π changes into מ, in the other into ב.

It is the LXX which translates $\square\psi\aleph\gamma$ in Gn 2. 10 and IS 11. 11 by $\acute{\alpha}\rho\chi\acute{\alpha}\varsigma$; but the true homologue of $\psi\aleph\gamma$ in both verses is $\kappa\acute{\epsilon}\rho\alpha\varsigma$.

The homology $\eta\eta\gamma\aleph/\acute{\alpha}\rho\chi\acute{\eta}$ is corroborated by the reference in the following verse to the inhabitants of Arabia, and in the next verse but three to its archers. Now $\eta\eta\gamma\aleph$ in Gn 37. 25 most probably means 'caravan' and is the likely homologue of $\acute{\alpha}\rho\chi\acute{\alpha}\delta\eta\nu$ (adv., *in a row, one after another, man by man*) which aptly describes the Ishmaelite cameleers trudging in single file by their laden mounts. Now 'caravan' is in Arabic كروان , the homologue of $\kappa\epsilon\phi\alpha\lambda\acute{\eta}$ (*band of men, right hand half of a phalanx*). In olden times caravans were often escorted by a body of troops (cf. Esr 8. 22), and might therefore have been identified with and by their protective guards. Hence, it is arguable that $\eta\eta\gamma\aleph$ in this meaning is also the homologue of $\acute{\alpha}\rho\chi\acute{\eta}$. The *Lexicon*, however, derives $\eta\eta\gamma\aleph$ from $\eta\gamma\aleph$ (Job 34. 8), the homologue of $\epsilon\acute{\rho}\chi\omicron\mu\alpha\iota$ (*walk*). In fact, $\kappa\acute{\epsilon}\lambda\epsilon\upsilon\theta\omicron\varsigma$ —which, I submit, is kindred to $\epsilon\acute{\rho}\chi\omicron\mu\alpha\iota$ and $\acute{\epsilon}\lambda\theta\epsilon\acute{\iota}\nu$ (κ exchanging with the spiritus lenis according to rule, while λ and θ dialectally exchange with ρ and χ respectively)—means 'road, path' ($\eta\gamma\aleph$ Jud 5. 6 Jes 30. 11); and $\kappa\acute{\epsilon}\lambda\epsilon\upsilon\theta\epsilon\acute{\iota}\omicron\nu\tau\epsilon\varsigma$ is explained as meaning $\acute{\omicron}\delta\epsilon\acute{\iota}\omicron\nu\tau\epsilon\varsigma$ (*travellers*). Yet there is no noun derived from $\epsilon\acute{\rho}\chi\omicron\mu\alpha\iota$, or from a collateral, to homologize with $\eta\eta\gamma\aleph$. On the whole, therefore, I do not feel enthusiastic over the relationship $\eta\eta\gamma\aleph/\kappa\acute{\epsilon}\lambda\epsilon\upsilon\theta\epsilon\acute{\iota}\omicron\nu\tau\epsilon\varsigma$, any more than over $\eta\eta\gamma\aleph$ (caravan) being the homologue of $\acute{\alpha}\rho\chi\acute{\eta}$. In such circumstances it is advisable to keep an open mind, pending further inquiries. (*Vide κελευθήτης: wayfarer.*)

$\acute{\alpha}\rho\chi\acute{\omicron}\varsigma$ —Strangely enough, the *Lexicon* does not refer to $\aleph\alpha\psi\omicron\mu\imath\mu$ in IICh 22. 1, while the N.E.B. translates it by 'elder sons'. There is in IICh 21. 17 a semblance of an excuse for this blunder; and if I thought that—in view of this verse—it was to be inferred that the historian had written $\aleph\alpha\psi\omicron\mu\imath\mu \text{ } \aleph\alpha\psi\omicron\mu\imath\mu$, and the scribe had omitted $\aleph\alpha\psi\omicron\mu\imath\mu$, I would have concluded that $\aleph\alpha\psi\omicron\mu\imath\mu$ was homologous with $\acute{\alpha}\rho\chi\alpha\acute{\iota}\omicron\varsigma$ (*former*). But neither of the said inferences is warranted by history as expressly recorded. For according to IICh 21. 17 the raiders *took captive* all Jehoram's sons, except the youngest (Jehoahaz/Ahaziah—mark, incidentally, the prefix-suffix phenomenon at work); whereas IICh 22. 1 informs

us that they killed כל־הראשונים. In fact, IIR 10. 13-14 relate how Ahaziah's forty-two *brothers* (so have the original and the A.V., but the N.E.B. arbitrarily mistranslates 'kinsmen')—who must have been ransomed from their captors—were butchered at Jehu's behest. On the other hand, two clues point to the killing of the *leaders* of Judah by the raiders: First, because of their disappearance from the scene, Ahaziah was proclaimed king by the *inhabitants* of Jerusalem. Secondly, for the same reason, his counsellors were his mother and the members of Ahab's dynasty (IICh 22. 3-4). Thus, history and philology help each other; while the N.E.B. falsifies one and perverts the other. The homology ἀρχός/הָרָדָה, although phonetically passable and semantically plausible, is actually a spurious homology.

βῆμα—I think this word was borrowed from בהמה, pronounced twice במה. The genuine homologue of בהמה is βόσκημα, while the homonym of במה (IR 3. 4, 11. 7) has for homologues the truly Greek words, βῆμα, βῆμα and βωμός which derive from βαίω. The phrase בְּמֵה יַעַר (Jer 26. 18) means 'wild animals'. Another homologue of βῆμα (βαίω) is בג (Ez 16. 31, 39).

γεμίζω—Strong corroboration is to be found in the following homologies: הַמְעִיזָה/γέμισμα (load Zach 12. 3), עָמַס/γεμιστός (laden Jes 46. 1).

As usual, the *Lexicon* finds fault with the scribes, suggesting that עָמַס (Neh 4. 11) should probably read הַמְעִיזָה, although the suggestion runs contrary to the context. For Nehemiah states that half his men worked, while the other half stood guard variously armed; and that even the builders at the city-wall and the porter-loaders had weapons. Evidently, the editors of the *Lexicon* had a mania for 'correcting' the text—*mania corrigendi*, to coin a phrase parallel to the bad surgeon's *mania secandi*.

Mark that γεμίζω, since it ends in -ζω, is capable of having both simple and compound homologues: עָמַס, עָמַר, הַעֲמִיס. However, the context of הַעֲמִיס seems to favour the compound καταγεμίζω as its homologue, for it means 'load heavily'. Mark also that μ interchanges with ب in صبر (v. p. 243).

The following analysis illustrates a frequent phenomenon in Graeco-Hebraic-Arabic homology.

הַפְעִיל and هَمَل belong to different scales and have different final letters. حَمَل and عَمَر belong to the same scale and have one common consonant, but they begin with different gutturals and terminate with different linguals. حָשָׂא and صَبَر belong to different scales and differ in all their letters. Each one of these six verbs differs appreciably from شَحِن. Nevertheless, my theory shows that all seven are cognates, deriving their genetic relationship from a common Greek homologue with several meanings (v. p. 360).

δέμας—The ז in עֶזֶז is prosthetic, and the ז stands for δ, as in δειρή, ῆ: *neck* צַוֶּאֱר Jer 28. 10; *throat* צוֹאֵר Ps 75. 6; *collar* צִוְרוֹן Cant 4. 9. The ז in מֶזֶל, as in צוֹרֶן, is terminal. ל in עֶלֶל interchanges dialectally with δ.

הַמָּוֶה may well be the homologue of δόμος or δῶμα (Ps 115. 17), *the nether world*. עֶזֶז, too, has a rival candidate to homology with it, namely, σῶμα. So strong are its claims, that it is right to accept it as a co-suitor with δέμας. In fact, Homer always uses δέμας for the living body and σῶμα for the dead body. But it looks as though מָוֶה was specialized among the Hebrews to indicate a corpse.

As the student might by now anticipate, the last sentence in the *Lexicon's* entry s.v. מָוֶה reads: 'מָוֶה Ez 19. 10 prob. text. error cf. Variorum Bible; A. B. Davidson prop. מָוֶה in her height.' The mischief of such systematic fault-finding whenever a difficulty arises is that it inhibits, if it does not altogether block research where it is most needed. So that a budding investigator is discouraged by his mentors from making every effort to find out what the word, *as it stands*, means. He is fobbed off with substitutes the real validity of which is their emanation from the whim of pundits (v. p. 360).

יָתַן is a homologue of both δίδωμι and τίθημι. The initial י is the MV י. It drops regularly from the imperative because it is not an integral letter of the radical, and is also omitted from the infinitive יָתַן (Gn 4. 12) and quite exceptionally from the past

תתה (IIS 22. 41). The second ת in the infinitive is only accountable by the presence of two δs in one homologue, and that of τ and θ in the other. The elimination of the final ך in תת shows that it is merely a terminal letter, but it turns up exceptionally in the infinitive תתן (IR 17. 14) and לתתן (Ib 6. 19).

אתנה is the plural of אתון in precisely the same way that the plural of a neuter noun is formed in Greek; but נדה is a variant of נדן, the final נ turning into ה as it does in אברה (Prv 27. 20), the variant of אבדון (Ib 15. 11).

The scholars are uncertain about the derivation of *ēdron* (*gift*). I diffidently suggest that it is the European Greek rendering of אתון, just as ἀρραβών is of ערבון. However, the structure of אתון suggests that sometimes the homologue of δίδωμι was אָתָן (with prosthetic א, like its fellow-homologue, אָדָן), at others נתן—as נצב and נצב are the twin homologues of ἵστημι—which would explain why the Septuagint give *Hthivím* (Esr 8. 17) and *Naθivím* (Ib 8. 20) for נתונים and נתנים respectively. It would be rash to dismiss such exceptions as mistakes or freaks.

Apparently the ancient Hebrews occasionally dropped the sound of *t*, as do the Cockneys and the Americans, e.g. *étaipos* חבר (Cant 1. 7) and *étaipa*/חברת (Mal 2. 14). The ת also drops out of מתנה to form מנה. Is it possible that, in the same way, ה drops out of מתן to form מן? It might have been absorbed by the *shaddah* in מֶן. However, מנה has another homologue, *éimarméti* (μείρομαι (A))—*ῆ éimarméti* (sc. μοῖρα) *destiny*.

High up among the intriguing texts stands out the first half of the verse Ez 26. 9: ומהי קבלו יתן בהמותיך. To begin with, the LXX omits it altogether; then, the commentators and lexicographers vie with one another in their guesses as to its precise meaning. According to some, it refers to a kind of catapult, others think it refers to a battering-ram. The A.V. renders: 'And he shall set engines of war against thy walls'; whereas the N.E.B. has: 'He will launch his battering-ram on your walls.' As to the *Lexicon*, it states that מחי means 'stroke'—as the verbal noun of II. מכה (*strike*), a weakened variant of מחץ 'smite through, wound severely, shatter'—and קבל 'something in front, spec. an attacking-engine . . . Ez 26. 9 קבלו מחי the stroke of his

attacking-engine . . . 2. construct קִבֹּל-עַ (kōbol) 2 K 15. 10, explained formerly as *before* the people, i.e. publicly (cf. Biblical Aramaic לְקִבֹּל *before*); but the Aram. is surprising, and עֲקָרָה needed: rd. עֲקָרָה in *Ibleam*, with LXX of Lucian . . .

In this, as in other difficulties, the resolving efficacy of my theory is manifest. What is more, besides providing an accurate explanation of the text in hand, I think it improves our understanding of two Greek words, i.e. ἐμβολή and ἔμβολος.

עֲקָרָה is a variant of עֲקָרָה (Job 21. 24) or its construct, and its homologue is μυελός (*marrou*, *brain*); קִבֹּל is the homologue of κεφαλή (*head*), the Macedonian of which is κεβλή or κεβαλή. Accordingly, the prophet predicts that Nebuchadnezzar will ram Tyre's walls so much and with such force that the head of his battering-ram will wear out, so that the battering will continue with the brain or inner part of the head. So the passage would read: δώσει τὸν τῆς κεφαλῆς μυελὸν αὐτοῦ ἐν αἰμασίαις σου. (Cf. ἐμβολῶν δόσις *ramming* in naval tactics, Diodorus Siculus 13. 10.)

Now ἐμβολή has several meanings, one of them being 'battering-ram' or 'the head of a battering-ram'. It is supposed to derive from ἐμβάλλω; but in my submission, whatever may be the word from which ἐμβολή is derived in its other meanings, it has no etymological link with ἐμβάλλω as regards the above meaning. Similarly, one of the meanings of ἔμβολος is 'the brazen beak, ram' of a ship. ἔμβολος, too, is supposed to be derived from ἐμβάλλω; but here again, I suggest that as far as the above meaning is concerned, its derivation is totally different.

It seems that the Phoenicians used to call the animal-head at the prow of their ships קִבֹּל or קִבֹּלָה (from κεφαλή); but the sailors probably pronounced the ק like K, as it is done to this day on the south-eastern shores of the Mediterranean; so that these two words were pronounced קִבֹּל or קִבֹּל and קִבֹּלָה or קִבֹּלָה. In due course, the Greeks 'borrowed' them, as they did עֲרֹבָה, inserting a μ to facilitate pronunciation. Hence, ἔμβολος and ἐμβολή. This must have taken place in pre-Homeric times, when Greek and Phoenician approximated each other even as do nowadays the Celtic dialects spoken on both sides of the English Channel. Is it a mere coincidence that Polybius uses the expression ἐμβολὰς δοῦναι—for the ramming of one ship by another—

which is practically identical with יתן (מחי) קבלו, the expression used by Ezekiel for charging a city-wall with a battering-ram?

δῶρον has several meanings which vary greatly one from the other; indeed, as much as 'present' does from 'hand's breadth'. Yet its respective homologues are شبر and شبر—the internal ω changing into ب, as it does into ב in נדבה, on account of the ω in δίδωμι. What better proof that these two Arabic words are perfect homologues of δῶρον?

εἷς—אח homologizes with εἷς, אחד and אחר with εἷς, אחד with εἷς, and מאה with μία. It seems that the Continental Greeks used μία in a specialized way, to mean 'one hundred'. This is slightly corroborated by the fact that in vernacular Arabic مئة (hundred) is pronounced like μίη.

עשר is not a simple word: it is composed of εἷς and τε (and); so that עשר-עשרה (Ex 26. 7) or עשר-עשר (Nu 29. 20) means 'one-and ten', as distinct respectively from אחד עשר (Dt 1. 2) and אחת עשרה (Jos 15. 51), the homologue of which is ἑνδεκα. Accordingly, אחת עשרה (Ez 30. 20) is, but עשר-עשר (Dt 1. 3) is not, a homologue of ἑνδεκάτος (eleventh).

The spiritus asper is dialectally replaced by σ; but in תחת it is replaced by ת, which exchanges dialectically with σ. The same process operates in תש, תלת, תלע, and תשעה.

The initial letter in באחת stands for ἀπό—as in בוערת (IIS 22. 16), בענין (Job 36. 15), בלחץ (Ib.)—and not for ἐπί, as in בשדה Ex 9. 3; or for π, as in ברחק (Ps 10. 1) πόρρω.

Obviously, the expression פתע פתאם in Nu 6. 9 and Jes 29. 5 indicates emphasis by tautology.

ἐνδικος—Note that Arabic has preserved the Arcadian pronunciation in حديق and حديق.

The *Lexicon* states that צדיק means 'just, righteous', and צדק 'rightness, righteousness'; then these meanings are varied, supposedly to suit the context. Thus, צדיק in Jes 41. 26 means 'right, correct'; while צדק in Ps 52. 5 and Prv 16. 13 means 'rightness in speech', in Lev 19. 15 and Dt 1. 16 it conveys 'righteousness, in government'.

The entry s.v. קָדַשׁ ends as follows:

'... 6. *righteousness as vindicated, justification in controversy with enemies and troubles, deliverance, victory, prosperity*: a. . . d. of Cyrus, יִקְרָאֵהוּ לְרִגְלוֹ Is 41. 2 (who) *in victory calleth him at every step* (T. K. Cheyne, *Isaiah*, Paul Haupt's *Sacred Books of the O.T. on whose steps attends victory*, so A. Dillmann, B. Duhm). As to צִדָּא, the comment is characteristic: 'usu. (malicious) purpose', being akin to צִדִּיקָה; 'preferably, it should read אִצְדָּא.'

θεός—θ interchanges dialectally with כ in כל (פִּי), and is dropped in אול, איל, and אל, where the ל is terminal—as it is in כל (פִּי). θ changes into צ and ש, e.g. θέναρ שֵׁנֶל, θεμιζω שִׁשֵּׁט, θήγω שִׁנָּן, Θεράπεια צִרְפֶּת, θίς/צִיה, θυρίς צִהָר. ι (in θιός and σιός) exchanges with ב and ו, e.g. μύριοι מֵרֶבְבָּה, οἷς אֵל; σ changes dialectally to ט.

The homologue of פִּיכָל is ἡμφίθεος, a compound resembling מִפִּיבֶשֶׁת, פִּיפִיּוֹת, פִּילִגֶשׁ.

According to the *Lexicon*, צוֹר means 'rock, cliff'; it derives from Aramaic טוֹרָא 'hill', and has no homonyms. But it should read צוֹף in Ps 81. 17; while it indicates a 'look-out' in Nu 23. 9, and a 'home of goats' in IS 24. 3. צוֹר is fig. of God as support and defence of his people; yet the erudite editors do not seem to find it incongruous that heathen gods should also be referred to as *rock* in Dt 32. 31, 37. כִּי בֵּיהּ יְהוָה צוֹר עוֹלָמִים (Jes 26. 4) is rendered by 'for in Yah there is a rock of ages'—instead of 'healer Zeus is the everlasting God'—but no explanation is vouchsafed for plain בֵּיהּ שְׁמוֹ (Ps 68. 5), except that it is suggested that יְהוָה in Jes 26. 4 'may be a mistake for שְׁמוֹ', cf. Ps 68. 5. It is therefore not surprising that צוֹר יֵאל (Nu 3. 35) is translated 'my rock is El'—instead of 'my God is Hēlios' or 'God's gift'—and צוֹר יֵשֶׁדִי (Ib 1. 5) 'my rock is Shaddai', instead of 'my God or creator is Zeus'. Lastly, צִירִים in Jes 45. 16 are 'idols'. In the N.E.B., however, צוֹר is rendered by 'rock' throughout and בֵּיהּ שְׁמוֹ is translated in a footnote: 'In the LORD is his name'—instead of 'Παῖάν is his name'. *Paeon* or *Paeon*, the physician of the gods, title of Apollo, Zeus and other gods. Obviously, ν and ה interchange, since ה is a guttural; and the first syllable is dropped in יה (Ex 15. 2) because it includes π.

Cf. Gn 20. 17 Ex 15. 26 Nu 12. 13 Dt 32. 39, 33. 3 IS 6. 3 IIR 2. 21, 22, 20. 5, 8 Jes 6. 10, 19. 22, 30. 26, 57. 18, 19 Jer 3. 22, 17. 14, 30. 17, 33. 6 Ez 47. 8, 9, 11, 13 Hos 6. 1, 7. 1, 11. 3, 14. 5 Mal 3. 20 Ps 6. 3, 30. 3, 41. 5, 60. 4, 103. 3, 107. 20, 147. 3, Job 5. 18, IICl 7. 14, 30. 20—in all of which God's healing power is referred to.

There is an incredible touch of irony compounded with a comedy of errors about the presumptuous correction of צור into צוף: The fruits of my research constitute an interminable indictment against countless scholars of all nationalities and races down the ages, who have had as many opportunities of making my discoveries as it contains valid counts. Yet none seized a single opportunity. For there exist many, many words in Arabic and Hebrew—the only two so-called Semitic languages I know—not to speak of others, which closely resemble their respective Greek homologues, but their similarity has nevertheless escaped these galaxies of truly learned men. One instance to hand is צור/κηρίον (κηρός, Latin *cera*, for good measure). For צור in Ps 81. 17 is wrongly rendered by πέτρα in the LXX, and wrongly thought to be צוף (ὄψος) by the *Lexicon*; while צוף in its turn is wrongly rendered in the LXX by κηρίον! (V. p. 363.)

θεραπεύω—I have included אפג (IR 18. 30) although it is in the פעל, because the compound ἐκθεραπεύω, which homologizes with it, is a strengthened form of θεραπεύω.

ט, is strongly corroborative, and has rightly been invoked by the *Lexicon* and heeded by the N.E.B. (v. p. 344).

When scholars doubt whether Hebrew is really Greek, let them ponder the homologues of θεραπεύω—that אפג, its homologue by dropping the θ-syllable, should happen to convey such varied meanings as 'to serve the gods, reconcile, treat medically, cultivate, mend, or repair'—and consult the *Lexicon* and the N.E.B. Let them carefully consider the homologues of other Greek words dealt with herein, and compare them also with the relevant entries in the *Lexicon* and translations in the N.E.B. It would not be long before they distinguished the genuine from the spurious.

θεωρέω—As might be expected, the *Lexicon* confuses and distorts the meanings of these different verbs. Thus:

'I. [סר] vb. perh. travel, journey . . . וְתַסְרִי לְמַלְךְ בְּשָׁמַן Is 57. 9 and

thou (the apostate faction) *didst journey to* (the god) *Melek with* (thine) *oil*, i.e. bring, offer it (T. K. Cheyne, K. Marti read וְהִסְכִּי). . . .

‘תְּסוּרָה n.f. gift, present (?) (from above root = thing brought, offered? very dubious);—’ת IS 9. 7 (meaning inferred from context).’

‘II. [שׁוּר] vb. behold, regard (esp. Jb);—Qal Impf. 3 ms. שׁוּר Je 5. 26 . . . 3. *watch stealthily, lie in wait*, אֲשׁוּר Ho 13. 7 (subj. ’; J. Meinhold, K. Marti אֲשָׁקֵד; Greek Version of the LXX, Syriac Version, Vulgate, J. Wellhausen, W. Nowack, al. אֲשׁוּר), Je 5. 26 (subj. wicked).—Jb 33. 27 v. שׁוּר.’

In my submission, the homologue of שׁוּר in Jes 57. 9 is *χρίω*, and that of אֲשׁוּר (a noun) in Hos 13. 7 is *λόχος*; while שׁוּר in Jer 5. 26 is also a noun and a variant of אֲשׁוּר. On the other hand, תְּסוּרָה is in no way related to שׁוּר; its perfect suffix-prefix homologue being *δόσις*.

But it is typical of the perverseness of the *Lexicon* that the meaning inferred from the context—though questioned by the *Lexicon*—should be absolutely correct, whereas the derivation which sprang from the head of its erudite editors should turn out to be entirely whimsical. What seems to be equally remarkable and no less perverse is the fact that—although the context indicates that אֲשׁוּר in Ps 17. 11 bears one of the meanings of *λόχος*, i.e. ‘the men that form the ambush’; and cannot possibly mean ‘step’, or ‘going’—the *Lexicon* persists, as above (v. also pp. 363, 403).

θύρα—*θ* exchanges dialectally with *ד* and *ת*, and *ג*. It also exchanges with *שׁ*, e.g. *θεράπνη/שׁפחה*, *θραύω/שׁבר*, *θεάομαι/שׁעה*.

Only by reference to Greek can קלע be justified as a variant of צלע, for *θ* exchanges with both *צ* and *ק*, e.g. *θησαυρίζω/אציל*, *אצר/צר*, *θερίζω/קצר*. Besides, *θ* exchanges dialectally with *χ*, and *χ* exchanges with *ק*, e.g. *χέω/קאה*. Here we meet again with the *Lexicon*’s *mania corrigendi*, since it states: ‘II. [קלע] n.[m.] curtain, hanging . . . IK 6. 34b read צלעים.’ Furthermore, the *Lexicon* has:

‘דלת n.f. . . . door (. . . Assyrian *daltu(m)* . . . from root דל, As. *edilu*, *to bolt, bar*) . . . partic. *doors* of house of ’ . . . temple . . . so of Ezek.’s temple, Ez 41. 23, 24 . . . *gates of city* Dt 3. 5 . . . in other senses (mostly fig.) . . . aperture of womb Jb 3. 10.’

'I. דְּבִיר n.m. (cf. Ar. دَبْرٌ *back*, ذَبْرٌ *part behind*) *hindmost chamber, innermost room of the temple of Solomon* = קֹדֶשׁ הַקְדָּשִׁים *holy of holies, most holy place*, the place of the ark and the cherubic images, the throne-room of Yahweh 1 K 6. 5 . . . Prob. rd. דְּבִיר 2 K 10. 25 also, for Massoretic Text עֵיר; so Klostermann after LXX of Lucian (P. de Lagarde). (It is translated *oracle* in AV RV after Aquila Symmachus χρηματιστήριον, Vulgate *oraculum*, on the incorrect theory that it was derived from דָּבַר *speak*.)'

'[טִירָה] n.f. encampment, battlement (fr. idea of *surrounding*, enclosure; Syr. . . . *sheepfold*, εἴπαυλις). . . . 1. *encampment*, esp. of circular encampment of nomad tribes, mentioned with הָצֵר Gn 25. 16; . . . *encampment* (poet.) = habitation ψ 69. 26 . . . 2. in metaph. ט' קֶסֶף Ct 8. 9 *a battlement of silver* . . . ' (v. p. 363).

θώραξ—טור and טִירָה occur in the same verse, and appear to refer to the same thing. This is probably because they are the homologues of θωράκιον which is in the neuter, or because the former is the homologue of θώραξ and the latter of θωράκιον.

אשרנא and שור corroborate each other, just as שור and שריון corroborate שריה and שריון. Corroboration is also to be found in the homology סרנים/τεθωρακισμένοι, *cuirassiers* (IS 29. 2); as distinct from סרנים/κοίρανος or τύραννος (Jos 13. 3). It is interesting to point out in passing that, apart from the prosthetic א, שור and אשרנא resemble שבעה and שבועה (Job 42. 13).

Is it not of fundamental significance that besides שריון, the other names given to Mount Hermon by different local inhabitants all maintain the Greek connection? Thus: עֶרְמוֹן/Ερμαιον, שִׁיאוֹן/χιόνης, שִׁנִּיר/χιόνης. Hermes was a favourite god with the Phoenicians, and was titled בַּעַל הָרְמוֹן (Jud 3. 3); hence also הֶרְמוֹן (IIS 5. 11).

The *Lexicon* states that סרין means 'armour', and is a parallel form of שריון which derives from שרה—a root of dubious meaning. שריה, however, derives differently, and means 'perhaps lance, javelin . . . yet the Greek version of the LXX [has] θώρακα, the Vulgate *thorax*, i.e. שריון.' No doubt, the learned editors thought their explanation was an improvement, oblivious of the fact that ה has merely replaced י—as it does in צִידוֹן (Jud 1. 31) آيدو/أبدو (Ib 27. 20) אבדו/אבדו (Prv 15. 11) صيدو (Ib 31).

According to the *Lexicon*, neither טור nor טירה has any homonym, and both are derived from

‘סור’ (... cf. Ar. طَار go or hover about, approach, طور limit, border).’

‘סור ... row ... 1. row, course of building-stones, in temple and in Solomon’s house 1K 6. 36, 7. 12; forming enclosures in corner of court Ez 46. 23a.’

‘[טירה] n.f. encampment, battlement (fr. idea of surrounding, enclosure; Syriac ... sheepfold, επαυλῖς). ... 3. row of stones, only pl. סירות Ez 46. 23, virtually pl. of סור 1, q.v.’

As usual, all this is utterly unrealistic and artificial. Admittedly, טור (not טירה) is related to طور, but neither has anything to do with طار anywhere, or for that matter with a course of building-stones. Fancy such a row forming an enclosure, or suggesting an encampment, a battlement, or even a sheepfold. This is not the language of architecture or poetry, but the product of wild, if not actually sick fantasy. (V. p. 364.)

καθαίρω—طهر also means ‘to circumcise’, but the LXX uses περικαθαίρω exclusively in connection with trees (although in the New Testament καθαίρω is used for ‘pruning’—John 15. 2):

καὶ περικαθαριεῖτε τὴν ἀκαθαρσίαν αὐτοῦ· ὁ καρπὸς αὐτοῦ τρία ἔτη ἔσται ὑμῖν ἀπερικάρτος (Lev 19. 23).

Otherwise περιτέμνω is used for ‘circumcise’, ἀπερίτμητος for ‘uncircumcised’, and ἀκροβυστία for ‘foreskin’.

The *Lexicon* renders עָרַל by ‘count as foreskin, i.e. as uncircumcised’, and states of עָרַל שְׁפָתַי: ‘fig. of incapacity to speak’ (s.v. עָרַל), and ‘unskilled in speech’ (s.v. שִׁפְהָ). But I think the homologue of עָרַל is κείρω, and that of עָרַלָּה is κουρά, while that of עָרַל must be ἄκουρος. The key-words are κουρά (that which is cut off, cut-off end) and its homologue غُرْلَة, because they indicate that κείρω (cut off one’s hair) and ἄκουρος (unshaven)—derived from κουρά, as distinct from ἄκουρος: (κουρος) עָקַר—have respectively developed in Hebrew the secondary meanings: ‘cut off the prepuce’, ‘uncircumcised’ (v. p. 685).

κελευθήτης—This word is derived from κέλευθος which is supposed to be a radical word, but I believe both words to be

cognates of *κολεῖν*, *ἐλθεῖν*, and *ἔρχομαι*—on the basis that the spiritus lenis exchanges with *κ*, as it does with *ק* in *ὠνέομαι/קנה*; while *θ* and *λ* dialectally exchange with *χ* and *ρ* respectively. It is pertinent to note that, in the vernacular spoken in the territories bordering the south-eastern Mediterranean, *ق* is pronounced *أ*; e.g. *قال* is pronounced *آل*. (Cf. *כא/אל* Gn 30. 40/ὄλος.)

The family of *κενός* is one of the most interesting in Gracco-Hebraic homology, because—*inter alia*—it discloses the unsuspected origin, and provides the characteristic meanings, of eighteen words, that is, seven nouns, six adjectives, and five verbs.

Thus, *חלה*—as a direct homologue of *κενός*—is an adjective used as a substantive. Whether leavened or unleavened bread or cake, it was so called because of its hollowness. In fact, the hollow loaf is common in Egypt to this day.

צליל, however, is a verbal adjective, also spelt *צלול*; and *צליל לחם* means 'hollow bread'. But *חליל* is a verbal adjective used as a substantive, the flute or pipe being a hollowed instrument. This suggests that *αὐλός* was borrowed from *חליל*; the fact that *ἐπαυλέω* and *חלל* (IR 1. 40) are homologues neither strengthens nor weakens the suggestion.

Actually, a reed was called *קנה*, because of its hollow stem; just as a pen was called *قلم*, because it was made from a section of reed, *κάλαμος*.

As a specialized *cavity* in the wall of a house, *חלון*—like *חור*—has the secondary meaning of *window*. But the real words for 'window', though uncommon, are the two homologues of *θυρίς*, namely: *טור* (IR 7. 4) and *צֹהַר* (Gn 6. 16).

Another adjective used as substantive is *חלל*, an empty corpse, the body having been drained of its blood by starvation or by the sword. Strong corroboration for this interpretation is to be found in the meaning of *ἐκκενωτέον*: 'one must empty, of venesection'.

Primarily, *מקום* means 'empty space', and hence it has come to mean 'place'. A similar observation may be made about 'room'; it means 'space that is or might be occupied by something', and 'part of a house enclosed by walls or partitions, floor, and ceiling'. As a matter of fact, the phrase *במקום דויד* (IICh 3. 1) is ambiguous and susceptible of two equally reasonable

interpretations, that is: either 'in the room of David', seeing that Solomon built the Temple instead of his father; or 'in the place of David', the site chosen by him. (Cf. οἶκημα.)

לָנֶחֱם is the third word in these series to have acquired a secondary meaning, 'gratis' (Jes 52. 3). This is quite exceptional; because the independent acquisition of a secondary meaning by a Hebrew word, which is not to be found in its Greek homologue, is very rare indeed.

לָחַל presents a real and insurmountable difficulty. It certainly means 'defile' in Ez 22. 16, but the phrase אֶל מִקְדָּשֵׁי כִי נִחַל (Ez 25. 3) closely resembles וְנִחַלוּ מִקְדָּשֵׁיהֶם (Ib 7. 24); and the contexts of both these passages reasonably admit of לָחַל meaning κενόω, κηλιδόω, or ὀλλυμι. κηλιδόω cannot be eliminated from the competition for homology, on the ground that, since the shrines of other gods are inherently profane, they cannot be defiled. For the same prophet, addressing the idolatrous king of Tyre, says: חָלַלְתָּ מִקְדָּשֵׁיָהּ (Ib 28. 18), which undoubtedly means: 'You have desecrated your sanctuaries'. The problem is not eased by the fact that—apart from לָחַל ἐπαυλέω, which is irrelevant—לָחַל has for homologues compounds of the three other verbs, thus: διακενόω (Ez 28. 9), κατακηλιδόω (Gn 49. 4 Lev 21. 12), ἀπ-, δι-, ἐξολλυμι (Ps 74. 7).

לָחַל is also a source of uncertainty because, while it is not possible to reject the meaning traditionally ascribed to it, the two contexts in which the word occurs make it difficult to accept that meaning without reservation. Thus, there may have been a pipe through which water reached Jerusalem, and which it was vital for David to seize, in order to compel the surrender of the Jebusite stronghold. On the other hand, one side of the citadel may have been so inaccessible that it was felt safe by too confident defenders to leave it unguarded (cf. IIS 5. 6). Hence the prize promised to the daring warrior who would scale the escarpment and reach the unguarded spot. Again, the mighty roar of tempestuous seas suggest the discharge of gigantic pipes. Similarly, when deep calls to deep the void spaces above resound with a tumultuous din.

Fortunately, such dilemmas are rare in Graeco-Hebraic homology. As a rule, the context is helpful. Thus, it is remarkable

that just as *κενός* means 'empty', as opposed to *πλέως*, צָנוּחַ in Gn 41. 23 should have been contrasted with מְלֵאָה in the previous verse—צָנוּחַ being the homologue of *κενός* and מְלֵאָה that of *πλέως* (v. p. 364).

Here are, for comparison, the relevant entries in the *Lexicon*, without comment:

'I. וָנָח vb. reject, spurn (Arab. زَنَحَ *repelled*, to be preferred to As. *zinú*, to be angry . . .) . . . Qal . . . reject, Israel rejects good Hos 8. 3 . . . elsewh. God rejects people . . . La 3. 31 . . . altar La 2. 7. Hiph. . . . (late) reject (= earlier Qal), Jeroboam rejects the Levites מִכְּהֵן ל' IICh 11. 14; Ahaz the sacred vessels IICh 29. 19; ' rejects Solomon ICh 28. 9.'

'II. [וָנָח] stink, emit stench (cf. Ar. زَنَحَ *become rancid*, of oil, etc. . . .); —only Hiph. Pf. 3 mpl. נִהְרֵיהֶם נִזְנְחוּ *rivers stink* Is 19. 6 . . .'

'I. הָלָה vb. be weak, sick . . . Pu. Pf. be made weak, 2 ms. הָלַיְתָּ Is 14. 10.'

'I. הָלַל vb. bore, pierce (Ar. خَلَّ *perforate, pierce through, transfix*, Eth. . . . (hollow) *reed*; Aram. הָלַל *hollow out*, הָלִילָה *pipe*; . . . adj. *hollow* . . . *cave* . . . *sheath*, etc. . . .) . . . Pi. Pl. pl. . . . בְּיַד הַהֹלְלִים Ez 28. 9 *in the hand of the ones wounding thee* . . . Pu. Pl. הִהָלְלוּ *pierced by the sword* Ez 32. 26 . . . Po'al Pl. הִפְסְדֵנוּ מִחֻלָּל Is 53. 5 *pierced, wounded because of our transgressions*.'

'I. הָלַל n.m. pierced . . . Is 22. 2 . . . *pierced, fatally wounded* . . . Je 51. 52 . . . *slain* Nu 19. 18 . . . הָלַל רַעַב La 4. 9; . . .'

'הָלָה n.f. a kind of cake (prob. as *perforated* . . .).'

'הָלָק n.m. . . . and f. . . . window . . . of the gates of Ezek.'s temple Ez 40. 16, 22, 25, 25, 29, 33, 36, of the temple itself Ez 41. 16, 16.'

'II. [הָלַל] vb. denom. play the pipe.'

'III. [הָלַל] vb. pollute, defile, profane; Hiph. also begin (lit. *untie, loosen, open*, v. Arab.) (Ar. حَلَّ *untie, undo, become free, lawful, free from obligation or tie*; IV. *make lawful*; X. *esteem lawful or free, profane, desecrate, violate*; . . .) Niph. . . . Pass., *be polluted, defiled*, of holy places Ez 7. 24, 25. 3 . . . Pi. . . . 1. *defile, pollute*: a. *sexually*, Gn 49. 4 . . .'

'הָנָם subst., used chiefly in the accus. as adv. (cf. Assyrian *annāma*, in *vain* . . . from הָן, with aff. הָ, which is sometimes found in substantives proper, as סָלָם, and pr. names, but is more partic. used with substs. applied adverbially, as הָנָם, הָנָם, הָנָם, הָנָם . . .)—lit. *out of favour*; i.e. a. *gratis, gratuitously, for nothing* . . . Gn 29. 15 . . . Is 52. 3 *to be sold* (fig.) *for nought* verse 5; Ex 21. 2, 11 הָנָם to go out (from slavery)

freely, for nothing . . . Je 22. 13 . . . b. *for no purpose, in vain* . . . Ez 6. 10. c. *gratuitously, without cause, undeservedly*, esp. of groundless hostility or attack IS 19. 5 לְהַמִּית חָנָם to slay David *without cause*, 25. 31 . . . Ez 14. 23 . . .

‘[נָבַב] vb. hollow out (cf. Assyrian *imbubu*, *flute* . . . hence also Ar. أَنْبَبَ knots in reed, part of reed between knots, reed; . . .) Qal Pt. pass. נָבַב . . . Je 52. 21 . . .’

‘פָּנָה vb. turn (. . . Ar. فَنى pass away, banish . . . Assyrian *pānu*, face . . .) . . . Pi. . . turn away, put out of the way, c. acc. pers. Zp 3. 15 . . . hence *make clear*, c. acc. הִפְנִיתָ, i.e. clear away things scattered about, make orderly . . . Gn 24. 31; empty it Lv 14. 36; fig., c. acc. הִפְנִיתָ *make clear*, free from obstacles, Is 40. 3 . . . Mal 3. 1; acc. om. *clear away* (ground) before it, i.e. to plant it ψ 80. 10 (fig.).’

‘[צָנַב] vb. dry up, harden (cf. Aram. צָנָבָא . . . stone); Qal Pt. pass. fpl. צִנּוּמוֹת Gn 41. 23 (Elohist) of ears of grain.’

‘צִנּוּר n.m. pipe, spout, conduit . . . abs. צִנּוּר IIS 5. 8 (i.e., si vera l., of Jerusalem, but very dubious . . .); pl. with suffix קוֹל צִנּוּרֶיךָ ψ 42. 8 the sound of thy (water-) spouts fig., of sluices of heaven opened, cf. אֲרָבָה.’

‘מָקוֹם, מָקוֹם . . . standing-place, place; . . . standing-place . . . Ex 33. 21 . . . 3. place = a. city Gn 18. 24, 26 . . . Dt 21. 19 . . .; Ne 2. 14 (passable) place; . . . of places, spots, on the body: leprous spot 2 K 5. 11 . . . 5. a. space, room, Gn 24. 23, 25, 31 . . . Is 5. 8 cf. 23. 3, Je 7. 32, 19. 11 . . .; אֶחָד Est 4. 14 from another quarter, source. 7. peculiar uses are: a. לָּהּ Jud 20. 36 give place (yield ground) to . . .’

κεραμεύς—This is the only instance of two verbal nouns derived from the same verb, one with the MV 1 and the other without.

A similar phenomenon of utmost philological significance occurs in Greek, where ἡδυμος = ἡδυμος. ἡδυμος is supposed to be *varia lectio* for ἡδυμος in Il. 2. 2 and Od. 4. 793, 12. 311, through false division in the Homeric text. Moreover, it is derived by Aristarchus from ἡ-δύνω. But since ἡδυμος is related to ἡδομαι, is it not possible that the initial *ν* in ἡδυμος is the counterpart of the MV 1?

S.v. נָצַר, the *Lexicon* has: ‘I. [נָצַר] vb. watch, guard, keep . . . of God נָצַר הָאָדָם Jb 7. 20 (thou) *watcher of men* (iron.).’ And s.v. צוּר: ‘I. צוּר . . . rock, cliff . . . fig. of God (33 t.) as support and defence of his people . . . לְבָבִי ψ 73. 26 . . .’ The N.E.B.

translates the former phrase: 'thou watcher of the hearts of men?'—explaining in a footnote: 'of the hearts: *so Sept.; Heb. om.*' It renders the latter: 'God is my possession' (r. p. 364).

κόμη—κ interchanges with י, as in κοινή/ינה, κομίζω/ימר, καιρός/יאר; and with ז, as in καχάζω/קחז, κελαδέω/ללז, κίων/ציון. Incidentally, note that י and ז interchange in קעק/זעק, as do ז and ص in رزين/رزین (grave). ف (as the aspirate of π) and μ exchange dialectally, the 7 is terminal, and ז and צ interchange as gutturals (v. p. 365).

It is most significant that Latin *coma* (from κόμη) means, *inter alia*, the wool of sheep: poetical in Cicero, *de Natura Deorum* 3. 27. 68.

κυρέω—גור and جرى support each other. As to קרה, קרה and קרה, remember that ז and ק are interchangeable in צלעים and קלעים IR 6. 34 (v. p. 416). The latter part of Ps 5. 5 is rendered in the A.V. thus: 'neither shall evil dwell with thee'; and in the N.E.B. 'evil can be no guest of thine'—regardless of the fact that גור (*to sojourn*) is intransitive—unlike its homologue, οἰκέω, which is both transitive and intransitive.

The *Lexicon* committed a grosser blunder by deriving קרה (Dt 23. 11) from קרה/κυρέω, and equating it with 'chance, accident'. In fact, it is the undoubted homologue of ἐκροή and ἔκροος (*outflow, issue*), ῥοή (*flowing of sap*) and/or ῥόος (*flux, discharge of morbid humours*); and is akin to מקור (Lev 20. 18), the homologue of ῥεῦμα (*humour or discharge from the body, flux, rheum*).

As to מקרה (Eccl 2. 14), meaning 'accident, chance, fortune', its homologue is κύρμα (*that which one meets with or finds*), derived from κύρω, κυρέω. But מקרה (IS 6. 9) has possibly another homologue, χρῆμα (used in periphrases to express something strange or extraordinary of its kind); v. p. 365.

λόγος—לג and لغد corroborate each other, as do להג and להג. Now λόγος also means: 'thinking, reasoning, reflection, deliberation'. Broadly speaking, this would be consistent with 'study', the traditional translation of להג; and μελέτη, the rendering in the LXX. However, I have preferred 'talk', in deference to لهجده; but

since the context is neutral, one would not feel justified in being dogmatic (*v. p.* 365).

vaós—Bearing in mind that σ and τ interchange dialectally, mark the complete identity of נִיֹּת with *vaiós*, and of נוֹת with both *vaūs* and *vaḥós*. Neither word is in the plural, the place referred to being the temple near which Samuel resided (IS 9. 10–19). According to the *Lexicon*, נִיֹּת is a proper name of place in Ramah, where prophets lived, and נוֹת is

'abode of shepherd, or flocks, poet. habitation; . . . 1. a. *abode*, of sheep 2S 7. 8 . . . of people under fig. of sheep Je 23. 3, 49. 20 . . . b. *abode of shepherds* Je 33. 12 . . . 2. *habitation*, usu. of country, or of domains in the country (chiefly poet.), Jb 5. 3, 8. 6 . . . of " in Canaan 2S 15. 25 . . .'

This confusion is dispelled by reference to the homologues of *váπη*, *váπος* and *νομός* (*v. pp.* 365–6).

νομός—It is characteristic of the language that many a Greek word bears a variety of meanings, and *νομός* is such a word; because it derives from *νέμω* which means, mainly: *distribute, dwell, graze, possess*. For the same reason, the second syllable of *νομός* is not a suffix and the μ is part of the radical. Accordingly, מִנָּה, מִנָּה, and מִנָּה are not examples of the suffix-prefix phenomenon: the initial מ is not a prefix but part of the radical. This is confirmed by the homology *νέμω* / *منح* (*allot, bestow, vouchsafe*), and we are faced with a metathesis—or the change of ν into מ, and of μ into נ.

μ occasionally changes into ב; here it changes into ל. Cf. *בת-שבע* (IIS 11. 3) and *בת-שוע* (ICh 3. 5), *ברדך* (IIR 20. 12) and *מרדך* (Jes 39. 1); *אבנה* (IIR 5. 12) is read *אמנה*. It is also relevant to point out that μ and π interchange dialectally and in Graeco-Hebrew homology, e.g. *מתי* (Gn 30. 30) / *متى* (*when, at what time*). Indeed, *שִׁדְמָה* in IIR 19. 26 is spelt *שִׁדְמָה* in Jes 37. 27 (*v. p.* 366).

ξανθός—In *אשכנז* the order of the components of ξ is reversed— $\sigma\kappa$ instead of $\kappa\sigma$ —and the σ changes into ש. *זהב*, *צהב*, *צובא*, and *ذهب* homologize with the genitive *ξανθοῦ*—the ב and the ב exchanging with ν .

Mark the corroborative similarities between *זהב* and *צהב*,

שֶׁמֶר and צֶמֶר, שְׁמֵרִית and צֶמֶרִי, חֶמָה and חֶם, חֹם and חוֹם, أَحْمֵר and חֶמָה, אֶסְר and סֶמֶר, סֶמֶדֶר and סֶמֶר, שְׁמֵשׁוֹן and שֶׁמֶשׁ, אָדָם and אֶדֶם, أَصْفَر and אֲשַׁפֵּר.

סֶמֶר and סֶמֶדֶר homologize also with Σκάμαρδος, which leads me to believe that it is a variant of ξανθός. This belief is strengthened by the fact that in vernacular Arabic 'beet' is شندور, probably on account of its colour.

I think the first אֶדֶם in Gn 25. 30 is a noun, homologue of ἔδεσμα (*food*); and the second is an adjective, a variant of צוֹבָא meaning 'red'. So that, literally, Esau begged Jacob to let him taste of the *red meal* he had cooked. He did not emphasize the redness of the concoction by repeating the adjective, but merely used an ingratiating pun. The ה attaches to both n. and adj.

According to the *Lexicon*, 'חֹם adj. darkened, dark brown or black, only of colour of sheep', is not a cognate of חֶמָה which derives from 'חָמָם vb. be or become warm'. Moreover, it states that סֶמֶר, a cognate of מִסְמֵר, means 'bristling, rough;—יֶלֶק ס' Je 51. 27 *bristling locust*, perh. with allusion to horn-like sheaths enclosing wings of the pupa'. As to סֶמֶדֶר, it is 'n.m. . . . blossom of grape'. The suggestion of an 'allusion to horn-like sheaths enclosing wings of the pupa', perhaps goes slightly beyond the *Lexicon's* usual flights of fancy. Yet it is as nothing compared with its treatment of אֶדֶם, whereby it perverts the reading of the text in order to invent a word which it claims to be akin to an Arabic noun; with the net result of creating a fantastic and farcical situation. Here are the relevant extracts from the two entries concerned:

'אֶדֶם adj. red . . . cf. as subst. *red, redness* on garment Is 63. 2; קֶאֱדָם = *the (red) lentils* Gn 25. 30, 30, but rd. קֶאֱדָם . . .'

'אֶדֶם n.[m.] name of a condiment (Ar. إدام . . .) קֶאֱדָם Gn 25. 30, 30 . . .'

So at the end of this highly suspect acrobatic operation, we are presented with an exhausted Esau, just back from the field, not begging for some of an appetizing, ready meal, but for a condiment (mentioned twice). What is he supposed to do with it? Add it to food which he would have to prepare? Bunkum!

Nor has סֶמֶר the remotest relation to מִסְמֵר, the probable homologue of ἐπιούριον—Dim. of ἐπίουρος: *wooden peg, pin*—by the prefix-suffix metathesis (׳/ס, π/מ) (v. p. 366).

ξηραίνω—The ב in הרב and לצרב exchanges with י, as it does in ערבון/ρύσιον and עלבון/ήλιος. (V. p. 366.)

Mark the similarity between סער, שער, and שחר, wherein the sibilants—like the gutturals—interchange. On the other hand, the similarity between שוב and نشف is not obvious, owing to the intervention of the מן; cf. Proposition 44, pp. 100–1.

According to the *Lexicon* סער means 'storm, rage' and 'סערה' Is 54. 11 *storm-tossed* (fig. of Jerusalem). Moreover, שער means 'bristle, with horror', and שחר 'be black . . . of skin Jb 30. 30'.

ξύλον—As I see it, the אשרה/ξύλον, the planting of which was prohibited, was a sacred tree venerated in its own right. On the other hand, אשרה/ἀστήρ (IICh 33. 3)—a variant of which is עשתרת (Jud 10. 6)—was a statue dedicated to and/or representing the planet Venus, ὁ τὰς Ἀφροδίτας [ἀστήρ], Timaeus Locrus 97a. It was worshipped as מלכת השמים (Jer 44. 17) and an associate of בעל, the two essentially Canaanite (i.e. Phoenician) deities.

It is most interesting that Hesychius has ἀσκηρά (εἶδος τι τῶν καστανίων) and ἄσκρα (δρῦς ἄκαρπος)—both of which homologize with אשרה—which might indicate the kind of tree the אשרה was.

According to the *Lexicon* שלחן is 'table; properly . . . skin or leather mat spread on ground' from 'Ar. سَلَحَ strip of hide, سَلْحَة piece of hide stripped off; Aram. שַׁלַּח . . . take off garment'.

In fact, the homologue of שַׁלַּח is στέλλω, send; while that of Aram. שַׁלַּח and Ar. سَلَحَ is ἀποστέλλω, doff. (V. p. 366.)

όδός—The spiritus asper changes dialectally into σ/ס—as δ does into ב/ב and ל/ל, π into ק, and final σ into ρ/ר. It is replaced by the spiritus lenis or ב or ש, e.g. ὀπη/אִפֶּה, ὀקה/אִכֶּה, ὀππη/אִכֶּה, αἰρέω/בָּהַר, ὀράω/שׁוֹר. The initial vowel turns into י and ו, e.g. ὀρθός/יָשָׁר, διορθόω/אַרְשָׁר Jes 45. 2, ὀράω/וֹרֵאהוּ IIR 11. 1, and the so-called הֶהפוך ו which exchanges with the augment. δ changes into צ and ש, e.g. δίψα/צָמָא/צָמָה/צָמָאון, δύω/שְׁקָע. The terminal ל/ל is evident in some homologues. Lastly, since ο turns far more frequently into שׁרוק than into חריק—e.g. the homologues of verbal adjectives—שבול, which

is supposed to be a copyist's error, has a better claim to regularity than שִׁבִּיל and שִׁיל.

أسلوب requires a special and separate treatment, because it homologizes with the Greek word in the genitive—ὁδοῦ. In it the $\dot{\alpha}$ is prosthetic or instead of σ , the spiritus asper is replaced dialectally by س, and δ by ل, while υ changes into ب—as in $\kappa\upsilon\delta\sigma/\text{כבד}$. وسيل is quite different: in it the initial vowel turns into و, δ into س—as in $\pi\eta\delta\acute{\alpha}\omega/\text{פסד}$ —and the final σ into μ which changes to ל, or the ל is terminal. We have seen that an initial σ turns into ס ; there is at least one instance in which an internal σ undergoes the same metamorphosis, $\delta\lambda\acute{o}\sigma/\text{עליון}$ (IR 9. 8 IICh 7. 21).

Mark that רַחֲבַת יָדַיִם (Gn 34. 21) is homologous with both *εὐρυάγυια* and *εὐρυόδεια*. בִּיד פֶּסַעַם (Job 8. 4) is corroborated by מַדְרֵךְ פֶּ' (Ps 107. 17). This is yet another instance of interpreting the Bible by the Bible.

According to the *Lexicon*, none of the homologues of *óôós* has any homonym. Thus:

... step, going (cf. Ar. أَثَرٌ, أَثَرٌ, Eth. ... footstep) only s.f.
 אָסַרְתָּ Jb 23. 11 Pr 14. 15; אָסַרְתָּ 17. 5; אָסַרְתָּ 40. 3, 73. 2; אָסַרְתָּ
 אָסַרְתָּ 44. 19; אָסַרְתָּ 37. 31, all poet. & fig. of mode of life, etc. [אָסַרְתָּ] n.f.
 Jb 31. 7 step, going, same usage, אָסַרְתָּ Jb 31. 7; אָסַרְתָּ 17. 11.

‘[קָדַר] vb. swell(?), honour, adorn (. . . Ar. قَدَّرَ *be of no account*; but also *ferbuit* (vinum) & اُقْتَدِرُ *inflatus, tumens* (venter))—Qal . . . Participle passive קָדַר Is 63. 1, pl. קָדָרִים Is 45. 2 (poss. הָרִים Greek Version of the LXX ὄρη . . .): 1. *swell*, only pt. pass. pl. Is 45. 2 (si vera l.) in neuter sense, of hills, *swelling places*, *swells* of land (made level before Cyrus).’

חֵץ n. [m.] the outside, sts., esp. in pl., spec. a street, never with suffix in sg., with הַ- loc. הֵצָה, הֵצָה, pl. הַצֹּת, הַצֹּת . . . 2. Of a definite locality, viz. a. that which is outside the houses of a town, i.e. a street . . . Je 37. 21 חֵץ הַבָּאִים the Bakers' street . . .'

'... hand. . . d. special phrases: . . . simply lift (נשא) the hand (= נחבצ) . . . (יב) נשא יד elsewhere. (of men) in prayer ψ 28. 2; cf. 68. 32, and לא הָיָה בָּהֶם יָדַים לְנוֹס Jos 8. 20 (Jehovist-Elohists) there was not in them strength to flee; לא מָצְאוּ Jos 8. 20 (Jehovist-Elohists) there was not in them strength to flee; כָּל-אֲנָשֵׁי-חֵיל יְדֵיהֶם ψ 76. 6 none of the men of might have found their hands, i.e. their powers are paralyzed in death . . . of dominion of king להָשִׁיב

to establish his dominion at; . . . 3. Fig. = side: a. of way *וְדַרְכָּךְ* 1S 4. 13 Qr (Kt *וְיָ*; but rd. prob. *לְיַד הַשַּׁעַר* . . .). b. of gate *וְדַרְכָּךְ הַשַּׁעַר* 1S 4. 18 (text dub. . .). c. of stream or wady *וְדַרְכָּךְ יַבֵּק* Dt 2. 37. Esp. dual: d. of land, *וְדַרְכָּךְ רַחֲבַת יָדַיִם* Gn 34. 21 (Priests' Code or Narrative) *the land is wide of (on) both hands*, i.e. in both directions, Ju 18. 10 Is 22. 18 1Ch 4. 40; of city Ne 7. 4; of sea *וְדַרְכָּךְ הַיָּם* 104. 25; of streams *וְדַרְכָּךְ הַנָּחַל* Is 33. 21 . . . e. side = place, properly *place at one side* *וְדַרְכָּךְ מִחוּץ לָהּ* Dt 23. 13; *וְדַרְכָּךְ אֵשׁ אֶת־דָּוִד* Je 6. 3 *each (in) his place*; so *וְדַרְכָּךְ אֵשׁ* Nu 2. 17 . . . 4. *וְדַרְכָּךְ* is used in various special senses:—a. sign, monument 1S 15. 12 2S 18. 18 Is 56. 5 Ez 21. 24 . . . b. part, fractional part or share: of seed Gn 47. 24 (Jehovist); share in King 2S 19. 44; of fighting men 2K 11. 7; of people Ne 11. 1 . . . c. time, repetition Gn 43. 34 (Jehovist), Dn 1. 20 . . . 5. *וְדַרְכָּךְ* with prep. . . *וְדַרְכָּךְ בְּיָדָם* Jb 8. 4 *and he delivered them into the power of their transgression*, gave them over to it; . . .

In my submission the homologue of *וְדַרְכָּךְ* in Gn 34. 21 and Ju 18. 10 is *ἀγυία* as well as *ὁδός*; in 1S 4. 13, 18 IIS 8. 3, 18. 18 Ez 21. 24 1Ch 18. 3, it is *ἀγυιεύς* (therefore *וְיָ* is correct); in Ps 77. 3 *אֲגִי*; in Jos 8. 20 Ps 76. 6 *אֲגִי*; in 1S 4. 13 *εἰσω*; in Gn 43. 34 IIS 19. 44 IIR 11. 7 Ne 11. 1 *ἀγός*. However, *וְדַרְכָּךְ*—the homologue of *παγίς*—which occurs twice in Prv 6. 5, is not referred to in the *Lexicon*; but the N.E.B. follows the Septuagint in translating the first by 'toils' (*βρόχων*); then it unaccountably proceeds to translate *וְדַרְכָּךְ יָקוֹשׁ* by 'the grasp of the fowler', although the LXX consistently renders *ἐκ παγίδος* (omitting *δακτυλωτοῦ*). (V. pp. 618–19.)

קָדָם n.[m.] front, east, aforeside;—abs. *קָדָם* Dt 33. 27+, Ju 8. 10 . . . 1. loc. a. front, *קָדָם* Is 9. 11 *from the front* (i.e. East), *in front* (opp. *מֵאַחֲרֵי*), *קָדָם* 139. 5 *behind and before*; *קָדָם* Jb 23. 8 *I go forward* (opp. *מֵאַחֲרֵי*). b. East: *קָדָם הָרֵה* Gn 10. 30 (J) *mount of the East*; *קָדָם* = dwellers in the E., tribes E. or NE. of Canaan Gn 29. 1 (E), Ju 6. 3, 33, 7. 12, 8. 10 1K 5. 10 Is 11. 14 Je 49. 28 Ez 25. 4, 10 Jb 1. 3; *קָדָם הָרֵי* Nu 23. 7 . . . *קָדָם* Gn 25. 6 (J) . . . *קָדָם* on the E. of Gn 3. 24 . . . 2. temp., ancient time, aforeside: a. *קָדָם* Dt 33. 15 *ancient mts.*, cf. *קָדָם* v. 27, *קָדָם* Is 19. 11, *קָדָם* *בְּיָמֵי קָדָם* Ps 68. 34. b. *קָדָם* *בְּיָמֵי קָדָם* 44. 2 *in ancient days*; cf. *קָדָם* *מִיָּמֵי קָדָם* Is 23. 7 . . .

קָדָם has three homologues, i.e. *ἀκρίς*, *ἔν*: East Gn 3. 24,

12. 8; *πάλαι*: Adv., *long ago* Dt 33. 27 Jes 23. 7; *Σκύθης*: *Scythian* Gn 25. 6, 29. 1 Nu 23. 7. (V. p. 367.)

ὁδοὺς—The rendering here of *וְהַסֵּלֵךְ* by *ὁδοὺς πέτρας* was probably a literal translation by the LXX, for in Job 39. 28 the rendering is *ἐξοχή* (*prominence*) *πέτρας*. Similarly, *תָּא* is rendered by *ὁδοὺς* in the LXX, and only in IS 13. 21; for in Jes 2. 4 the reading is *ἄροτρον* (*plough*). However, I maintain that the true homologue of *וְהַסֵּלֵךְ* both in IS 14. 4 and in Job 39. 28 is *στόνυξ*, and that the true homologue of *תָּא* is *ἐχέτλη*. (V. p. 367.)

The *Lexicon* derives *וְהַסֵּלֵךְ* from *וְהַסֵּלֵךְ*—‘whet, sharpen’—and states that *וְהַסֵּלֵךְ* is its Piel. Accordingly: ‘*וְהַסֵּלֵךְ לְבָנֶיךָ* Dt 6. 7 i.e. teach the words *incisively*, Germ. “einschärfen”. . . .’ Furthermore: ‘*וְהַסֵּלֵךְ* n.f. sharp (cutting) word, taunt;—Dt 28. 37 . . .’

In my submission, however, *וְהַסֵּלֵךְ* is not related to *וְהַסֵּלֵךְ*, the homologue of which is *θήγω, θάγω, θηγάνω*. On the other hand, *וְהַסֵּלֵךְ* is the homologue of *ὑμνος*, while that of *וְהַסֵּלֵךְ* is *ἐξυμνέω*.

ὅλος—The word *וְהַסֵּלֵךְ* may be analysed with reference to its homologous phrase, *ὅλος οὐ*, in two ways: *ὅλος וְהַסֵּלֵךְ*, *οὐ/וְהַסֵּלֵךְ*—similar to *וְהַסֵּלֵךְ*; and *ὅλος וְהַסֵּלֵךְ*, *οὐ/וְהַסֵּלֵךְ*—similar to *וְהַסֵּלֵךְ* (Prv 31. 4).

According to the *Lexicon*, *וְהַסֵּלֵךְ* is a substantive derived from *וְהַסֵּלֵךְ*, ‘pollute, defile, profane’. It is ‘used as exclam. lit. *ad profanum!* i.e. far be it (for (*sic*) me, thee, etc.)!’ This is one of countless examples which prove that, without Greek moorings, biblical commentators are helplessly cast adrift at the mercy of phonetics, and in constant danger of capsizing.

The *Lexicon* states that *וְהַסֵּלֵךְ* derives from the radical *וְהַסֵּלֵךְ*, *אֵל, אֵל*—‘be in front of, precede’—then it goes on: ‘I. [*וְהַסֵּלֵךְ*] n.[m.] body, belly; with suffix *וְהַסֵּלֵךְ* (in contempt) *וְהַסֵּלֵךְ* 73. 4 (lit. *their front, prominent part*)’. It also states elsewhere: ‘*וְהַסֵּלֵךְ* adj. fat—*וְהַסֵּלֵךְ* 73. 4 . . .’ According to it, therefore, Ps 73. 4 refers to pot-bellied men; whereas the A.V. has: ‘their strength is firm’, and the N.E.B.: ‘they are sleek and sound in limb’.

In my submission, none of them is right, and the conflict between them is largely subjective, ultimately resulting from individual hunches. The value of my theory is that it reduces guesswork to a minimum, if it does not altogether eliminate it. Incidentally, *וְהַסֵּלֵךְ* is the homologue of *βαρύς*.

ὄπλον—Mark the close similarity between דבר and ذبر, מנה and منة, and סנה and سנה, עפל and عפל. Each member of every pair corroborates the other. Moreover, the homology ὄπλαι/פּלתי is corroborated by the associated homologies פּרי/κοῦροι and פּרתי/κούρητες. Kindred homologies are: פּסילים/ψιλοί (Jud 3. 19), לַחֲיָה/όχλος (IIS 23. 11)/חיה (Ib 23. 13), ראש/κέρας (Job 1. 17). They corroborate each other as presenting together an impressive catalogue of military formations—similar to other comprehensive nomenclatures—all consistent with the identity of one language with the other. (V. pp. 263-4, 367.)

ὄράω—The ו in וראתה (IIR 11. 1), like the א in איר (Jes 60. 1), replaces the o in ὄράω. This is supposed to be a scribe's *lapsus*, but is actually an archaic relic of transcendental significance. Its tell-tale value cannot be exaggerated. It constitutes one of several vestigial links—על און (Job 21. 23) is another—which testify to the identity of Hebrew with Greek. We ought to be most grateful to the successive generations of scrupulous scribes who piously preserved such priceless philological relics, instead of presumptuously accusing them of negligence. Cf. מוֹשֶׁה Jud 18. 30/μωυσης.

ὄλάω is nearer לָאָה than ὄράω, and is relevant to the homology ὄραμα/לום. (V. p. 367.)

ὀργίζω—This is an example of a verb with the suffix -ζω having both simple and compound homologues. It is also one of the words the homologues of which appear to undergo metathesis, but in fact might not. Thus, in the homology ὀργίζω/עגל the initial vowel drops out; whereas in the homology ὀργίζω/עגל, it is possible that the spiritus lenis turns into א (e.g. γέαρ/ἔαρ, Γελαχάρος/Ἑλάχαρος, ἔλασις/עלל), and the γ drops; yet metathesis cannot be ruled out. ὀργίζω = ὀργαίνω. (V. p. 250.)

The *Lexicon* states: '[עגל] vb. drive out, cast out . . . Niph. Pf. עגל . . . be driven, tossed, as the Nile Am 8. 8; of the sea Is 57. 20.' But 'to drive out' is not the same as 'to drive', neither can it by any stretch of sane imagination be assimilated to being tossed. There is a limit to playing about with words, distorting or extending their meanings to accommodate this and that context. Besides, because two words are spelt the same, it does not neces-

sarily follow that they are identical in origin or meaning. This is no less true in Hebrew than it is in English or French. However, the N.E.B. renders: 'seethe like the Nile', and 'a troubled sea', respectively. Naturally, neither the *Lexicon* nor the N.E.B. appears to perceive that **גַּרַשׁ** in the said texts is a variant of **רָגַשׁ**, a verb subjected by the *Lexicon* to similar treatment:

'[**רָגַשׁ**] vb. be in tumult or commotion (Ar. رَجَسَ *make a vehement noise*; Biblical Aramaic, Aramaic **רָגַשׁ** . . . *be disturbed, in tumult* (Targum Ithp. often for **הָקָה**, as **פ** 46. 6, **פָּאָה** Is 17. 12 f.; . . . for **הָמִין** *ibid.*); but Syriac usu. *perceive* . . .);—Qal Pf. 3 pl. **פ** 2. 1 **רָגַשׁוּ** why do the nations throng tumultuously?

Here again 'throng' is slipped in by a side wind supposed to blow from Targum and Aramaic. As to biblical Aramaic **רָגַשׁ**, its homologue is **σπέρχω**, and that of **הָרָגַשׁוּ** (Dan 6. 7) **ἐπισπέρχω**, 'hasten'.

To continue the series to its perverse end, and show up this philological fraud:

'[**רָגַשׁ**] n.[m.] throng;—**פ** 55. 15 **יִהְיֶה בְּרָגַשׁ** used to walk in the throng (cf. **הָקָה** 42. 5, also to **בֵּית אֱלֹהִים**). And '[**רָגַשָׁה**] n.f. throng; . . . **פ** 64. 3 . . .'

So the *Lexicon* starts with a verb which it says means 'to be in tumult or commotion', and refers in support to similar verbs in kindred languages which convey the concept of vehement noise, disturbance, and tumult. Then the verb 'to throng' replaces the verb 'to be in tumult', and the idea of tumult takes an adverbial function and is tacked on to the new verb ('throng tumultuously'), so that it merely indicates the manner of *thronging*. Finally, the usurpation is complete: all thought of tumult or commotion is jettisoned from the mind, in a rebellious catharsis; and the two derivative nouns of different gender emerge as meaning 'throng'. It simply will not do.

Compare the above travesty of the truth with the truth as it appears in the light of my theory: **ὀργίζω** is a verb with several meanings and a few homologues, as aforesaid. In one of the meanings—'grow angry, be wroth'—one of the homologues is **רָגַשׁ**; while in another meaning, 'in a passion', one of the homologues is **גָּרַשׁ**. Similarly, **χωρίζω** has several meanings and a number of homologues. In the meaning 'separate' or 'exclude',

one of the homologues is גרש (Jon 2. 5). Obviously, this גרש has no etymological connection with the identical word in Isaiah and Amos. Again, ὀργή, a derivative of ὀργίζω, means 'anger, wrath, passion'; and has several homologues, one of them being רגש which couples with the last meaning. רגשה, however, has no etymological connection with רגש; its homologue is ἐργαστήριον, 'gang'. As to the homology הרגש/ἐπισπέρχω, the first syllable of the simple verb is dropped because it includes the double consonant σπ, whereas χ is treated by poets as a double consonant: one exchanging with λ, as in χωρίζω/גרש and גיל/χαίρω; the other with ψ, as in χέω (Ep. χείω, later Ep. χεύω)/שפך and χράω/שאל. Therefore—without inventing, distorting, or even extending or straining any meaning—these five words are explained agreeably to their respective contexts, against an unquestionable Greek background. Incidentally, we learn that worship in the Temple was—on occasion, at any rate—touched with fervour, perhaps with Bacchic enthusiasm.

רגע involves three homonyms in the *Lexicon*, as follows:

'I. רגע vb. disturb (... perh. transp. from Ar. رَجَج disturb ...);—Qal. ... Jb 26. 12 ... Hiph. denom. from רגע make a twinkling ...'

From this first homonym derives:

'רגע n.m. moment (... Targum רגעא Ec 9. 12: prob. properly a movement, i.e. twinkling, of the eye; cf. momentum, i.e. movimentum) ... רגע Nu 16. 21+ ...; Is 54. 7 ...'

'II. רגע vb. be at rest, repose (prob. = Ar. رَجَج return, prop. return to rest, after wanderings, etc.);—Niph. Imv. 2 fs. Je 47. 6 (of sword) be gathered into thy scabbard, הָרְגַעְתְּ וְדָמִי repose, and be still. Hiph. a. trans. give rest to;—Inf. construct Je 31. 2 הָלֹךְ לְהַרְגִיעוֹ I will go to give him (Isr.) rest, 50. 34 לְרַעַן הָרְגִיעַ אֶת-הָאָרֶץ (... read prob. 'ה'); Is 51. 4 אֶרְגִיעַ עַמִּים אֶרְגִיעַ usu. I will cause my judgment (religion) to repose as, etc. (i.e. I will establish it; cf. יָסַד 42. 4); but metaph. strange ...'

'III. רגע vb. harden (Eth. ... coagulate, congeal: poss. development of root رَجَج, v. II. 'ر');—Qal. pf. in Jb 7. 5 רָגַע וְהָאֵס my skin hardens, and (then) runs again (II. רָאָס), of the ulcers in elephantiasis.'

To begin with, on whose authority is it stated that رَجَج properly means 'return to rest, after wanderings, etc.'? Then,

putting my theory aside, and assuming that metathesis operates as between רגע and رجع, how far-fetched are رجع and رجع, and how utterly misleading the reference to either of them. How does רגע come to be related to 'twinkle'? A man must be borne on a fantastic flight of fancy to suggest that any verb meaning 'to harden' could have possibly developed from رجع, or that 'judgment' could be stretched to equate 'religion'. Having regard to the context, he must have been used exclusively to double-think to imagine that הרגיע in Jer 50. 34 means 'to give rest'. Indeed, a metaphor must be extra super-strange if the *Lexicon* admits it to be strange—mark you, its own metaphor! In short, all this is a clownish dream in wild cloud-cuckoo-land.

Incidentally, the homologue of רגע is pára = ἀκμή: *the time*; while הרגיע has two homonyms homologizing with παραψύχω: *cool* Jes 34. 14; metaph., *console* Jer 31. 2 (1); and ἀσπράπτω, σπράπτω: *flash, illuminate, lighten* Jes 51. 4. The first syllable of this homology is omitted because it includes the double consonant στ, and π changes dialectally into γ—e.g. στενάζω/נאנח, στέναγμα/אנחה/אניה/אנקה/(תאניה); γρύψ/פרס.

When no homonyms are suspected, naturally commentators will confuse them and attempt to reconcile the meaning of one homonym with the context of another—a process which usually involves pathetic mental acrobatics, and is abundantly illustrated on practically every page of the *Lexicon*. The entry about רעם is no exception.

רעם (root of foll., prob. onomatop.; . . . prop. *more violently* as orig. meaning, but ref. to thunderous *sound* everywhere, exc. Ez 27. 35 where text dub., v. infr.; cf. Aram. רעם, רעים n. *thunder*, רעם vb. *thunder*; esp. Aph. Ithpa. *utter (loud) complaints*; . . . n. *thunder*, . . . vb. *thunder, lament*, cf. New Hebrew רעם Hiph. *thunder*, Hithp. *complain*; Eth. . . . n. *thunder*, As. rimu, id.; Ar. رَجَمَ vex, dislike, etc.).'

'[רעם] vb. denom. *thunder*;—Qal *make the sound of thunder, thunder* . . . רעמו פניה Ez 27. 35 is dub.: *faces tremble* (. . . *are convulsed*), or *they tremble* (cf. . . . AV RV *are troubled*) in *face*, lacks etym. support . . . the LXX, Syriac Version, C. H. Cornill רעמו פניהם Hiph. . . . *thunder, cause thunder* . . . הרעמה IS 1. 6 is appar. *Inf. construct suf.* . . . but not understood by the LXX and dub.: AV RV *to make her fret*, cf. Aram. *utter (loud) complaints* . . . perhaps corrupt H. P. Smith.'

Referring to the interpretation of the phrase in Ez 27. 35, the *Lexicon* states that it lacks etymological support. Quite apart from my theory which renders the whole *Lexicon* obsolete, this comment can, in my submission, be reasonably made on many interpretations put forward by the *Lexicon*. However, by what right is the word 'loud' slipped in parenthetically? It props up the analogy with Aramaic, and is therefore deceptive. Again, the *Lexicon* adduces رَغْم as etymological material helping to understand רָעַם. This attempt is worse than useless for two reasons: firstly, because it is valueless and misleading in this particular case; secondly, it deceives the student into believing that such far-fetched evidence is relevant, so that he might be tempted to accept such a perverse process as a valid standard of research.

The irony of it is that here, as often elsewhere, Arabic fails to come to the assistance of Hebrew, because the Arabic homologue of the Greek word concerned differs from the Hebrew one. Thus the *Lexicon* ignores رَعَد, the Arabic for thunder, presumably because it includes a consonant which is not found in רָעַם. Yet رَعَد is a direct and better homologue of βροντή than רָעַם. In fact, Arabic can be positively misleading, because رَعَد has two homologues: βροντάω and βρομέω. Thus, the *Lexicon* adduces رَعَد 'thunder (said of sky), VIII tremble, quiver', in the entry s.v. רָעַד; but رَعَد 'to thunder' has no etymological or emotional affinity with رَعَد 'to shudder, shiver', notwithstanding the identity of spelling between them. Therefore, it is quite wrong to adduce رَعَد (in its meaning 'to thunder') as having any affiliation with רָעַד which means 'to tremble' exclusively, just as it is absolutely right to adduce رَعَد in its meaning 'to shudder'. And what is one to say about the perversion of רָעַם פָּנִים into רָעַם פָּנִים? (I. p. 367.)

σφοδρ—سُور corroborates צוּר, and the second ר in הָרַר replaces the terminal σ. It cannot be too strongly emphasized that only Greek accounts for the presence of the second ר, and that הָרַר is a more complete homologue than הָר. The *Lexicon* states that הָרַר is the root of הָר, and adds that its meaning is dubious.

πλάτη—The *Lexicon* wonders whether שָׁלֵט means 'shield', and quotes authorities who opine that it means 'quiver' and 'arms, equipment'. The N.E.B. translates it sometimes by 'shield'

(IIR 11. 10 Ez 27. 11 Cant 4. 4), at others by 'quiver' (IIS 8. 7 Jer 51. 11 ICh 18. 7), and once by 'buckler' (IICh 23. 9). In the A.V., however, the rendering is uniformly 'shield', the challenging phrase מלאו השלטים (Jer 51. 11) being translated 'gather the shields', although under no circumstances could the verb מלא conceivably mean 'gather'. Such perversion of language and violation of reason are the penalty of misunderstanding the original text. Obviously, they do not help solve the difficulty presented by הברו החצים, מלאו השלטים. For it resembles two other phrases, i.e. באשפתו הסתירני (Jes 49. 2), and אשר מלא את־אשפתו מהם (Ps 127. 5); and אשפה (θήκη, θήκη) has hitherto been the universally acknowledged word for *quiver*. Yet this word too presents a similar difficulty in two verses, i.e. Jes 22. 6 and Job 39. 23. The verb נשא—which occurs in the former—is used in connection with צנה IS 17. 7 ICh 12. 24 (25) IICh 14. 7; while רנה—which occurs in the latter—seems to suggest a *shield* rather than a *quiver*, since it is the homologue of βρέμω: *clang, clash, ring*. In fact, I hold that אשפה also means 'shield', it being the homologue of ἀπίς; for it seems that the shield did duty for a quiver also, housing arrows on the inside of it. Jes 49. 2 seems to lend support to this explanation.

πόλις—π exchanges dialectally with (μ) מ, מ, (κ) ק, ق, and (γ) ג; so does φ with (θ) ט. π changes into ט, e.g. παλαιός/לה, παρδιαίος/ברד, πόσις/בשת. To this day the Sephardim pronounce ט ng; yet it is difficult to assert that π exchanges with ט, because it is possible that the π drops and that ט exchanges with the vowel that follows the π. λ exchanges dialectally with (δ) ד and (ρ) ר, ר; so does σ with (δ) ד. Moreover, σ exchanges indirectly with ט, since it exchanges dialectally with δ and θ, and either of them dialectally changes with χ. (In fact, the second person suffix ט stands for σ.) Alternatively, the suffix -is exchanges with ה, and this interchanges with ט as gutturals. The ל in מדינה, like the ن in مدينة, is terminal, followed by the feminine suffix ה. Therefore, all the Hebrew and Arabic words reproduce their common Greek homologue in full—except, perhaps, עיר which possibly drops the π; but the genuine homologue of עיר and קיר is γή.

33. 28 *his heavens drop dew*; fig., of speech, intrans., יִעֲרַף כְּמָטָר לִקְחִי 32. 2 *let my teaching drop like the rain* (see parallel אֶמְרָתִי אֲחֹל כְּטֵל).—Cf. יִרְעַף.

יִרְעַף means 'trickle, drip, synon. of נוֹל, II. עֲרַף (cf. Ar. رَعَفَ *flow* (of blood), *bleed* (of the nose)); Qal Impf. 3 mpl. יִרְעֲפוּ, of clouds Jb 36. 28.'

To expose the errors of the *Lexicon*, it is necessary to appreciate two opposites:

- (1) That there exist two entirely different verbs which are pronounced and spelt identically, that is: גִּרַע, the homologue of *réw*; and גָּרַע, the homologue of both *áipéw* (*take away*) and ἀγγρῖζειν (*subtract, deduct*)—גִּרַע being a Continental variant of *áipéw*, and ἀγγρῖζειν having been atavistically borrowed from גָּרַע.
- (2) That רָעַף is not a mere *synonym* of נוֹל and עֲרַף, any more than שָׁלָאן is a mere *synonym* of שָׂאן. The former three words are the *same* verb which happens to be pronounced and spelt differently, just as the latter two words are the *same* adjective which happens to be pronounced and spelt differently.

Once this is appreciated, it is not difficult to realize that נוֹל has nothing to do with נוֹל, or to recognize the old trick in operation once more: twisting 'roll away' to mean 'flow down'. On the contrary, it is difficult to overlook the dragging of נוֹל into the explanation, because it means 'descend' exclusively; so that the example of the *milk descending into the udder* is as misleading as it is selective. Again, faced with the difficulty of 'flowing' (or is it 'descending') mountains, the *Lexicon* ascribes the *flowing* to their torrents. Yet in thus doing violence to the text, it unwittingly robs it of the implied wonder; for there is hardly a miracle in torrents flowing on account of the Lord. Those responsible for the N.E.B. resolved the difficulty by altering the text altogether to read: 'Mountains shook in fear before the Lord.' As a matter of fact, the A.V. had fared much better than both the *Lexicon* and the N.E.B.; for it has: 'The mountains melted from before the Lord.' It was not a bad guess, but the merit of Greek is that it dispenses with guessing. (V. p. 369.)

Even if ערפת were not the homologue of ὄροφος or πρόθυρον and πρόπυλον—θύρα (θύρη) and πύλη being the same word, differently pronounced and differently applied—the suggestion that ‘portico’ is called ערפת, because rain drips from it, is pathetic. However, to render absurdity even more absurd, we are referred to غُرفه (ὑπερώον) as meaning ‘upper-room’, with the implication that it is so called because rain is liable to leak through its roof!

ρίζα—Note that the spiritus asper is dialectally replaced by β—e.g. ῥόδον/βρόδον—and that Arabic has preserved the first vowel of the Greek word in its original pronunciation.

The *Lexicon* states: that in Ex 25. 31 יָרֵךְ means ‘base (loins) of candlestick’; that in Ps 80. 12 קַצִּיר means ‘boughs, branches’—confusing it with קַצִּיר/ὄζος, e.g. Job 29. 19; that קַרְקַע means ‘floor’, ‘floor of temple’ 1 K 6. 15 . . . קַרְקַע הַיָּם Am 9. 3 *the floor, bottom of the sea*; that in Ex 30. 23 and Cant 4. 14 רֶאשׁ means ‘chief, choicest, best’; that in Ps 118. 22 פֶּנֶה רֶאשׁ means ‘top of (the) corner, i.e. most conspicuous stone (fig.)’; and, in a separate entry: ‘רֶאשׁ n.f. top; appos. ‘הָאֶבֶן הָרִאשָׁ Zc 4. 7 i.e. the topmost stone’; that שֹׁרֶשׁ means ‘root . . . 3. root, fig. = lowest stratum, of mt. Job 28. 9, of sea 30. 30 = bottom [text strange and dub.: B. Duhm רֶאשִׁי הָרִים, with אֶדֶן in v²]; of feet, שֹׁרֶשִׁי רַגְלִי 13. 27, i.e. soles . . . (elsewhere כֶּף), K. Budde place of treading, footholds; B. Duhm (arbitrarily) שֹׁרֶשִׁי, *delet*: רַגְלִי.’ Curiously enough, the LXX translates רֶאשִׁי by κληρονομία (*inheritance, possession, property*)—apparently confusing it with רֶשֶׁתִּי παράδοσις (Dt 2. 12); and the N.E.B. meekly follows the LXX. (I. p. 370.)

צבאות (IS 1. 3) may be (or also be) the homologue of σεπτός (σέβομαι) or σεβαστός (σεβάζομαι), *august*. (I. p. 370.)

In contrast with the above simple, clear, direct exposition involving four homologues—σέβας, σέβομαι, σῆμα, and σημεῖον—the following fictitious and confused explanations occur in the *Lexicon*:

‘[צבא] vb. wage war, serve (Sabean צבā wage war with, also n. army, campaign . . . As. šābu, man, soldier; . . . Ar. ضَبَّā conceal oneself, hence lie in wait; this is phonetically suitable, but better in mng. would be ضَبَّā go or come forth (against one), etc. . . . S. Fränkel²²

compare *צִי* young man . . . 1. wage war, fight, c. *עַל* against, Nu 31. 7 . . . 2. serve at sacred tent, Levites c. acc. *צָבָא* Nu 4. 23, 8. 24 (P); women Ex 38. 8, 8 (P) IS 2. 22 . . . (Cf. *ἑφῆβος*).

'*צָבָא* n.m. 2 Ch 28, 9 (Poss. f. Is 40. 2 Dn 8. 12 . . .) army, war, warfare . . . pl. *צְבָאוֹת* Nu 20. 9 [for 2. 9] + 278 times; . . . 1. army, host: a. organized for war Ju 8. 6 . . . *עַל (ה) צ'* over the host (as captain) Nu 10. 14, 15 + 10 times Nu 10 (P) . . . b. host (organized body) of angels (cf. Luke 2. 13), *צְבֵא הַשָּׁמַיִם* (כל) all the host of heaven 1 K 22. 19 . . . *צְבֵא הַקָּדוֹשׁ* Is 24. 21 host of the high (angel-princes; contrasted with earthly monarchs) . . . c. of sun, moon and stars . . . כל צבאם Neh 9. 6 . . . Is 40. 26 . . . d. of the entire creation, כל צבא Gn 2. 1. 2. . . 3. service: a. of Levites in sacred places Nu 4. 3 . . . 4. *צְבָאוֹת*, in name of " as God of war, prob. first in time of warlike David (some connect with sacred ark, but ark older), explained *יְהוָה צְבָאוֹת אֱלֹהֵי מַעֲרֹכֵי יִשְׂרָאֵל* IS 17. 45 " *Sebaoth God of the battle array of Israel* (the thought of angels and stars as army of God is later); a. earliest form c. art. *אֱלֹהֵי הַצְבָּאוֹת* Am 3. 13, 6. 14, 9. 5 (*אֱלֹהֵי* om. by error, cf. J. Wellhausen), Hos 12. 6 . . . (Cf. *στρατιά*).

So to crown the revealing researches and complete the scholarly speculations to perfection, the inevitable copyist's mistake is discovered: *אֱלֹהֵי* is missing from Am 9. 5. And once more the errant copyist emerges as the ignorant's scapegoat, the cover for the fraud and/or the palladium of the presumptuous.

στυγάλη—Note that Jud 5. 14 discloses a common custom between the Hebrews and the Greeks (cf. the Spartan epistle, pp. 1-2 *sup.*).

The *ν* changes into *ב*, silent *ל*, and pronounced *ו*. There is at least one other example of *ב* and *ל* interchanging: *בֵּת-שֶׁבַע* (IIS 11. 3) and *בֵּת-שֹׁעַ עֲמִיאל* (ICh 3. 5). Incidentally, note the prefix-suffix phenomenon at work in *עֲמִיאל-אֱלֵיִם* being the homologue of *γαμῆλης*.

In the proverb *בְּפִי אִוִּיל חֶסֶד גָּאוֹן* (Prv 14. 3), *חֶסֶד* means 'scourge, whip'. Analogous phrases are: *חָרַב גְּאוֹתָךְ* (Dt 33. 29), *בְּשֶׁבֶט פִּי* (Ib 9. 7), *חֵץ שׁוֹחֵט לְשׁוֹנִים* (Jer 9. 2), *לְשׁוֹנִים קִשְׁתָּם* (Jes 11. 4), *פִּי כַחֲרֵב הִדֵּה* (Ib 49. 2), *שָׁנִים בְּאִמְרֵי פִי* (Hos 6. 5), *שָׁנִים כַּחֲרֵב לְשׁוֹנִים* (Ps 57. 5), *וּלְשׁוֹנִים חָרַב הִדֵּה* (Ib 64. 4), *בְּשׁוֹט לִשׁוֹן תַּחְבֵּא* (Job 5. 21), *שָׁנִים לְשׁוֹנִים כְּמוֹ נֹחַשׁ* (Ib 140. 4).

שטט must be read שטם for six reasons, that is to say: (1) the object concerned is to be in 'your sides', and therefore should naturally be in the plural; (2) this is immediately followed by another object in the plural, which is to be stuck in 'your eyes'; (3) the expression ולשטט בצדיכם ולצננים בעיניכם closely resembles לשכים בעיניכם ולצננים בצדיכם (Nu 33. 55), where the object to pierce the sides, as well as that to pierce the eyes, is in the plural; (4) ט closely resembles נ and ם, so that the final נ might well be mistaken for ט or ם written for נ; (5) the omission of plural ך is not fatal to the suggestion—in fact, it is absent from ולצננים in Nu 33. 55; and (6) the LXX translates שטט by ἑλούς (nails).

The *Lexicon* lumps up together שטט/σκυτάλη with שטט/σκηπτρον, and arbitrarily declares that שרביט (Esth 4. 11)—the homologue of ῥάβδος—is an extension of שטט. As usual, when semantic difficulties arise, blame is almost automatically attached to the dead, defenceless copyists. Thus שְׁלֵהִים is preferred to שְׁבִטִים in IIS 18. 14, under the lame excuse that the LXX has βέλη (βέλος, missile, esp. arrow, dart). Needless to add that שטט and שוט are differently derived in the *Lexicon*, and both given fanciful origins. As to סֵטֶר, it means 'branch or twig, rod—metaphorically', and is to be compared with 'خَطَرٌ *lakh* with the tail, move spear up and down, shake, quiver (said of spear), etc.' A more ridiculous comparison can hardly be imagined. Had the erudite editors pursued their search for the truth, they would have discovered that خَطَرٌ is 'branch or twig'.

And yet, it is on the false foundation of such pseudo-scholarship, mere semblance of science, that a sham 'Semitic' folly was erected. It is on such nonsense that generations of students have been fed, until they took that folly to be a veritable fortress and looked upon it with awestruck wonder. Indeed, it is only after a great deal of systematic questioning and independent research that I dared lay siege to it and subjected it to Aryan bombardment. (V. p. 370.)

It is to be observed that ט and נ are interchangeable, e.g. שְׁטֵט (Jer 49. 24) and שְׁנֵט (Hos 13. 1); so are צ and ק, as in שְׁלֵט (IR 6. 34) and שְׁלֵק (Ib.), שְׁלֵה (Jes 44. 19) and שְׁלֵה (Jer 29. 22), שְׁלֵי (Ex 12. 8) and שְׁלֵי (Ruth 2. 14) or שְׁלֵיא (IS 17. 17),

מחק (Jud 5. 26) and מחק (Ib.); so are צ and ש, as in יצחק (Ex 3. 6) and ישחק (Jer 33. 26), פצה (Ps 66. 14) and פשק (Prv 13. 3); so are ה and ע, as in אשתמה (Jos 15. 50) and אשתמע (IS 30. 28); so are ה and ק, as in פצה and פשק (*sup.*).

σπάραγμα—According to the *Lexicon*, גזרה here is 'separation . . . separate place . . . i.e. yard, or space adjoining temple on three sides'. So the meaning shifts from 'separation' to 'separate place', and this in its turn is explained away as 'yard or space'. It is clear from the homologue that the area located and measured in the text was covered with a kind of concrete reinforced with stone-chippings. It is not the *space* that was *separated* into a kind of *yard*, so that גזרה means 'yard'. It means nothing of the sort. What the text actually tells us is that the area therein delineated was paved in a certain way, which gave it its name.

פגר means 'corpse, carcass', and derives from '[פגר] vb. Pi. be exhausted, faint'; while פרק means 'plunder (as snatched away)', Na 3. 1'. (V. p. 371.)

σπαράσσω—σ and π constitute a double consonant, and behave as such. Thus, in σπαράσσω, שׂאף, شرم and شقّ, شقّ stands for both σ and π, as a digraph, or for σ alone, while π drops out. On the other hand, in גזר, טרף, פרם, פרק, فرق, فلع, σ is dropped. In גזר, π exchanges dialectally with λ—as in γωνία/γωνή—ρ is dropped; at the same time a terminal γ is added, as in ὀρθός/ὀρθ; then ι stands for σσ, ππ—or the γ they conceal, as in σείω/σει, γωνία/γωνή; زاوية/زاوية; ζαμέλης/μέγα μέλος ἔχων. פרם exhibits the terminal מ; in פרק, ק changes dialectally with the concealed radical γ, as does ق in شقّ, μ being absorbed by the ش. There is a double exchange in فلع: μ/ل, and γ/ع.

IIR 6. 4 tells us that Elisha's disciples were *rending* the trunks of trees into planks of wood, to build themselves a shack. According to the *Lexicon*, the verb גזר is akin to جزر, means 'cut, divide', and has no homonyms. More particularly, it means 'divide' in Ps 136. 13, 'cut down' in IIR 6. 4, and 'cut off', i.e. 'destroy, exterminate' in Hab 3. 17. Here again, the meaning alters from 'cutting' to 'cutting down' and 'cutting off', and this is extended to import 'destruction and extermination'. *Per*

contra, it is typical of Hebrew-Greek homology to provide the exact meaning and accompanying contextual nuances.

As to $\eta\tau\tau$, in the *Lexicon* it means 'tear, rend, pluck', has no homonyms, and is akin to 'طَرَف *depasture*, said of camel'. I can imagine the fury of my critics had I put forward, as homologue to $\eta\tau\tau$, a Greek verb meaning 'depasture'. Their howl would have reached high heaven and reverberated to the ends of the world. *Aliter*, with $\tau\tau\tau$ which means 'tear, rend garment', and is akin to 'قَرَمَ *chop up onions, etc.*'; and $\tau\tau\tau$ which means 'tear apart, away', and is akin to 'فَرَقَ *split, divide*'. (V. p. 371.)

$\sigma\upsilon\gamma\kappa\lambda\acute{\iota}\nu\omega$ —There is complete confirmation of these homologies: $\sigma\acute{\upsilon}\gamma\kappa\lambda\iota\nu\omicron\varsigma = \sigma\upsilon\gamma\kappa\lambda\acute{\iota}\tau\eta\varsigma$, *one who lies with one* שָׁכַב Ps 45. 10; *companion at table* שֹׁכֵן Jes 49. 20.

This is a unique set of homologies:

1. Mark the close likeness between שָׁכַב and שָׁכַל—remembering that γ interchanges with κ —and the even closer resemblance between שָׁכַל and שָׁכַל.
2. Because the Hebrew homologues incorporate the preposition of the compound verb, they appear in the $\tau\tau\tau$ and $\tau\tau\tau$ as well as in the $\tau\tau\tau$; cf. pp. 240, 646.
3. One who shares one's couch sexually might not share it as a commensal; hence the difference in spelling to distinguish one act from the other.
4. Usually, there is a similar inflection of the bodies of the participants in coitus; but the similar inflection referred to in Genesis applied to Jacob's arms.
5. שָׁכַן, like שָׁכַן, means 'to dwell'; and both are the homologues of οἰκέω and σκηνέω, שָׁכַן being the homologue of οἶκημα and σκήνημα. At first sight, therefore, one would be inclined to think—as Arabic scholars do—that سَاكِن is a compound of سَكَن, with an implied sexual relationship; just as the verbs 'cohabit' and 'live with' import such a relationship. Nevertheless, Greek proves that the two Arabic verbs are of different origin, and that there is no etymological connection between them.

6. Mark that *סאכן* is on the scale of *נאעל*, because it is the homologue of a compound Greek verb.

However—against the clearest context of solicited fornication and shameless prostitution in Jer 3. 2—the *Lexicon* states that *שגל* means ‘violate, ravish’; yet according to it *שגל* means ‘(queen-) consort’. Furthermore, an authority is referred to who opines that *שגל* is a loan-word, and not derived from *שגל*. To cap it all—again, against a context of obvious booty and apportioned plunder—it suggests that *שלל* in Jud 5. 30 might be a mistake for *שגל*.

Then occurs the following entry: ‘[שכלים] n.pl. abstr. bereavement, childlessness;—*בני שכליך* Is 49. 20, i.e. *sons of thee, the bereaved*. For the noun is alleged to be derived from *שכל* (the homologue of which is *χηρεύω*, -*ρῶ*). True, part of the context appears to afford an excuse for the error, but this error leads to another which is not warranted in any way. For the particular identity of those who are being requested to make room for the ‘sons of thee’ is not at all clear; nor is it possible to know or even guess where it is that the place is narrow for *thy sons*. The N.E.B. has: ‘The children born in your bereavement shall yet say in your hearing, “This place is too narrow; make room for me to live in.”’ But the plain version runs: ‘The sons of your commensals shall yet say in your hearing: “This place is too narrow for me; please move a little that I may sit down.”’

Here is another relevant entry: ‘II. [שכל] vb. Pi. lay crosswise (so, and not root I. *שכל*, [vb. be prudent] . . . Ar. *شكل* bind legs of beast, *plait* locks of hair);—Pf. 3 ms. *שכל את-ידי* Gn 48. 14 (Jehovist); W. Gesenius, *Thesaurus Linguae Hebraeae*, S. R. Driver, however, *prudenter fecit*, from root I. ‘ש’. In fact, *محيط المحيط* *شكل* . . . الدابة شد قوائمها بحبل . . . والمرأه بطرس البستاني says: *شعرها فنرت خصلتين من مقدم رأسها عن اليمى والشمال*. Therefore, it is not a question of merely plaiting, but plaiting in a special way, consonant with *συγκλίνω*: that is, plaiting two locks of hair from the front of the head (crosswise) away from the right and the left.

Now *شكل*, in so far as it means ‘fetter the legs of a beast of

burden', is the homologue of ἐκδέω (עקד Gn 22. 9); but the homonym which means 'plait two locks of hair from the right and left', is the homologue of συγκλίνω. These two homonyms are etymologically different, in spite of their phonetic identity; just as עקד and شکل are etymologically and semantically identical, despite their phonetic dissimilarity. For in עקד the spiritus lenis has changed into ע, and κ into ק; whereas in شکل the respective replacements are ش and ك, while δ exchanges dialectally with λ, ل.

It is because sometimes Arabic and Hebrew homologize with Greek in different ways, that phonetic similarity between an Arabic and a Hebrew word is not a sure guide as regards meaning. For instance, the fact that شلح and שלח are phonetically identical, does not make it likely that שלח means 'strip', or شلح 'send away'. Yet phonetic similarity between an Arabic and a Hebrew word of different meanings is an excellent test as to the soundness of their homology with a phonetically similar Greek word which bears the two meanings concerned. For example, στέλλω and שלח are phonetically similar, and they both mean 'send'. This concurrence of phonetics and semantics leads to the firm belief that these two words are homologues. But the fact that شلح and שלח or شلح and שלח are spelt and pronounced alike does not indicate that they—two by two—bear similar meanings or share a common kinship. On the other hand, the fact that شلح, שלח, and στέλλω are pronounced similarly, plus the fact that ἀποστέλλω and שלח are the respective compounds of στέλλω and שלח, and bear the same meaning as each other—i.e. 'send away'—makes it practically certain that the two compound verbs are also homologues. This is confirmed and established, beyond a shadow of doubt or flicker of suspicion, by the additional facts that شلح means 'strip' and that ἀποστέλλω means 'doff' as well as 'send away'.

Accordingly, we may formulate the rule that—when an Arabic homologue of a Greek word happens to be a homophone (or quasi-homonym) of a Hebrew word which is also a homologue of the same Greek word, then each of these two co-homologues

acts as a check on and a confirmation of the accuracy of the homology formed by the other with the said Greek word, e.g. *κουφίζω*/כִּפֵּן/خفض.

Two propositions, one particular and the other general, logically follow:

1. *שָׁכַל* is as genuine a homologue of *συγκλίνω* as *שָׁכַל* itself.
2. Through Greek and not Arabic is Hebrew correctly interpreted, although Arabic may be useful as a test of the accuracy of certain Graeco-Hebraic homologies (v. p. 371).

σχιζω—Contrast the straightforward meanings herein obtained, and distinct differences clearly defined—by reference to Greek—with the babel and fantasy which pervade the *Lexicon*. According to it, for instance: *חָצַק* means 'divide' and is related to *חָצִי*, 'be fortunate, happy with one's husband or wife, etc., i.e. have a share in happiness'. This far-fetched comparison is completely out of place here, but would be apt in relation to *חָצַק* (Job 34. 6)—the homologue of which is *τύχη*, *حَصَة*, *حَظ*—and which the *Lexicon* misinterprets as meaning 'wound'.

לֹא יִחָצֵז יָמֵיהֶם (Ps 55. 24) means 'shall not halve their days, i.e. enjoy even half of the normal number'. Of course, this is merely guesswork, and very funny guesswork to boot. Nobody out of bedlam speaks like that. The N.E.B., however, has: 'they shall not live out half their days'. This is also a piece of divination, though not an unreasonable effort. But I suggest the homologue of *חָצַז* in this context is *ψηφίζω*, Ar. *أحصى* (cf. *ἀριθμέω*); similar to *וּמִסְפָּר חֳדָשָׁיו חָצַז* (Job 21. 21), which the *Lexicon* renders: 'the number of his months, they have been cut in two (fig. for curtailed)', but the N.E.B. has: 'if his very months and days are numbered?'

עַד-צוֹאֵר יִחָצֵז (Jes 30. 28) means 'shall halve unto the neck = shall reach to the neck and so divide the man in half'. It might seem incredible, but the erudite editors not only persuaded themselves of the accuracy of this interpretation, but also appear to have managed to induce thousands and thousands of other right-minded men to accept it. The N.E.B., however, has: 'rising neck-high'. I suggest the homologue of *חָצַז* here is *ῥέω*: *reach a point*; *ῥέω*: *attain, reach* *حصل, وصل*—terminal *ل*. (V. p. 371.)

σχολή—In these homologues we have examples of the two consonants σχ exchanging as a digraph with צ and ש, or severally with ט and ט; also of λ/θ exchanging dialectally with χ, while the σ drops out. But since צ exchanges with χ—as in χαλκίον/הלחץ (IICh 35. 13)/הלחץ (IIR 2. 20)/הלחץ (Ib 21. 13)/לצלץ (IIS 6. 5)—it can cogently be argued that here, too, it exchanges with χ alone while the σ drops out. Alternatively, that it exchanges with σ alone—as in σῆμα/אבא (Dt 4. 19), σημεία/אבא (Gn 21. 22 Nu 10. 14), σπίζω/פצץ (Jes 10. 14), σοφίζω/פוצץ (Prv 31. 27), σπυράς/פוע/פיע (Ez 4. 15), σπυρίς/פיע (Jes 22. 24), σάπων/סבון. Similarly with ש, which also exchanges with σ and χ, e.g. σάρξ/שר (Lev 18. 12 Jer 51. 35 Mich 3. 2, 3) שר (Prv 3. 8); χαμαιδρύς/שום (Nu 11. 5), χούς/שעל (Jes 40. 12), χράω/שאל (Ex 3. 22 Nu 27. 21 IS 22. 15 Ez 21. 26 ICh 10. 13).

In considering the interchangeability of σ and צ, one should remember that between ט and צ, e.g. צפן/ספן (also קצק/סצק, v. pp. 35–6), טתעלס (Prv 7. 18 ἀγλατίζω) and עלץ (IS 2. 1). Similarly, in considering the similarity between עלץ and عطل, one should remember that צ and ט are interchangeable, e.g. בטב (κόπτω Jos 9. 21), הטב (Jes 10. 15), קצב (IIR 6. 6).

The א substitutes χ, as the ה does in the homology χωλεύω הלח, and as ט substitutes the spiritus asper in ὅλος/כליל (Lev 6. 15), ὅλως/כליל (Jes 2. 18), and ὅπλον/כלי.

τελέω—הלח has six other homologues, i.e. κλαίω (Thr 2. 11), κλάω (Jer 14. 6), κλείω (IS 6. 10), κωλύω (Gn 23. 6), πυρόω (Ps 37. 20), χρήζω (Ps 84. 3); כלא has two: κλείω (Jer 32. 3) and κωλύω (Ps 119. 101); עלץ has six: αείρω (Gn 19. 15, 28 IR 18. 42), ελαύνω (Gn 31. 10), ἔρχομαι (Ex 2. 23, 12. 38 Jos 15. 3), ὀλοκαυτέω (Lev 17. 8), πυρόω (Lev 17. 8 Jer 48. 15), τέλλω (Gn 19. 15, 41. 5); הלם has two homonyms, both adjectives, namely: ὅλος (Gn 33. 18 Dt 25. 15 IR 8. 61) and τέλειος (Am 1. 6).

In the *Lexicon* none of the three verbs כלא, כלח, עלח has any homonyms. For instance, both כלות קציר (Ruth 2. 23, τελέω) and כלות העלה (IICh 29. 28, πυρόω) mean 'be complete, at an end . . . of action or event, with emphasis on time'. Again כלח means:

'be complete, at an end, finished, accomplished, spent . . . Qal . . . 2. b *waste away, be exhausted, fail* . . . esp. of eyes exhausted by weeping La 2. 11, strained by looking (fig.) for relief or refreshment, *fail, languish* . . . Je 14. 6 (of wild asses); . . . similarly (sq. ל) of נפש exhausted by *longing* Ps 84. 3.'

Yet כלה in Jer 14. 6 simply means 'enfeeble', with special reference to eyes (Aristotle, *Physiognomonica* 808²⁹), and has nothing to do with weeping, pining, or languishing, or being strained in any way. Nor has כלה in Ps 84. 3 any connection with exhaustion; it is the homologue of *χρηζω* which means 'desire, long for, crave'. (I. p. 372.)

τῖθημι has sixteen homologues, namely: טמן, הדה, אצר, אצל, טמן, תקע, שית, שיב, שום, צוה, נתן, נושה, נושא, נוטל, נוטה, תתן. It is instructive to compare them with each other and to classify them.

The MIV 1 features in six, the terminal ל appears in two, the terminal 1 in three, the terminal מ, ע, and 7 once; whereas the נ and ה are prosthetic. That the ל in נוטל is terminal is clearly and conclusively proved by collating the two verses, IIS 24. 12 and ICh 21. 10. They refer to the same incident, tally in almost every word, and the former has נוטל while the latter has נוטה instead. Note that while הדה ends in ה and טמן in 1, وضع and طر have terminal ع and ر respectively.

ישם . . . אל in Jes 44. 19 is exactly the same as ישיב אל לבו in IIS 13. 33—both ישיב and ישם being in the Qal, like ישית in Gn 46. 4—and the structure of the infinitive is either שוב, like שום; or שיב, like שית. The ב and the terminal מ interchange here, as they do in רבה קשת (Gn 21. 20) and רמה קשת (Jer 4. 29)—רבה and רמה being homologues of *έρω* (A): *drag* ירה, רמה Ex 15. 1, 4; *draw* the bowstring, the bow ירה IIR 13. 17, רמה. Furthermore, the river mentioned in IIR 5. 12 is spelt אבנה, but read אמנה; and مك, the homologue of *μαρτεῖον*, was also known as مك. (Yet مك may well be a homologue of *Βακχεῖον*, and a cognomen given to مك by its pre-Islamic critics.)

The first syllable is dropped in all the homologues, except the

last three; and מ is epenthetic in טמן—as it is in ἑρῶ/אמר, and as μ is in τύπανον, etc.—to facilitate pronunciation.

θ exchanges three times with ט, צ, ש, and ת; twice with ש; and once with ד and ק—cf. θεός/קדש, θώραξ/שורש, θεωρέω/שבח, θύρα/דלת; besides θ exchanges dialectally with τ and χ—cf. ἄσπετον/מסמון/מכמך/θέμα—and χ exchanges dialectally with κ.

It is interesting to note in passing that among the Hebrews mortgage affected movable property, and was in the nature of a pledge effected by way of deposit—very much like ὑποθήκη/עבדות (Dt 24. 10) and ῥύσιον/ערבון (Prv 17. 18); ערבון (Gn 38. 17). Like the Greeks, they used to give their hand as a pledge, actually using the expression תקעת כפה (Prv 6. 1), literally: ἐτίθεις χεῖρα. Sophocles, however, has: προσθεῖς χεῖρα δεξιάν (*Philoctetes* 942). But a most remarkable philological double somersault occurred when the European Greeks adapted to their own pronunciation the Asiatic Greek ערבון—pronouncing it ἀρραβών—which was itself an adaptation to the Asiatic pronunciation of their own word, ῥύσιον. What is more, they proceeded to develop this so-called borrowed word into the verb ἀρραβωνίζεσθαι, when centuries earlier the Hebrews had turned the begetter of ῥύσιον—namely, the verb ἐρύω (B)—to ערב (Gn 43. 9). Thus, in the course of numerous generations, the European Greeks could not recognize their kith and kin, any more than the Hebrews could their ancestors. Therefore, a protracted mutual disavowal is hereby turned into immediate mutual recognition; and I call this 'the philological law of return'.

There is not an inkling of the homonyms of the homologues of τίθημι in the *Lexicon*, according to which:

הדה means 'stretch out', and is to be compared with 'هدى lead, guide'. (In fact, the homologue of هدى is ἡγέομαι, a possible alternative.)

(s.v. נסל) 'lift, c. acc. Is 40. 15 (fig. subj. ~); lift over thee (על) i.e. offer 2 S 24. 12, but rd. נסה (as parallel 1 Ch 21. 10) ... lift (and lay) upon (על) La 3. 28.'

In Jes 40. 15, the homologue of נסל is δροσίζω, besprinkle.

'נסה vb. stretch out, spread out, extend, incline, bend ... = offer, only עָלַי נְסָה אֲנִי שְׁלוֹשׁ 1 Ch 21. 10 three things do I offer unto thee (so rd. prob. also parallel 2 S 24. 12, v. נסל).'

'I. [נָשָׂא] vb. lend on interest, or usury, be a creditor (cf. Ar. نَاسٍ postpone, delay; sell on credit; parallel form of I. נָשָׂה . . .) . . . 1 K 8. 31 2 Ch 6. 22 v. נָשָׂא Qal 1b (5).'

(s.v. נָשָׂא) 'בּוֹ אֵלָהּ' put on him (require of him) an oath 1 K 8. 31 = 2 Ch 6. 22 . . . correct Massoretic Text נָשָׂא . . . but sense hardly possible'. This appears in the left-hand column of p. 670, yet in the right-hand one appears the following: 'וְנָשָׂא בּוֹ אֵלָהּ' 1 K 8. 31 and he shall lift up against him an oath = 2 Ch 6. 22 (Massoretic Text וְנָשָׂא . . . but sense difficult; read rather וְנָשָׂא). Indeed, a house divided against itself.

The homologue here is εὐχόμεαι, and the passage means: 'and he shall utter an imprecation against him in prayer to curse him'.

'שִׂית n.m. garment . . . compare Syriac . . . appearance . . .;—construct שִׂית וְנָשָׂא Prv 7. 10; fig. שִׂית וְנָשָׂא 73. 6 (v. II. עֲטָף).'

The homologue in Prv 7. 10 is θῆσσα, later Att θῆττα, ἡ, hired servant-girl; and the expression θ. γυνή, שִׂית וְנָשָׂא, occurs in Apollonius Rhodius 1. 193.

'II. [עֲטָף] vb. envelop oneself . . . וְנָשָׂא שִׂית וְנָשָׂא 73. 6 they put on for themselves (each) a garb of violence.'

The homologies here are: χιτών/שִׂית, δύω, עֲטָף, αἵματος סחמט; and the passage reads: 'they put on a blood-stained coat of mail'. 'עֲטָף לָמוֹ' is instead of 'עֲטָפוּ לָהֶם'; and עֲטָף לוֹ is the MV of עֲטָף, meaning 'put on oneself'. (V. p. 372.)

τροφόν—סָרַף has two other homologues, namely: τροφόν (Ez 17. 9) and τρύφος (Nah 2. 13). These nouns derive from θρύπτω which has yet another derivative, θρύμμα, the homologue of סָרַף (Ib.). Here we have examples of unsuspected homonyms, and of words of different derivation hitherto wrongly treated as cognate.

χαράσσω—Whether χαράσσω is cognate with 𐤒𐤓𐤕𐤓 or not, I would not know; but I am trying to prove that—far from being a Semitic loan-word—it is a variant of several Greek words as pronounced on the Continent in Arabic and Hebrew. In fact, some of its homologues drop the ρ, 𐤒𐤓𐤕𐤓 drops the 𐤒, while نقش begins with the MV 𐤒—all in accordance with tested rules of homology. (V. p. 373.)

According to the *Lexicon*, מְרוּן in Leviticus and מְרוּן in Isaiah are the same word, respectively meaning 'mutilated' and 'sharp', and it is so translated in the N.E.B. Similarly, the *Lexicon* states that קָרַע in Jer 4. 30 and קָרַע in Gn 37. 29 are the same word, respectively meaning 'make wide, large, eyes, with (כ) stibium', and 'tear, rend'. The N.E.B. translates the passage in the former verse: 'make your eyes big with antimony'. קָרַע in Gn 37. 29 is the homologue of ῥήγνυμι; while קָרַע in Jer 4. 30 is also the homologue of χροῖζω, χρώζω, χρώνυμι—like כָּרַע Job 31. 10, 39. 3—since χροῖζω means both *lie with* and *colour, stain*.

χήλινος—I think this word was borrowed from כְּלִי, the homologue of ὄπλον—as ἀρραβών was borrowed from עֶרְבֹן (Gn 38. 17), the homologue of ῥύσιον. They are both atavisms.

χηλός—To lighten their cargo the crew of Jonah's ship did not throw overboard the kitchen utensils or the ship carpenter's tools, but jettisoned the heavy chests packed with commercial goods and personal effects, which constituted the freight. Similarly, the כֶּלִי referred to in Lev 15. 4, 6, 26 was probably a chest. In my childhood days, chests containing clothes and linen were used not only as wardrobes, but also as settees in modest Jewish homes in Jerusalem and Cairo. (V. p. 373.)

χράω—קָרַע and לָשַׁע involve the consonant/vowel metathesis between ρ and α.

χ changes dialectally into ט, e.g. χήλινος, לֶטֶט; and into שׁ, e.g. ψυχή/שֶׁפֶט (Ex 1. 5). ζ also changes into שׁ, e.g. Ζήν/שֶׁאֵן (Jer 48. 45)/שֶׁאֵן (Jos 17. 11)/שֶׁם (ICh 13. 6). שֶׁן (IS 31. 10). χράω also means: 'furnish the use of a thing, i.e. lend, usu. in a friendly way, δανείζω being the word applied to usurers'; but the homologue for *lend* is in the לֶשַׁע—לָשַׁע (Ex 12. 36). The homologues of δανείζω are: לָוֶה, הָלוֹה, נָשָׂא, נָשָׂה, נָשָׂךְ; cf. τοκίζω.

χρῆμα—Mark how מ, מ, and כ interchange. The כ in כֶּמֶה preserves the χ, while the ρ is dropped or absorbed by the שׁ. On the other hand, the ל in לֶמֶה and the ל in לֶל dialectally replace the ρ, while the χ drops out. The כ in כֶּצֶע and כֶּצֶר, like the ב in بضاعة—which corroborates כֶּצֶע—exchanges with μ. These

three homologues, together with מְכַר, מְקַסֵּם, מְקַרָּא and بحارى, illustrate the prefix-suffix metathetic phenomenon.

מְקַרָּא in Jes 4. 5 means 'the seat of an oracle', from קָרָא (IIR 3. 10)/*χρηζω*; the meaning 'convocation, sacred assembly'—ascribed to it by the *Lexicon*—is not justified by the context. Nor is קְרִיאָה a 'proclamation', but an 'oracular or prophetic utterance'—*قرآن*. Lastly, מְקַרָּה in IS 6. 9 and 20. 26 is generally accepted to mean 'accident, chance', a homologue of *κύρμα*, from *κύρω*, *κυρέω*; קָרָא (Ex 1. 10)/קָרָה (Gn 44. 29); but it possibly means 'a strange and unusual phenomenon'. (V. p. 374.)

χωλεύω—Just as ה interchanges with χ, here and in *χρήματα*/הָרִים, so does כ interchange with the spiritus asper in *ἡπαρ*/כֶּכֶד and *ὥς*/כֵּה. In fact, most interchanges are reciprocal.

ψυχή—*نفس* and *سورة* are formed by dropping the π in ψ, while *עש* and *عش* are formed by dropping ψ—the second ס and the second س, as well as the ט and ث, exchanging with χ, e.g. *χάρις*/חַסְדִּים/חַסְדִּים/חַסְדִּים (IIS 1. 22), and *χαίρει*/רוּרִי. The 1 in נֶפֶשׁ is the MV 1, and it indicates that ψυχή must be derived from ψύχω. This is corroborated by the homology *ἀναψύχομαι*/הִנֵּפֶשׁ (Ex 31. 17). The *Lexicon* would have us read *הִנֵּפֶשׁ* instead of *נֶפֶשׁ* in Ez 13. 20, an emendation which fails to clarify an obscure passage. (V. p. 374.)

In short, the *Lexicon* is typical for its failure to recognize the existence of innumerable homonyms; its reckless emendations of the text; its perverse and fantastic exegesis; its false etymologies; its distortion of any meaning of any word to meet the various requirements—or supposed requirements—of the different contexts. Common words and ordinary passages excepted, the A.V. and the N.E.B. are equally unreliable, their pages teeming with innumerable errors.

Students of this book will be left in no doubt as to the urgent need for the present philology of the Bible to be fundamentally overhauled and revised, and for a new translation to be undertaken, in the light of the theory herein expounded. Because this theory is inherently sound, and because it alone offers the right methodology whereby to discover the correct interpretation of biblical words.

XIX. CATALOGUE OF GENERAL HOMOLOGIES

LXII. The following is the last, largest, and most varied of several lists of explained and text-supported homologies. Taken together, these lists afford boundless opportunities for testing over and over again the validity of each Proposition, and for discovering further homologies.

IF one reads a random number of these homologies aloud, one after the other in quick succession, they sound pretty chaotic and even cacophonous, owing to the frequent change of place by the Greek suffixes, and the constant interchanges which involve consonants, vowels, and vocalization. Yet when examined individually, one by one, each homology appears to be covered by one or more Propositions, which account for almost every difference that exists between its homologues, and show that these differences are frequent to the point of regularity. In the result, it becomes evident that perfect order and euphony reign throughout, and that one and all these Graeco-Hebraic, Graeco-Arabic and Graeco-Hebraic-Arabic entities exhibit the whole kaleidoscope of the philological phenomena herein dealt with—phonetic, morphological, and semantic—some familiar, others not so familiar. Thus, there jostle each other prosthesis, aphesis and aphaeresis, apocope and syncope, the dropping of certain letters from Greek homologues, the addition of terminal letters to Hebrew homologues, the splitting and joining of words, consonant-vowel metathesis, change of place by affixes and change in the order of words, nominative and genitive homologies, single and multiple homologies, ordinary and atavistic homologies. At one extreme homologues are met with which sound and look alike, at the other the resemblance between them is concealed beneath complex and sophisticated camouflages. There lies in between these two groups a vast number of homologies of varying degrees of difference in sound and structure.

The validity of Propositions is tested by subjecting individual homologies to strict and systematic analysis. For instance, take a particular homology and find out: whether the meanings of

its constituent homologues are congenial one with the other and agreeable to the text or texts referred to; which letters of the homologues tally; which interchange, and why; by which points of vocalization are the vowels replaced, and why; which letters of the Greek homologue are missing in its Hebrew partner, and why; which letter or letters have been added to the latter, and why; which letter or letters have changed place, and why. This process has to be pursued relentlessly; nothing must be permitted to escape notice, nothing must be admitted that is not accounted for.

For the discovery of new homologues, it is a good exercise to try and find out the homologues of cognates of the Hebrew word in hand. Another good exercise is to compile a personal list of complete homologues. A third is to compile lists of kindred verbs and their derivatives; for instance, verbs relating to sight, motion, food, and so on: e.g. שעה, שור, ראה, צפה, חזה, שקה, מראה, מצפה, צופה, חזון, השגיח, הציץ, הביט, תור, שקף, מראה, מצפה, צופה, חזון, השגיח, הציץ, הביט, תור, שקף, etc. A fourth, to seek corroboration in other homologues, in reduplication or parallelism, in other biblical texts, and in Greek passages.

The texts referred to in support of meanings have been carefully selected, not only for their aptness *vis à vis* the particular homologues concerned, but also in relation to their contexts. It is in this sphere that the identity of one language with the other is repeatedly and conclusively proven by single and multiple homologues, homologues with one or more meanings, with delicate shades of meaning, or even with opposite meanings. Homonyms and homophones multiply, while Arabic fellow-homologues often afford corroborative evidence of great weight and decisive authority. Sometimes—as with homonyms and such homologues as הקיץ/περιέχω—the context alone decides the meaning, so that the choice of the appropriate text to match the meaning becomes of vital importance. On the other hand, when it happens that a biblical text resembles a Greek passage, there is no difficulty; the choice is ready-made. Read in context, every other homologue shines with exceptional semantic sparkle, and the cumulative brilliance is intellectually dazzling. So that as one goes along one becomes more and more convinced that those who spoke the language of the Prophets had a good command of the tongue

of Hellas, and a clear perception of its subtleties and expressive character. One or two examples will suffice.

זח and πατήρ resemble each other—account being taken of consonant-vowel metathesis, apocope, and the interchange of ז with π. These two homologues share no less than eight meanings. Greek and Hebrew apart, are there in mankind any two *different* languages where such phenomena occur between any word in one of them and another in the other? ארע sounds uncommonly like and means precisely the same as ὀρέγω. Did Hebrew by any chance borrow it from Greek, or vice versa? Again, זח—in view of accountable differences—resembles κλέπτω and bears two of its three meanings. Is this a coincidence? Similarly, אשח resembles σπάω, and only through that resemblance is it possible to explain rationally the expression אשח צל. Is not this significant? Now the verb אשח homologizes with πνέω, and אשח with ἐπιπνέω. The former expresses two shades of breathing, while the latter means two opposite kinds of breathing. In the circumstances, Jes 12. 1 becomes intelligible. So does another verse in Isaiah, 32. 12, thanks to the homology אשח κόπτω. Do not these three examples point to the identity of the two languages even more emphatically than the other four? And these are only a few reliable witnesses among thousands.

Comparisons ought to be made (with the Septuagint, the *Lexicon*, the A.V., the N.E.B. and/or the principal Jewish commentators: רש"י, רד"ק and אבן עזרא, among other authorities) and a verdict reached in respect of every homology included in the said lists. Only thus would gradually be unveiled the deep mystery which shrouds the biblical vocabulary.

In fact, numerous Hebrew words have more than one mystery behind them, and not until they are resolved can one begin to understand the Bible. Take, for instance, the entry אשח, זח σπάω. The Greek verb is doubly intriguing. First, it has two entirely different meanings, 'breathe' and 'enjoy'; secondly, it has two other meanings: 'draw in, suck in', and 'draw tight', 'pull'. How σπάω came to have these various meanings is no concern of ours, and the question need not detain us. What primarily concerns us is the mystery behind אשח צל, because one does not breathe or suck in shadows. The solution of the conundrum confirms the soundness of the homology אשח/σπάω, and one can at last see clearly the picture over the strange device:

‘כַּעֲבֹד יִשְׁאָף צֶלֶל’, which has for more than two millennia lain hidden in the obscure cellars of linguistics. It is that of a slave who—having worked hard and long out in the open field, probably bare-headed, barefoot, and half-clad, exposed to the scorching summer sun—is now *enjoying* the shade.

The other mystery touches the relation of שִׁאָף to שָׂאב, two slightly differently pronounced words, with two distinct meanings, yet each identical with a third word, σπάω—a lot shared by many other Arabic and Hebrew words participating in multiple homologies. At this early stage of the analysis you pause and ponder whether all the Israelites, everywhere and at all times: from Moses to the Maccabees, and from Dan to Beersheba, invariably pronounced שָׂאב שִׁאָף and שִׁאָף שָׂאב—in view of the liability to confusion of the labial letters ב and פ—or some of them, somewhere, sometime, pronounced שִׁאָף שָׂאב and/or vice versa. Having posed the question, it matters not what answer, if any, you give to it. Your simply posing it *ipso facto* qualifies you to penetrate the biblical palimpsest, i.e. to appreciate that נָהַר is נָחַל, and that both are ῥόος; that מִשְׁלַח is the same as מִשְׁלוּחַ, and that both are identical with ἐπιχειρήματα and unrelated to מִשְׁלָה; that יוֹחֲנָן is a variant of כֹּנְיָה, and that both are variants of διογενής; that כִּתְּנֹה is a word with two meanings; that there are three kinds of שֵׁשׁ: one like שֵׁשׁ, the other like שֵׁשִׁי, and the third like שֵׁשֶׁת, שֵׁשֶׁת and שֵׁשֶׁ.

True it is that in our present state of knowledge we cannot be sure whether or not שָׂאב and שִׁאָף were ever confused one with the other. Yet the possibility of such confusion is not an idle speculation, in view of the actual confusion of שִׁבְטֵי IIS 7. 7 with שִׁפְטֵי ICh 17. 6, חֶזְקֶךָ Jer 17. 10 Job 5. 27 with חֶזְקֶךָ. For an Ashkenazi would pronounce שִׁפְטֵי שִׁבְטֵי, חֶזְקֶךָ, and (non-extant) חֶזְקֶךָ חֶזְקֶךָ—contracted into חֶזְקֶךָ. And that is precisely what the exiles who returned from Babylon literally did (Neh 6. 12). In fact, the homologue of חֶזְקֶךָ is σκοπέω: *examine, consider; inquire, investigate* (W)—and that of חֶזְקֶךָ, in Neh 6. 12, is διασκοπέω: *examine or consider well; inquire, investigate* (W). So that וְאַחֲקָרָה, there, is וְאַחֲקָרָה—the ח/כ being occluded by the דָּגֶשׁ into the כ/ק, and the חֶלֶם turning into צָרִי (cf. Dt 13. 15 as regards וְהִיָּה). Besides, it is pertinent

to point out two similar homologues of *σπάω*, i.e. $\beth\pi\delta$ and $\eta\pi\delta$, which differ respectively from the other two—the δ being substituted for the ψ , and the π for the κ .

A word as to the context of $\beth\psi\eta\kappa\psi$. The homologue of $\pi\eta\eta$ in the second half of the verse is either *ἐλπίζω* (*hope to do or hope or expect*), or *ἐπελπίζω* (*buoy up with hope*), or *κατελπίζω* (*hope or expect confidently*), or *ἐπέλπομαι* (*have hopes of*). So Job laments his fate: he has been allotted periods of futility, and apportioned nights of toil—a life of servitude, alternating between spells of relief from hard labour and prospects of working for a wage. Therefore, the Greek explanation fits in beautifully; but the factor of parallelism has misled commentators to interpret $\eta\kappa\psi$ as meaning ‘aspire’.

I am afraid Greek scholars will not be able to reap a bountiful harvest from this new branch of Greek literature—certainly not a harvest comparable to the one gathered by Western Europe from the rich literature of ancient Greece retrieved from oblivion, which ushered in the Renaissance—for two reasons: one, the Bible is a comparatively small book; it includes among its varied contents no tract on agriculture, astronomy, engineering, medicine, navigation, or any other art or science. Unfortunately we have no treatise on botany or zoology by King Solomon, although he is said to have discoursed on plants and animals (IR 5. 13). Two, the Hebrew language has been drastically impoverished and largely forgotten, through crushing defeats, brutal occupations of the Land of Israel, fratricidal internecine conflicts, wholesale deliberate destruction, captivities, dispersions, genocidal massacres, expulsions, forcible conversions, violent suppression, cruel persecution, assimilation (Dan 1. 3). Nevertheless, they will be able to glean one or two ears which escaped the raiding reapers, and a few berries which eluded the gargantuan grape-gatherers.

Yet in the light shed by the lists herein compiled, and they are by no means exhaustive, the Hebrew dictionaries and the numerous translations of the Bible will have to be radically revised; the bases of Hebrew and Arabic etymology will have to be completely recast; and the Septuagint itself will be tested and corrected. Moreover, the development of monotheism must now be studied against an Hellenic background, while it is manifest that the roots of the belief in Jesus as the Son of God reach far back

to Hebrew-Hellenic antiquity. People might nowadays call their children Daniel, John, Tom—as they do Dick or Harry—without reference to any theological concept. Not so in olden times: יהוה, פִּדְיָהוּ, פִּדְיָהוּ, פִּדְיָהוּ, have distinctly theistic overtones. The first is the homologue of Διογενής (*sprung from Zeus*), the second homologizes with παῖς Διός/θεοῦ (*servant or son of Zeus/God*), while the third and fourth do with παῖς Διός. And it is as well to remember that פִּדְיָהוּ was older than Sinai, and that the first recorded יהוה and פִּדְיָהוּ were coevals of King David and before the Temple (cf. Luke 1. 13, 57–63). Clearly, the two verses, Ps 82. 6–7, now acquire a palpable dimension: there were undoubtedly men in Israel who—like the King of Tyre nearby (Ez 28. 2, 6, 9)—believed themselves to be gods, of divine descent, and immortal (cf. ICh 29. 23). Indeed, monotheism had to fight off the influence of atheism as well as that of polytheism (Jer 2. 28 Ps 14. 1). As a matter of historical fact, the hard struggle on its behalf only triumphed as late as the advent of the Hasmoneans; but the harder struggle for the soul—for what lies beyond the daily bread, for the Kingdom of God, for Jerusalem, for the spiritual heritage of Israel—went on (witness the records of the New Testament) and continues to our day among Jews and Christians alike—freely and vigorously, even as Job's high-level debate with his comforters was conducted.

Note: The following list does not cover pp. 102–6, 135–67, 174–284, 631–80. A few words, not included in the book, are listed for convenience. The letters t and m after a page figure respectively indicate: *text* and *meaning*.

- אֱלֹהִים: θεός: אֱלֹהִים; e.g. אֱלֹהִים, i.e. אֱלֹהִים, but possibly
عبد الله 128
- אֱלֹהִים: ἀγός: (ἀγῶ) *leader, chief* Gn 4. 20, 21 Nu 3. 24,
30, 35 Jes 9. 5, 22. 21 Neh 11. 13 ICh 24. 31; = βαγός 14, 37
- „ πατήρ: *father* Gn 32. 10 IIS 9. 7; *grandfather* Gn 32.
10, 49. 29 IIS 9. 7 ICh 32. 13; esp. as epithet of
Zeus Jes 63. 16 Jer 2. 27 Mal 2. 10; respectful mode
of addressing persons older than oneself IS 24. 12
IIR 2. 12, 5. 13, 6. 21; metaph., *father, author* Jer
2. 27 Job 38. 28; π. τῆς πόλεως אֲבִי הַגִּלְעָד Jos 17. 1
אֲבִי בֵית-לָחֶם... אֲבִי בֵית-גִּדְרָן ICh 2. 50 אֲבִי קִרְיַת-יֶצְרֵק

אביהו, אבים, אֵפְּהֶבֶס Διός: originally, a young man dedicated to or a gift from Zeus IR 14. 31 ICh 3. 10 ICh 13. 20	123, 336 t
אביטוב ἀγαθός, -θοῦ: well-born; brave; good, capable; good, in moral sense ICh 8. 11	82, 122
אביטל ἑφְּהֶבֶס θεοῦ: originally, prayed for, or apprenticed in the worship of God IIS 3. 4; v. אביאל	122
אבימלך ἑφְּהֶבֶס Μολόχ: originally, a follower or gift of Moloch Gn 20. 2; v. אביאל	128
אבינעם εὖνοος: well-disposed, kindly, friendly Jud 4. 6	123
אביר ἄγός: v. אב IS 21. 3 Ps 68. 31 [a play on words: אביר, ἄγός/βοῦς, עגל, μόςχος/ὄχλος] Thr 1. 15	378-9
„ ἀμβροτος: poet. Adj. immortal, divine Ps 132. 2, 5	37, 39, 108
„ βοῦς	40, 662 tm
„ ἵππος: v. כוס Jud 5. 22 Jer 47. 3	40
אביר ἀβροτος = ἀμβροτος, sup. Gn 49. 24 Jes 1. 24	37, 39, 108
אבישור εὐδωπος: generous [cf. תְּשׁוּרָה]; εὐθώρηξ: well-mailed [cf. שׁוּר, שָׂרָן]; εὐπους: fleet of foot [cf. אֲשׁוּר] ICh 2. 28	124
אבישי εὐδωπος: generous IS 26. 6 IIS 10. 10; ἑδωπος Διός; v. אביה	
אביתר εύιατος: easy to heal IS 22. 20	41, 73, 123
הֶקְאֶפֶךְ καπνόομαι: Pass., to be turned into smoke, burnt to ashes Jes 9. 17	60
אֶבֶק καπνός: smoke Jes 5. 24 [corroborates καπνόομαι]	60, 77
אֶבֶקָה κάπνισμα: incense Cant 3. 6 [corroborates אֶבֶק]	60
אֶבֶל ἀδελον, ἀμβλύς	94 tm
אֶבֶן λίγξ: Dim. of λίᾱς (poet. Noun, stone), generally, stone Gn 29. 2; v. עֲבָדָה	55, 294 tm
אֶבֶן בֶּהֱן Μαγνήτης λίθος, ἡ [prefix-suffix metathesis in order of words, v. אֶבֶה]: the magnet Jos 15. 6	381 tm
אֶבֶה, אֶבֶה, אֶבֶה ἡμνός	29 t, 400 t, 423 t
אֶבֶה, אֶבֶה, אֶבֶה ἄβα, ὀπήεις	94 tm
אֶבֶר, אֶבֶר, אֶבֶר ἀβαρταί, πτέρον, πτέρυξ	56, 94 tm
אֶבֶר, אֶבֶר, אֶבֶר εὕρημα, later -ρεμα: (εὕρισκω) intention, discovery, thing discovered not by chance but by thought; that which is found unexpectedly [much like Ἑρμαῖον (prop. gift of Hermes, i.e. unexpected piece of good luck, windfall, treasure trove (חֵרֶם)); foundling Gn 17. 5	121
אֶבֶר, אֶבֶר εὐλογέω; praise, honour; bless, praise a god;	

- προσκυνέω: *make obeisance* to the gods or their images; esp. of the Oriental fashion of *prostrating oneself before* kings and superiors Gn 41. 43 116
- אַבְשָׁלוֹם εὐγάλενος: *very calm* IIS 18. 18 123
- אַנֹר ἀγύρτης 127 tm
- אַנְרָה, אַנְרָה ἀργυρίς: = δραχμή (*drachma*, worth six obols, (דרכמן) Ex 30. 13 IS 2. 36 Esr 2. 69 63, 81, 92
- אַנֹל ὄχλος: *generally, mass, multitude*; v. עַנֹל Job 38. 28; אַנְלִים ἀγοραῖν Jes 15. 8 93
- אַנְמֶן σχοῖνος: *rush, reed, rushbed; land measure* Jes 58. 5 Job 40. 26; v. קֶנָה 77
- אַנֹן ἀγγεῖον: *vessel; jar or vase for water* Ex 24. 6 Cant 7. 3 38
- אַנְיָ ἀγαθός: v. אַבִּיטוֹב Ez 12. 14; τόπος, ου: *place, region* Ib 38. 6 64
- אַנֹר ἀγείρω: *gather, assemble; of things, collect, gather* Ptn 6. 8 43, 127, 326
- אַנְרָסֶל γυρτόν [an atavism]: = σκύφον (כֶּף, כּוֹס, סֶפֶל) (צִפְחָה, צִפְחִית, צוֹף, סִפְרָה) : *cup; κρατήρ: (κεράνυμι) mixing vessel, esp. bowl, in which wine was mixed with water, bowl of wine* 66
- אַנְרָף χειροπληθής: *filling the hand, handful* Ex 21. 18 57, 66, 69
- אַנְרָת γραφή: v. p. 113 66
- אַדֹד עֲדוּא, אֲדוּ 28 t; הֲדָר, הֲדָר 27 t, 30 t, 42 t; אֲדוּ 28 t
- אַדוֹרִים ἀγοραῖν 355 tm, 377
- אַדוֹם, אֲדוֹם ξανθός: *yellow, of various shades, freq. with a tinge of red; in Ep. mostly used of fair, golden hair; of complexion; after Hom. of all kinds of objects, of gold* Nu 19. 2 IIR 3. 22 Zach 1. 8 Cant 5. 10; cf. Gn 25. 25; v. זָהָב, זָהָב 56, 67, 93, 310
- אַדוֹן Ἄδωνις: *Adonis* [possibly an atavism, the homologue of ἡθεός] 31 t, 46, 121, 332-3 tm
- „ δυνατός: (δύναμις) *strong, mighty, powerful, influential; οἱ δυνατοί, the chief men of rank and influence* (אֲדוֹתִים IR 22. 17); δυνάστης: *lord, master, ruler, of Zeus; μεδέων: (μέδω) guardian, ruler, always of Zeus; generally, ruler* (אֲדֹן Gn 15. 2) Gn 42. 30, 33 Ex 23. 17 Dt 10. 17 Jos 3. 11 Mal 1. 8, 3. 1 Ps 114. 7; πάστας (πάομαι): *ouper* Gn 39. 20 IR 16. 24 86 t, 326, 330 t
- אַדֹן, אֲדוֹן 24 t

- אֲדוֹת *διά σε, διὰ ταῦτα, διὰ τοῦτο* 169 tm
- אֲרָן *τότε, τόκα: at that time, then* Dan 2. 15, 17 64
- אֲדָר, אֲדִיר, אֲדָרַת, אֲדָר, אֲדָרֹס: *skin; δέρμα: skin, hide; δέρμα: skin; δора (A): skin when taken off, hide* Jud 5. 25 IR 19. 19 Jon 3. 6 Mich 2. 8 Zach 13. 4 Esth 1. 6 15, 66, 81, 100, 326
- אֲדָרַת אֲדָרֹס *δора σατύρου: the skin of a* סַעִיר 15 t, 57
- אֲדִיר *ἀνὴρ, ἀνδρός* 82, 285-7 tm
- אֲדִירִי הַצֶּאֱן *αἰγῶν ἀνὴρ: Virgil's vir gregis* 82, 285-7 tm
- אֲדָם *ἀνὴρ, ἀνδρός* 63, 67, 76 t, 82, 285-7 tm, 289 t
- אֲדָם, אֲדָמָה *γῆ* Gn 2. 9, 4. 2, 8. 13, 28. 15, 47. 20 Jes 14. 2, 32. 13 Ez 11. 17 Am 7. 17 Prv 30. 14 92, 290 tm
- אֲדָם *ἔδεσμα; ξανθός* 310 t, 401 tm
- אֲדָן *ἔδαφος: bottom, foundation, base of anything* Ex 26. 19 Job 38. 6 Cant 5. 15 49
- אֲדָנִי *ἡθεος, ἄθεος: unmarried youth [= Ἰδωνις]* 128
- אֲדָנִיָּה, אֲדָנִיָּה *ἡθεος Διός: originally, an acolyte at the temple of Zeus, or his gift* IR 1. 5, 8 128
- אֲדָרִיָּה *ἀνδρες δικασταί: jurors, gentlemen of the jury* 58, 82, 286-7 tm
- אֲדָרְכָן, אֲדָרְכָן *δράχμη: v. אַרְחָה* Esr 2. 69, 8. 27 66, 69, 78, 100 27 t
- אֲדָרְכָן, אֲדָרְכָן *χείρ: hand and arm, arm* Jes 52. 10 Job 22. 8-9, 31. 22 Dan 2. 32 Esr 4. 23 IICh 32. 8 30 t, 46, 47, 66, 69, 99, 169 tm, 258 tm
- אֲדָרְכָן *ὄπλον* 315 tm
- אֲהָב *ἀγαπάω, Ep. and Lyr. for ἀγαπάω: show affection, generally, love; desire; seldom of sexual love, for ἐράω (but ἀ. ἐταίρας to be fond of them* IR 11. 1-2) Gn 34. 3, 37. 3 44, 49, 91, 100, 108, 326, 332, 334 t, 381
- אֲהָבָה *ἀγάπη: love* Cant 3. 10 73, 334 t
- אֲהָבָה *ἀγαπητός* 91, 102 tm, 107-8, 327
- אֲהָבָה *ἀγάπημα: darling, of a person; generally, delight* Jer 30. 14 Ez 16. 33 Hos 2. 7, 14 69
- אֲהָל *αὐλή: open court before the house, courtyard* Ps 132. 3; generally, court, hall Ps 132. 3; court of temple IR 2. 29, 30 Ps 15. 1; any dwelling, abode, chamber Jos 22. 8 IR 12. 16 30 t
- „ *αὐλῆς: tent or place for passing the night in* Gn 12. 8 Dt 1. 27 Jer 6. 3, 35. 7 [cf. αὐλίζομαι: (αὐλή) lodge, pass the night] אֲהָל Jes 13. 20; v. לָן] 30 t

- לָקָח *phylon*: race, tribe, clan (pl.) Jud 6. 5 Ps 78. 67 66, 73
- אֵין *ou*: the negative of *fact* or *statement*; used sometimes with the ellipsis of a definite verb; not (W) Prv 31. 4 39, 66, 334 t
- אֹב *phatis*: v. אֹב Dt 18. 11 Jes 29. 4 69, 291 t
- אֵין-אֵין, אֵין-אֵין *καὶ τότε*: even then or (at the beginning of a clause) and then Lev 26. 41 Jos 1. 8 IIS 19. 7 64
- אֵין *πύρδαλον, -δανον*: small wood for burning Jes 7. 4 Am 4. 11 62
- אֵין *αἶψα, οἶω*: cf. ἀγαπάω 94 tm
- אֵין, אֵין, אֵין *οἷς*: dat. pl. ὄρεσι; Lat *ovis*; *sheep*, both of the ram and the ewe Ex 29. 22 31 t, 37, 39, 314 t
- אֵין *πολλάκις*: perchance Gn 16. 2, 32. 21 61
- אֵין *ὅλος*: whole, i.e. safe and sound Ps 73. 4 49, 67
- אֵין, אֵין *αὐλή, sup.* IR 6. 3, 7. 6-8 Ez 8. 16, 40. 7, 48 IICH 29. 17 67
- אֵין *ἀλλ' οὖν*: (ἀλλά, אֵין, but; οὖν/לְכֵן, then, therefore) concessive, at all events Job 13. 3; but then Ib 13. 4, however Ib 2. 5 327
- אֵין *φαιλότης*: meanness, poorness, badness Prv 18. 13, 19. 3; אֵין *φαιλος*: ineffectual, bad Jes 19. 11 65, 415 t
- אֵין, אֵין (אֵין?) *δύναμις*: power, might; in Hom. esp. of bodily strength Gn 49. 3 Jes 40. 29 Job 9. 25; אֵין *εὐνή* 59
 „ *ὠδὴς*: pangs or throes of birth; אֵין-אֵין *ὁ ἐμός ὠδίνων* (אֵין) *πόνος* (לְ) [suffix-prefix metathesis], of a child (literally, my stress of pangs of childbirth) Gn 35. 18 Dt 26. 14 Hos 9. 4 57, 62, 291
- אֵין *ὀδύνη, ἐδύνη*: pain of body; pain of mind; grief, distress (pl.); = ἔδεια 59, 290 tm
- אֵין, אֵין, אֵין *ἁμμων* Gn 41. 45, 50; v. אֵין 124 t, 312 t
- „ *ἄτη, αὐάτα* (ἄτ-) : (ἄάω) reckless guilt or sin Nu 23. 21 Ps 55. 11 41
- אֵין *ἐφθός* boiled; ἐφθός χρυσός refined gold אֵין *כְּתָב*; אֵין *ἀπεφθός*: boiled down; אֵין. (χρυσός) refined gold אֵין (זֶה) [אֵין, possibly 'from Ἐφεσος'] 116-17 tm, 334
- אֵין *ἄπυρος*: uncooked; אֵין. χρυσίον (unsmelted piece of gold) unsmelted, opp. ἀπεφθός; אֵין. χρυσός, of nuggets, or gold-dust אֵין *כְּתָב* 116-17 tm
- אֵין *καπάνη, ἀπάνη*: chariot Ex 14. 25 Nah 3. 2 [calling the part for the whole] 60
- אֵין *ταχίζω*: make swift; θοάζω: move quickly, rush, dart Prv 19. 2, 28. 20, 29. 20 51, 63

- אור $\phi\omega\varsigma$; אור $\acute{o}\rho\acute{\alpha}\omega$: v. ראה 101, 337 tm, 406 t
 האיר $\acute{\alpha}\nu\alpha\pi\upsilon\rho\acute{\iota}\zeta\omega$; $\acute{\epsilon}\kappa\pi\upsilon\rho\sigma\epsilon\acute{\upsilon}\omega$: *kindle* Jes 27. 11 Mal 1. 10
 Ps 18. 29 56, 62
 אור $\phi\acute{\alpha}\omega\varsigma$, $\phi\acute{\omega}\varsigma$ מאורה, מאור, אורה, אור, אור 47, 65, 101, 290, 337-8 tm
 אור- $\epsilon\iota\eta\eta$: Lacedemonian youth
 who had completed his twentieth year (cf. Nu 14.
 29, 26. 4) 127
 אור $\gamma\eta$: *land, country; city; estate, farm* Gn 11. 28; cf. עיר 68, 290 tm
 „ $\pi\upsilon\rho$: *fire* Ez 5. 2 62
 אורה $\acute{\epsilon}\phi\acute{\epsilon}\delta\rho\alpha$, $\acute{\epsilon}\pi\acute{\epsilon}\delta\rho\alpha$: *stable* IR 5. 6 ICh 32.
 28 IICH 9. 25 78
 אורי $\Delta\iota\omicron\varsigma$ $\epsilon\iota\eta\eta$ Ex 31. 2 IIS 11. 3, 8 128
 אוריאל $\epsilon\iota\eta\eta$ $\theta\epsilon\omicron\upsilon$ Esr 8. 16 ICh 6. 9 122, 125, 128
 אורה (אורי) $\acute{o}\rho\acute{\alpha}\omega$: v. ראה
 אורים Ἥραι : Ἥρα personified as the goddess of destruc-
 tion and revenge (אלה Zach 5. 3); the 'Eperúes
 (avenging deities) say that Ἥραι is their own name
 Ex 28. 30 Nu 27. 21 Dt 33. 8 Esr 2. 63 121
 אישר $\acute{\alpha}\pi\epsilon\upsilon\theta\acute{\upsilon}\nu\omega$: *make straight, restore; guide aright, direct,*
govern, rule; κατορθόω: metaph., *keep straight, set*
aright Jes 45. 2 31 t
 אץ $\acute{\epsilon}\kappa\epsilon\acute{\iota}$, $\acute{\tau}\acute{o}\tau\epsilon$: *then* Ps 90. 11, 124. 3.
 126. 2; $\iota\sigma\chi\acute{\upsilon}\varsigma$: *might, power, vigour* Ps 76. 8 24 t, 28 t, 64
 אָוֶב ῥῖσσωπος : *hyssop* Ex 12. 22 Nu 19. 18 IR 5. 13 Ps
 51. 9 46, 49
 אָוֶן $\zeta\omega\eta$ 98 tm
 אָן $\omicron\upsilon\varsigma$, $\acute{\omega}\tau\omicron\varsigma$: *ear* Dt 5. 1; from resemblance to an ear,
handle Prv 20. 12 257 tm
 אח- $\eta\acute{\iota}\theta\epsilon\omicron\varsigma$: v. אדני; e.g. אחיה 122-3, 128
 אח $\alpha\acute{\alpha}\varsigma\iota\varsigma$: *brother* Gn 24. 29; *sister* Ib 24. 60 23 t,
 87 t, 299, 333 t, 384
 אחד $\acute{\alpha}\nu\delta\rho\acute{o}\varsigma$ 285 tm; אחד, אח, $\epsilon\iota\varsigma$, $\acute{\epsilon}\epsilon\iota\varsigma$ 13, 38,
 44, 75 t, 116, 169, 264, 290 tm, 361 tm, 389
 עשר אחד $\acute{\epsilon}\nu\delta\epsilon\alpha\kappa\alpha$: *eleven* Dt 1. 2; v. עשרתי 389 t
 אחו $\sigma\chi\omicron\iota\nu\omicron\varsigma$: v. אגמן Gn 41. 2 Job 8. 11 77
 אחו $\acute{\epsilon}\chi\omega$, $\sigma\chi\acute{\epsilon}\theta\omega$: *hold, hold fast* IR 1. 51 Cant 3. 4 Esth
 1. 6; of a woman in travail Jes 13. 8, 21. 3; of arms
 and clothes, *bear, wear* IICH 25. 5; *hold or keep in a*
certain direction Job 17. 9, 23. 11; *extend, reach to*
 IR 6. 6; *stay, keep back, check, stop* Neh 7. 3 53

440 XIX. CATALOGUE OF GENERAL HOMOLOGIES

אָחָה, אָחוֹ	λάχος, εὖς: allotted portion; portion obtained by lot, share Lev 25. 46 Nu 27. 4; cf. οὐσία	56, 92
אָחוֹ	ἡίθεος: v. אָחוֹ; e.g. אָחוֹה	128
אָחוֹה, אָחוֹה	ἡίθεος Διός: granted by Zeus IIR 1. 2 IICH 20. 35	128
אָחוֹה	Διός ἡίθεος: a gift of Zeus IS 14. 3	122, 128
אָחוֹב, אָחוֹב	ἀγαθός, οὖ: v. אָחוֹב IS 22. 9, 11	82, 122
אָחוֹמֶלֶךְ	ἡίθεος Μολόχ: originally, a young man dedicated to the worship of Moloch, or his gift IS 21. 2	128
אָחוֹמֶלֶם	ἀδάμας (δαμάω): properly, unconquerable; Subst., adamant, i.e. the hardest metal, prob. steel; diamond Ex 28. 19; cf. ברזל	49
אָחוֹמֶלֶת, אָחוֹמֶלֶת, אָחוֹמֶלֶת	αἱμάτη: = λεκάνη (dish, pot) Gn 21. 14, 42. 27 Esr 6. 2	95 tm
אָחוֹר, אָחוֹר	μετά	171-2 tm
„	εἰς: v. אָחוֹר	361 tm
„	εἰς	169 tm
„	אָחוֹר, ὕστερος: of Place, coming after, behind Gn 24. 61 Jud 3. 22 Cant 2. 9; last Dt 11. 24; of Time, next, later than Gn 5. 4, 9. 28; ὕστατος: of Time, last Ex 4. 8 Neh 8. 18; οἱ ὕστεροι posterity Jes 41. 4	57, 75:
אָחוֹר, אָחוֹר	τάχα ἰσως: τάχα (quickly, presently, forthwith); strengthd. τάχα ἰσως Ruth 2. 2	63
אָחוֹרֶשֶׁת	Ξέρξης Esth 1. 1	52
אָחוֹר	ὀθόνη: fine linen Prv 7. 16	38, 288:
אָחוֹר	φάτις: v. אָחוֹר Jes 19. 3	65
אָחוֹר	πακτόω: fasten, close; stop up, caulk Prv 17. 28, 21. 13	61, 67
אָחוֹר	πότερος, κό-: one or other, either of two; ἀριστερά: (with or without χεῖρ) left hand Jud 3. 15	62
אָחוֹר	ἡ: dat. sg. fem. of relat. Pron. ὅς, ἡ, ὅ, in adverb. sense; of Place, which way, whither, where Gn 4. 9 IR 13. 12; of Manner, how, as Jer 5. 7; v. אָחוֹר	38
„	אָחוֹר, πεῖ, ποῦ: where? Gn 3. 9, 22. 7	61-2
אָחוֹר	γῆ: v. אָחוֹר, אָחוֹר	38, 55, 92, 112 t, 326
אָחוֹר	πάθος: accident, misfortune, calamity	29 t, 61, 93
אָחוֹר	Αἶας: Ajax IIS 3. 7	121
אָחוֹר	ἡίθεος, contr. ἡίθεος, ἡίθεος; of the θεωρεοί sent to Delos; rarely as fem. ἡιθέη: v. אָחוֹר	122, 128

- אֶרְבֵּל ἡθέη Βααλ: an unmarried young woman attendant at the temple of Baal, or his gift IR 16. 31 128
- אֵי-זוּה ὅσγε: *who* or *which*, with emphasis IS 9. 18
IR 13. 12 Jes 66. 1 Jer 6. 16 Esth 7. 5 76 tm
- אֵיךְ, אֵיךְ, אֵיךְ πῆ, κῆ: interrog. Particle; of Manner, *in what way?*, *how?*, *how in the world*, *wherefore?* Gn 26. 9
IIS 1. 5, 14, 2. 22 Jer 12. 5 Ps 137. 4 Ruth 3. 18
Eccl 2. 16 ICh 13. 12; of Space, *which way?*, *whither?*;
less freq. like ποῦ: *where?* Jer 3. 19; cf. ὅπως 27 t, 49, 69
- אֵיכָה, אֵיכָה, אֵיכָה ὅπη, ὅκη, Ep. ὅπη (better written ὅπη, ὅκη), ὅπα, ὅπη: Adv., relat. and indirect interrog.; of Place, *by which* or *what way*, *in which* or *what direction* or *part*; sts. nearly = ὅπου *where*
IIR 6. 13; of Manner, *in what way*, *how*, *as* Dt 1. 12
Cant 1. 7, 5. 3 Thr 1. 1 Esth 8. 6 27 t, 34 t, 39, 42 t, 47, 49, 53, 402
- אֵיל, אֵילָה, אֵילָה δορκάς, ἄδος, ζορκάς, ἰορκος: *an animal of the deer kind*; *roe*, *gazelle*, *antelope*, *dorcas*; = δορκαλῖς; αἰόλος: *quick-moving*, *nimble*; *speckled*, *striped*, *mottled* (W) IIS 22. 34; αὐλός: *pipe*, *flute*
Ps 22. 1 58, 79, 96 tm, 314
- אֵיל, אֵילָה, אֵילָה, אֵילָה πυλών, -ωμα: *gateway*; freq. separated from the house or temple to which it gave entrance; *gatelower*, *gatehouse*; πύλη, πύλον: *gate* Ez 40. 16-40 62
- אֵילֹת θύελλα: *hurricane*, *squall*; θύελλαι, prob. *thunderstorms* Ps 29. 9 59
- אֵיל, אֵילֹת, אֵילֹת ωφέλεια, -λησις: *aid*, *succour*, *use*; *help*, *service*, *advantage* Ps 22. 20, 88. 5 66, 93
- אֵילֹן ξύλον: *tree* Dan 4. 7
- אֵיכָה, אֵיכָה, אֵיכָה δειμα, τος [both nominative and genitive homologies]: *fear*, *terror*; pl. φόβοι καὶ δ. אֵיכָה ופחד [pref.-suf. phenom.] Ex 15. 16 Dt 32. 25 58
- אֵימִים ἡγεμών 28, 637-40 tm
- אֵין, אֵין, אֵין ἵνα: *in which place*, *where* Ez 13. 15 Cant 6. 1 28, 34 t, 38
- אֵיפָה κόφινος: *basket*; Boeotian measure, containing nine Attic choenices, i.e. about two gallons Ez 45. 11, 13 [To this day, *basket* is referred to in Egypt both as كُفَّة and كُفَّة]

- אל עליון 'Hélios 'Υπερίων 121, 124-5, 310
 אל, אלהים, אלה, איל, אל-אל, θεός, θιός, σιός, θεύς: *God, the Deity* Gn 1. 1, 21. 33 Ex 15. 11 Dt 32. 15; *one set in authority* IIR 24. 15 Jcs 44. 6, 60. 7 Ez 17. 13 Ps 29. 1 Job 41. 17; *judge* Ex 22. 8 31 t, 59, 76, 83 t, 121, 123-4, 128, 303, 320 t, 330, 352, 390
 אל δλος: *every* Gn 30. 40 49, 124
 אל, אל-, ה-, ה: definite or prepositive article Gn 17. 1, 24. 65 Jud 6. 20 Ez 13. 11, 13 67. 75 t, 299
 אל, ל- -δε: an enclitic post-position: joined to names of Places to denote *motion towards* that Place [prefix-suffix phenomenon]; οἶκαδε: to the house יִצְחָק ICh 8. 11, 42 t, 73, 84 t; εἰς 5, 30 t, 84 t, 86 t, 169 tm, 320; ἐπί 170 tm; ἐν 170 tm, 423; ὡς: v. א 28, 34 t; παρά 172 tm; πρὸς 62, 173 tm; ὑπέρ 28 t, 174 tm; ἀεί, τό 318 tm
 אל, עד, ου: v. א Gn 22. 12 Ez 28. 15 67, 334 t
 ,, ου: *where* IS 27. 10 34 t, 62, 67, 100
 אל- θεός: v. אל
 אל-, אל- πολύς: of Number, *many*; of Size, Degree, Intensity, *much* (e.g. יִדְעָאֵל אֱלֹדֵעַ) 128
 אל, גבשׁ ה גύψος: *chalk; gypsum; cement* Ez 13. 11, 13 67, 75 t, 299
 אל, דד πολυδαίδαλος: *working with great art or skill, very skilful* Nu 11. 26-7 61
 אל, דד, אל, דד, אל, דד πολυειδήμων: *knowing much* Gn 25. 4 IIS 5. 16 ICh 7. 10, 14. 7 23 t, 61, 125, 310 tm
 אל, אלל, אלל ἀράσμαι: poet. Verb, *pray* to a god; more freq. in bad sense, *imprecate, curse* Jud 17. 1 IS 14. 24 23, 67, 326
 אל, ἀρά: *prayer, esp. for evil; curse, imprecation*; mostly in pl. Gn 23. 28, 24. 41 Dt 29. 11, 13, 18-20 IR 8. 31 Ez 16. 59 Ps 10. 7 23, 39, 42 t, 47, 326
 אל, אל, ἥρωες: *hero; the Fourth Age of men, between δαίμονες and ἄνθρωποι; heroes, as objects of worship; esp. of local deities, founders of cities, patrons of tribes, etc.* Gn 6. 2, 4, 30. 8 Ps 82. 6; v. אל 14
 אל, אל, ὅδε, οἷδε: demonstr. Pron., *this*, formed by adding the enclit. -δε to the old demonstr. Pron. ὁ, ἡ, τό, and declined like it through all cases. ὅδε, like οὗτος, is opp. ἐκεῖνος, to designate what is *nearer* as opp. to what is *more remote*; but ὅδε refers more

- distinctly to *what is present*, to *what can be seen* or *pointed out*, though this distinction is sts. not observed; of Place, to point out *what is present* or *before one* Gn 9. 19, 32. 18, 33. 5 Dt 1. 1 ICh 20. 8; of Time, to indicate *the immediate present*; ἀπόλλυμαι τάλας ἔτος τόδ' ἤδη δέκατον I, wretch, have been perishing now for *these* ten years, Sophocles, *Philoctetes* 312 (cf. Esth 4. 11) Ib 9. 27 75-6 t
- אֵלֹהִים, הוֹדוּ: ἰδοῦ: ἰδοῦ is aor. 2 imper. Med. of ὁράω; but ἰδοῦ, as Adv., *lo! behold!*: with Nouns and Pron.; in the imper., esp. in offering a thing, *take it!* Dt 11. 30 Jos 10. 13 Dan 2. 31 27 t
- אֵלֹהִים, אֵלִיל, εἰδωλον: *image of a god, idol* Lev 26. 1 Jes 19. 3 Hab 2. 18 Zach 11. 17 Ps 96. 5, 97. 7 Job 13. 14 (γλυπτός is secondary) 31 t, 38, 112
- אֵלֹהִים, πετέα: *elm* Gn 35. 8 Jes 44. 14 Hos 4. 13 62, 352-3 t
- אֵלֹהִים, אֵלֶּקֶן, θεογενής: *born of God*; θεὸς ἐγέννησε: God begat, created, engendered (the bearer of the name) IS 1. 1 IIS 21. 19 40, 59, 129
- אֵלֹהִים, אֵלֶּקֶן, εἶρην: εἶρην; אֵלֶּקֶן, εἶσω 122, 127, 169 tm
- אֵלֹהִים, θεοῦ εἶρην: originally, God's young man, given by God as a gift to his parents ICh 5. 24 61, 128
- אֵלֹהִים, אֵלֶּקֶן, Διὸς εἶρην: originally, Zeus's young man, a person given by Zeus—not Ζεὺς θεὸς ἐμός ἐστι: my god is Zeus IR 17. 1 IIR 1. 5 125, 128
- אֵלֹהִים, θεός μου Μολόχ ἐστι: Moloch is my god; or, and more likely, εἶρην τοῦ Μολόχ: originally, a young man (*Lacedemonian youth who had completed his twentieth year*) dedicated to, adherent of or granted by Moloch Ruth 1. 2 128
- אֵלֹהִים, אֵלֶּקֶן, εἶρην γαμέτου: granted by the 'husband' or 'spouse' (i.e. Baal); cf. רַבֵּעַם, יַרְבֵּעַם 83 t, 125-6 t, 128, 415 t
- אֵלִיפַס, καλλίπους, ποδός: *with beautiful feet* Gn 36. 4; -παις: *blessed with fair children* 60, 61, 128
- אֵלִיפַס, אֵלִיפַלֶּט, εἶρην Πλούτωνος: granted by Pluto (god of the nether world as the *wealth giver*) ICh 3. 8, 11. 35, 15. 18; πολυφίλητος: *much loved*; πολύφιλος: *dear to many* 62, 125, 128
- אֵלִיפַס, צוּרִיאֵל, Διὸς/θεοῦ εἶρην: granted by Zeus/God Nu 1. 5, 3. 35 61, 122, 125-6

XIX. CATALOGUE OF GENERAL HOMOLOGIES 445

אֱלִיפָן, אֱלִיפָן, אֱלִיפָן	Ex 6. 22 Nu 34. 25 Zeph 1. 1	122
אֱלִיפָן	εἶργεν τοῦ θεοῦ IIS 23. 25	61
אֱלִיפָן	Ἑλλάς: <i>Hellas</i> Gn 10. 4	133, 300
אֱלִיפָן, אֱלִיפָן, אֱלִיפָן	αὐλή: v. אֱלִיפָן Ez 40. 16, 21-2, 24-6, 29-31, 33-4, 36, 48-9	67
אֱלִיפָן	ἀμᾶλλα: <i>sheaf</i> ; οὐλός: <i>corn sheaf</i> Gn 37. 7	69
אֱלִיפָן, אֱלִיפָן, אֱלִיפָן	ἀθανασία: <i>immortality</i> ; ἀθάνατος: <i>undying</i> , <i>immortal</i> ; of things, etc., <i>everlasting</i> , <i>perpetual</i> Prv 12. 28 Esr 2. 24	49, 59
אֱלִיפָן, אֱלִיפָן, אֱלִיפָן	ἄγαμος: <i>unmarried</i> , <i>single</i> , prop. of the man, whether bachelor or widower Gn 38. 11 Jer 51. 5	34 t, 68
אֱלִיפָן, אֱלִיפָן, אֱלִיפָן	ὁ μέγας 296 tm, 299, 300	
אֱלִיפָן, אֱלִיפָן, אֱלִיפָן	ἡίθεος θεοῦ: <i>devoted or dedicated to</i> , or granted by, God IIS 2. 18 Jer 29. 3	125, 128
אֱלִיפָן	χίλιας: <i>a thousand</i> Gn 20. 16 Ex 12. 37 Ps 90. 4; χιλός: <i>green fodder for cattle</i> , esp. for horses and beasts of burden, <i>forage</i> , <i>provender</i> ; <i>pasturage</i> Ps 50. 10	56
אֱלִיפָן	ἀλκιμος: <i>stout</i> , <i>brave</i> , of men and things Prv 30. 31	297
אֱלִיפָן	הֵא	27 t
אֱלִיפָן	μήτηρ: <i>mother</i> ; in titles Gn 3. 20 Jud 5. 7 57. 69, 100-1, 326	
אֱלִיפָן	λαός: pl., <i>men or people</i> ; <i>men</i> , i.e. soldiers, both of the whole army and smaller divisions Gn 25. 16, 23 Ex 1. 9 Nu 21. 29 Dt 20. 1-2, 5, 8-9 Jos 7. 3, 8. 1, 9-11 Jud 7. 2-8, 9. 36 IIS 18. 7, 19. 41 IIR 13. 7 Jes 13. 4, 51. 4 Ez 17. 15 Joel 2. 5 Ps 2. 1, 9. 9, 111. 9, 148. 11 Prv 11. 26	39, 55-6, 92
אֱלִיפָן	δῆμος: <i>people</i> , <i>common people</i> , <i>rank and file</i> , opp. officers; in a political sense, <i>the sovereign people</i> , <i>the free citizens</i> ; <i>the popular assembly</i> Gn 23. 13 Jos 8. 16 IIS 22. 28 Job 12. 2 Thr 1. 11; v. אֱלִיפָן	58
אֱלִיפָן	ἀν, κε(ν), κα, εἰκ ἀν: <i>if so</i> אֱלִיפָן Gn 25. 22, 43. 11; Hom. has generally εἰ κε, <i>if thus</i> אֱלִיפָן IS 14. 9. 10	85-6 t
אֱלִיפָן	εἰ: <i>if</i> , <i>whether</i> Gn 4. 7 Ex 19. 13 Lev 3. 1, 27. 26 Jos 22. 22 Cant 7. 13 Ruth 3. 10 Thr 1. 12 Eccl 12. 14; καὶ εἰ <i>even if</i> אֱלִיפָן Jer 2. 22, 22. 24, 37. 10 Ruth 3. 12; εἰ μὴ <i>except</i> ; <i>unless</i> (W) Ps 127. 1; ἥ: or Gn 27. 21	12, 35 t, 85-6 t, 100
אֱלִיפָן	ἥ: or Gn 24. 49 Jud 20. 28 IICH 18. 5, 14	

- אִם הֵ: *in truth, of a surety*; freq. strengthened by the addition of one or two other particles, as הֵ אִם Gn 17. 17; v. אִם אִם Gn 17. 17; v. אִם אִם 12
- „ אוּ: v. אוּ 12, 34, 334 t
- אִמָּה, אִמָּהָ δμωή: *female slave, serving woman*, only in Il. in Hom. Gn 21. 10 Ex 21. 32 Dt 12. 12 58
- אִמָּה ὤμια: (ὤμος) *shoulder*, i.e. (apparently) *angle* of a building Gn 6. 16 Jes 6. 4 57
- „ ὤμος: *the shoulder with the upper arm* (ὤλένη being the lower) Gn 6. 15 IS 17. 4 57
- אִמָּן, אִמָּן Ἰμμων: the Libyan Zeus Jer 46. 25; v. אִמָּן 121
- אִמָּן הֵ מִן: מִן, a Particle used to strengthen asseverations, *verily, truly*; הֵ מִן, *now verily, full surely*; later in strong protestations or oaths Nu 5. 22 Dt 27. 15 IR 1. 36 Jes 65. 16 Jer 11. 5, 28. 6 Neh 5. 13, 8. 6 56, 93
- אִמָּן τιθηνέω: *take care of, tend, nurse; nurse, suckle; tend as a nurse, tend, foster* Esth 2. 7; Pass. Jes 60. 4 [cf. κηδεμονεύω] 60, 64, 75 t
- אִמָּן, אִמָּן τιθηνός, -νη: *one who nurses or brings up, foster-father; nurse* Nu 11. 12 IIS 4. 4 IIR 10. 1. 5 Jes 49. 23 Ruth 4. 16 [cf. κηδεμών] 59-60, 64, 92
- אִמָּן δαίμων = δαήμων (*knowing, experienced in a thing, knowing, skilled in*; cf. αἶμων (expl. by Gramm. as = δαίμων, for δαήμων, *skilful*) Cant 7. 2 53
- אִמָּן, אִמָּן, אִמָּן מִן, Ep. μάν; original μάν has prob. been changed to μέν: used absolutely to express certainty, *indeed, of a truth*, synonymous with מִן (v. אִמָּן) Nu 22. 37 Jos 7. 20 IIR 19. 17 Job 19. 5; καὶ μִן, sts. simply to add an asseveration; freq. to introduce something new or deserving special attention אִמָּן-הֵ Job 19. 4, 34. 12 אִמָּן-הֵ Gn 18. 13 אִמָּן-הֵ Gn 20. 12 אִמָּן-הֵ Job 36. 4 אִמָּן-הֵ IR 8. 27 31 t
- אִמָּן αίματόεις: *blood-red, of blood*; = αίματός (*blood-stained*) Zach 6. 3, 7; v. אִמָּן 28 t
- אִמָּן αἰνίζομαι: v. לָלַח 110 tm
- „ εἶπον: (pres. εἶπω is used by Nicander . . . the pres. in use is φημί, λέγω, ἀγορεύω . . . , the fut. ἐρέω, ἐρῶ (fut. of εἶρω (B)), the pf. εἶρηκα) *speaks, say; proclaim, order or command, promise; φημί: say, affirm,*

- assert, speak; think, deem, suppose; εἶπω (B): say, speak, tell Gn 1. 3, 26, 2. 18, 3. 1, 3, 16, 18. 17, 21. 1, 31. 16, 32. 21, 38. 11, 44. 4 Ex 2. 22, 5. 1, 13, 17, 15. 9 Nu 22. 16, 23. 19 Dt 9. 25 76 t, 86 t, 111, 117, 424
- אָמַר, אָמַרָה, אָמַר, אָמַרָה εἶπος: word, utterance, speech, tale; pledged word, promise, one's word; word of a deity, oracle; φῆμα: that which is said, word Gn 4. 23 Nu 24. 4 Dt 32. 1, 2 (cf. Job 29. 22) Jes 29. 4 Ps 12. 7, 19. 4, 15, 77. 9, 119. 38 Prv 16. 24 Job 22. 28 111-12
- אָמַר, אָמַרָה, אָמַר, אָמַרָה ῥῆμα: that which is said or spoken, word, saying Ps 19. 4 Esth 1. 15, 2. 20 69, 73, 111
- אָמַר, אָמַרָה, אָמַר, אָמַרָה ῥῆσις: saying, speech; answer, resolution, declaration Gn 4. 23 Dt 32. 2 Jud 5. 29 Ps 119. 123 Prv 22. 21, 30. 5 Thr 2. 17; πρόρησις: previous instruction or warning; εἶπος: דְּבַר 111, 415 t
- אָמַר, ἀμαρτία: failure, fault, error; guilt, sin Job 20. 29 381
- אָמַר, ἀμειραξ: young girl, lass; in later writers masc., boy, lad; e.g. אֲמֵרָה אֲמֵרִי 128
- אָמַר, Ἰμμερίοι: Cimmerians, a nomad people of the steppes, who invaded Asia Minor 60
- אָמַר, ἀμειραξ: Διὸς μεῖραξ ICh 5. 33, 9. 4. 24. 23 128
- אָמַר, ἡμέρα χθές: v. אֲמֵרָה xxix tm
- אָמַר, σου: v. אל Jud 19. 17 IS 10. 14; cf. ἵνα 61-2, 68
- אָמַר, ὦνα, ὦναξ 136 tm
- אָמַר, φυτόν: v. אֲבָב Dan 4. 11 52, 73, 80
- אָמַר, ἀνήρ, ἀνδρός 63, 82, 285-7 tm, 289 t
- אָמַר, δόναξ: pole-reed, smaller than the κάλαμος Jes 8. 1 58, 290 tm
- אָמַר, στενάω: prop. Frequentative of στένω, sigh deeply; generally, sigh, groan Thr 1. 8, 21 409
- אָמַר, ἀνάγκη, στενάγμα: sigh, groan, moan Ps 31. 11 Thr 1. 22 (5 ח/ק) 409
- אָמַר, ἄνכי, ἄνכי, ἄνכי: Pron. of the first person—ἐγών, ἰών; strengthd. ἐγωγε Gn 3. 10 Ex 20. 2 Jes 48. 12, 15 Dan 2. 8 47-8
- אָמַר, ναῦς: ship IR 10. 11, 22, 22. 29 Jon 1. 3 Ps 48. 8, 107. 23 ICh 20. 36 174 t
- אָמַר, ὀδύνη: v. אָן; cf. στενάγμα Jes 29. 2 Thr 2. 5 59, 93, 409
- אָמַר, ἀναγκάζω: force, compel, esp. by argument; constrain Esth 1. 8 57, 109
- אָמַר, πνέω: breathe; ὑπὲρ σακέων πνείοντες breathing over

- קַי: *even, also* Gn 40. 16 Dt 33. 20 IS 2. 7 Jes 40. 24,
44. 15, 19 Job 6. 27 Cant 1. 16 (—κ, ε/ρ) 48, 59
κεν (κε) καί *even* כִּי קַי Prv 15. 11, 19. 7; καί εἰ *even*
if אִם קַי Job 36. 29; אִם אִם: *added to* IS 1. 5 60, 168 tm
- קַי πνοή: *breath*; πνοή Ἡφαίστοιο *the breath of*
Hephaestus, i.e. flame Gn 27. 45, 30. 2 Ex 11. 8
Nu 25. 4 Dt 29. 19, 32. 22 IIR 24. 20 Jes 30. 30,
48. 9 Ps 78. 21, 124. 3 Prv 14. 17, 21. 14, 27. 4
Cant 7. 9 Thr 2. 6; ἀνα-: *of the nose* Ps 115. 6 300 t
,, ὤψ: *pl., eye, face* Gn 3. 19, 19. 1 IS 20. 41, 25. 23 61
קַי δότησιμος: *for roasting* Lev 2. 4 69
- קַי ἐπωδός: *enchanter, a charm for or against* Jud 18. 14
IS 23. 6, 30. 7 Hos 3. 4; ἐπενδύτης: *robe or garment*
worn over another IS 2. 28 (—ν) 46
- קַי ἀφανίζω: *disappear, be missing* Gn 47. 15, 16 Jes
16. 4, 29. 20 Ps 77. 9 (—ν, ζ/ρ) 51, 379 t
- קַי כִּי אַפֶּס ὅπως, ὅ. κε: *however* Nu 13. 28, 23. 13
Am 9. 8 49
- קַי τόπος: *region; the universe divided into three*
τόποι Dt 33. 17 Jer 16. 19 Ps 2. 8 Prv 30. 4 (—τ) 64
- קַי ποδοῖν: *dual of πούς, ποδός, foot; prop. from*
the ankle downwards Ez 47. 3 (—κ, δ/ρ) 37
- קַי ὄφης: *serpent* Jes 30. 6 Job 20. 16 93
- קַי ἀμπέχω: *surround, cover, enclose* Jon 2. 6; ἀμύβαινω 56
- קַי τέφρα: *ashes* Gn 18. 27 Nu 19. 9 (—τ) 60
- קַי φάρος, φά-: *commonly, a wide cloak or mantle*
without sleeves IR 20. 38, 41; v. פֶּאֶר 80
- קַי ὑπερῶν 46, 89 tm
- קַי פֶּתַח, פֶּתָח, אִפְתָּח αἰφνιδίως (αἰφνιδίς, -δόν): *suddenly*
Nu 6. 9, 35. 22 Jos 10. 9, 11. 7 Jes 29. 5, 30. 13,
47. 11 Jer 51. 8 Hab 2. 7 Prv 6. 15 Job 9. 23 Eccl
9. 12 Esr 4. 13 IIR 29. 36; v. pp. 361-2 82
- קַי אֶצִּיל, אֶצִּיל μασχάλη: *arm-pit* [cf. Latin *axilla*]; (*pl.*)
corner Jes 41. 9 Jer 38. 12 39
- קַי ἀποτίθημι: *put away, stow away; lay aside; put away*
from oneself, avoid; put by for oneself; reserve, keep back;
put by (W) Gn 27. 36 Nu 11. 17, 25 Eccl 2. 10 392, 423
- קַי παρά 172 tm
- קַי אֶצֶל, אֶצֶל θησαυρίζω: *store, treasure up, lay by; hoard; lay*
up treasure; Pass., to be reserved: Jes 23. 18, 39. 6 Am
3. 10; cf. τίθημι, ἀπο- 392, 423

אוצר	θησαυρός: <i>store</i> Dt 28. 12; metaph., Jes 33. 6; <i>treasury</i> Jos 6. 19, 24 Zach 11. 13 ICh 32. 27; <i>granary</i> ICh 27. 25; cf. <i>θησαυρίζω</i> : אצל, אצר, אצור 59, 77
אֶקֶדַח	φλόξ: of precious stones Jes 54. 12 79
אֶרֶב	κρύπτω: <i>hide oneself, lie hidden, keep covered</i> , esp. for purposes of concealment Dt 19. 11 Jud 21. 10 Prv 1. 11, 7. 12, 23. 28 Job 31. 9 Thr 3. 10, 4. 19 46
אֶרֶג	ἔργον: of women's work, weaving Jud 16. 14 (cf. IIR 23. 7) 49
אֶרְגֵּן, אֶרְגֵּן	ἀλουργής: <i>cloth of purple</i> ICh 2. 6, 13 46, 50, 63
אֶרְגָּנָא, אֶרְגָּנָא	ἀλουργήμα: <i>purple clothing</i> Jer 10. 9 Dan 5. 7 32 t, 50, 63, 68
אֶרְגָּן	ἄγγος: <i>vessel, vase</i> IS 6. 8 48
אֶרְדִּי	ρόδοις: <i>rose-coloured</i> Gn 10. 18 40
אֶרְמִיתוֹ, אֶרְמִיתוֹ, אֶרְמִיתוֹ	ἔρμα 34 t, 80, 349 tm
אֶרְנָה, אֶרְנָה	31 t
אֶרְזֵת, אֶרְזֵת	ἵπποτροφεῖον: <i>place for horsebreeding, stud-stable</i> 31 t
אֶרֶז	ἄρκευθος: <i>Phoenician cedar</i> Jud 9. 15 IR 5. 13 353
אֶרֶח	ῥα: <i>any period fixed by natural laws and revolutions, whether of the year, month or day</i> Gn 13. 11 50
אֶרַח	ἔρχομαι 384 tm
אֶרַחָה, אֶרַחָה	ἀρχή; אֶרַחָה κέλευθος 384 tm
אֶרֶיָה, אֶרֶיָה	θηρίον: in form Dim. of θήρ (<i>beast of prey, of a lion</i>) <i>wild animal</i> , freq. of elephants Gn 49. 9 Nu 24. 9 Jes 11. 7 57, 59, 80-1, 92
אֶרֶיָל	ὄρος θεοῦ the Mount of God Jes 29. 1, 2, 7 122
אֶרֶיָךְ	προσήκων: freq. in Part. as Adj., <i>befitting, proper, meet</i> Est 4. 14; οὐ προσήκον <i>it is not fitting</i> 62, 112
אֶרְכָּה	φάρμακον: generally, <i>remedy, cure; a means of producing something</i> Jer 30. 17, 33. 6 Neh 4. 1; אֶרְכָּה/ἀρκεσις: <i>help, aid</i> ICh 24. 13 112
אֶרֶם נְהָרִים	ἀρμὸς ῥοοῖν: <i>joining of two rivers</i> Gn 24. 10 129, 133, 300
אֶרֶץ, אֶרֶץ, אֶרֶץ	ἔρα: <i>earth</i> 35 t, 75 t, 77 t, 83 t, 86 t, 131 t, 319, 325
אֶרֶר	ἀράσμαι: v. אלל Gn 12. 3; אֶרֶר Nu 22. 6; אֶרֶר κατ-: <i>call down curses upon, curse, execrate</i> Gn 5. 29 68, 326
מֶאֶרָה	κατάραμα: <i>curse</i> Dt 28. 20 69

- אֶרֶת ὥρα: = τὰ ὥραϊα, the produce of the season, fruits
of the year IIR 4. 39; אֶרֶת in Hom., part of the
year, season; mostly in pl. the seasons Jes 26. 19 50
- אֶרְתָּחְסֶתָּא אֶרְתָּחְסֶתָּא Ἀρταξέρξης Esr 4. 11, 7. 1 52
- אֶרֶן אֶרֶן ἡθεος: v. אֶרֶן 122, 128
- אֶרֶן אֶרֶן אֶרֶן אֶרֶן אֶרֶן ἡθεος θεοῦ:
God's man Gn 32. 29 Nu 26. 31 ICh 4. 16, 7. 11,
25. 2 66, 122
- אֶרֶן ἔθος: custom, habit Dt 33. 2 (עדה, דת)
- אֶרֶן ἔχω: there is; ἔχω, barbarism, اکو (Iraqi vernacular) 28 t, 290 tm
- אֶרֶן אֶרֶן אֶרֶן ἡθεος: v. אֶרֶן 122, 128, 312
- אֶרֶן ἡθεος Ἡλίου: the Sun-god's gift Gn 46. 21 128
- אֶרֶן ἡθεος Βάαλ: adherent, follower of Baal, his
man, his gift ICh 8. 33 (cf. IIS 2. 8) 122, 128, 311-12 t
- אֶרֶן Ἀθῆναι: Athens Jos 11. 22 129, 134
- אֶרֶן γυνή, γυναικός: woman, wife, spouse; female Gn 2.
23, 28. 9 Nu 31. 18 IIS 11. 11 Cant 1. 8; cf. ἀνδρίς 75 t, 82,
110, 112 t, 288 tm, 333 t
- אֶרֶן ἐκάστη Ex 26. 3 Ez 1. 9 290 tm
- אֶרֶן ἐστίαμα; κνίσσα: steam and odour of fat which exhale
from roasting meat, smell or savour of a burnt sacrifice 60, 73,
268 tm, 300 tm
- אֶרֶן λόγος: v. אֶרֶן Hos 13. 7 79, 392 tm
- אֶרֶן ὁδός: way, road Job 23. 11 367 tm
- אֶרֶן ποῦς, ποδός: foot Ps 17. 5, 37. 31, 40. 3, 44. 19
Job 31. 7 79, 125
- אֶרֶן Ἀθήνη: Athene IIR 17. 30 121
- אֶרֶן σταφύλη: bunch of grapes Gn 40. 10 Jes 65. 8
Cant 7. 8, 9 37, 40
- אֶרֶן ξανθός: v. אֶרֶן Gn 10. 3 52, 93, 400
- אֶרֶן ἀγνοέω: not to perceive, to be ignorant of; go wrong by
mistake Lev 2. 4 62, 98
- „ ἀθετέω; deal treacherously with, break faith with;
ἀσμόςσει: go wrong; to be ignorant of what is right,
act amiss; draw breath, inhale Lev 5. 23 Nu 5. 6 Jud 21.
22 Jer 2. 3 Ez 25. 12 Hos 4. 15, 13. 1, 14. 1 Hab 1.
11 ICh 19. 10; אֶרֶן ἀθέτημα 67, 92, 98 tm, 119 tm
- „ ψάω, ψέω: crumble away, vanish, disappear Ez 6. 6
Joel 1. 18 53, 62
- אֶרֶן αἷτιος: culprit, responsible; guilty Gn 42. 21 49

- אֶשֶׁף, אֶכְשֶׁף, כֶּשֶׁף, מְכַשֵּׁף *θέσις: filled with the words of God,*
inspired Dt 18. 10 Jos 11. 1 Jer 27. 9 Dan 2. 10 47, 59, 77, 92
 אֶשְׁפָּה *ἀσπίς; θήκη, θήγη* 417 tm
 אֶשְׁפָּר *ξανθός* 366 tm, 401
 אֶשֶׁר *ὀρθόω: go straight; flourish* Prv 9. 6 634
 אֶשֶׁר *κατ-: keep straight, set right* Jes 9. 15; *ὀρθιάζω;*
μακαρίζω: bless, deem or pronounce happy Gn 30. 13
 Mal 3. 12 634
 אֶשֶׁר, אֶשֶׁר, אֶשֶׁר, אֶשֶׁר *ἀντήρ, ἀνδρός; ἀνδριάς* 285-6 tm, 288 tm
 אֶשֶׁר *ἀντί* 168 tm; *ὅσπερ, ὅστε* 76 tm, 131 t, 290 tm,
 414; *ὅτι* 290 tm; *ὅστις* 76-7 tm, 291 tm; *ὅπου,*
ὅπουπερ 290 tm
 אֶשֶׁר *כִּפִּי* *ἐπειδήπερ* 290 tm
 אֶשֶׁר, אֶשֶׁר, אֶשֶׁר, אֶשֶׁר *ἀστήρ: star; ὁ τῆς Ἀφροδίτας*
(ἀστήρ) the planet Venus IR 14. 23, 15. 13 IIR 17. 10,
 21. 7, 23. 6, 7 Jes 17. 8, 27. 9 IICH 34. 4, 7; *ξύλον:*
tree Dt 16. 21 Mich 5. 13; *ἀσκηρά: εἶδος τι τῶν*
καστανίων a certain kind of chestnut; *ἄσκρα: δρῦς*
ἄκαρπος a barren tree, a tree without fruit 121, 288 t,
 290 tm, 402
 אֶשֶׁר, אֶשֶׁר *θώραξ, -ακείον, -άκιον: breastwork, parapet* Esr
 5. 3, 9; cf. *τείχος* 393
 אֶשְׁתַּמַּח, אֶשְׁתַּמַּח *31 t, 417*
 אֶת *ἀπό* 169 tm
 אֶת *ὁ, τό: v. אל* 28 t, 75-7 t, 86 t, 131 t, 174 t; *εἰς*
 169 tm; *ἐπί* 170 tm; *μετά* 171 tm
 אֶתְּבַעַל *ἡίθεος Βάαλ: Baal's present to the parents of*
the bearer of the name IR 16. 31 122, 128, 311
 אֶתְּנָה *θήλεια (ὄνος): she-ass (+ א, θ/ה, א/י)* 47, 50, 328
 אֶתְּמַל, אֶתְּמַל *χθὲς (ἐχθὲς) ἡμέρα* xxix tm
 אֶתְּנָה *σύ: thou* 34 t
 אֶתְּנָה, אֶתְּנָה *ἔδνον* 349 tm, 387; *בִּי* *ἀνά* 168 tm; *ἀπό* 29 t,
 168 tm, 383 t, 389 t; *διά* 169 tm; *ἐν* 131 t, 170 tm,
 383 t; *ἐπί* 83 t, 170 tm, 389; *עַד: v. עַד* 114-15;
πρός 173 tm; *περί* 172 tm; *ὑπό* 174 tm
 בְּאֵר *πόρος: means of passing a river; freq. of rivers* Ps
 55. 24; cf. Job 33. 28 79
 „ *בְּאֵר, בְּאֵר, בְּאֵר* *φρέαρ, Ep. φρεῖαρ: an artificial well*
 Gn 16. 14, 26. 15, 37. 24 Jer 6. 7 31 t, 81
 בְּבֵל *Βαβυλών; πάμπολυς [pronounced βάμβολις in*

modern Greek] <i>very great, large, or numerous</i> Gn 11. 9	
Dan 4. 27	22, 300
בג באγος, φάγημα: v. כלל Dan 1. 5	42, 73
בג ἀθετέω: cf. ἀσμός; v. סמא	92, 98 tm
בד ράβδος: <i>rod, wand; shaft of a hunting spear</i> Ex	
25. 13	63, 93
„ φυτόν: v. כב Ex 30. 34	73, 80
בדδ ἀποστατέω	89 tm
בדδ ἀποσταδά	89 tm
בדיל κίβδηλος: <i>adulterated, base</i> Jes 1. 25	60
„ μόλυβδος	381 tm
בדים ἱμάτια: v. בתים; cf. βαδδίν: βύσσινον ἔνδυμα ἐξαίρετον, <i>choice garment of fine linen</i> [this word is an atavism]	30 t
בבדל, הַבְּדִיל, ὀρίζω: <i>divide or separate from, as a border or boundary; part, divide</i> Gn 1. 6, 14 Ex 26. 33 Lev	
20. 24 Nu 8. 14, 16. 21 Ez 22. 26 Esr 6. 21	63, 67, 250
בדק ἐπισκευή: <i>repair, restoration</i> IIR 12. 6-7	
בדס ψίαθος: <i>a rush-mat used for sleeping on</i>	15 t
בדיר φαιδρός: <i>bright, beaming</i> Job 37. 21	59
בבדלת	30 t
בבדח, בבח, βῆμα: = πρόβατα (<i>cattle</i>); βόσκημα: in pl., <i>fatted beasts, cattle</i> ; sg., of a single beast Gn 6. 20 Mich	
3. 12; v. במה	44, 80, 385 tm
בבן μέγας	296 tm, 300
בא βαίνω: βα in compds.; <i>go, go away, depart; come, arrive; have sexual intercourse</i> [v. בעל]; προσβαίνω: <i>step forward, advance; advance in age</i> Gn 6. 13, 19. 23,	
24. 1, 38. 9 IIS 14. 32 Jon 1. 3	14, 43, 46, 62, 75 t, 86-7 t
בבא εισβαίνω: <i>causal in aor. 1, make to go into, put into</i> Thr 3. 13	14, 75, 345
בבא ἀναβαθμός	69, 175 tm
„ ἀνάβαθρον, βάθρον: <i>raised seat or chair; throne</i> IIR	
16. 18	70, 175 tm
„ δυσμή, δυθμή: <i>setting of the sun</i> Dt 11. 30	70
בבא φύτευσις: <i>planting; generation, production, growth</i>	
Lev 25. 15, 20, 23. 39 Dt 22. 9, 33. 14 Jer 2. 3 Prv	
8. 19	72
בב φῶς; ὑπεροψία	237 tm, 290 t, 337 tm
בבג πλησμή: = πλημυρίς (<i>flood, deluge</i>) Gn 6. 17	70

454 XIX. CATALOGUE OF GENERAL HOMOLOGIES

מְבוֹסָה	πατησμός: <i>treading on, trampling</i>	70
בֹּקֶה	ῥωκή (for διωκή): (διώκω, ριῶκω) <i>route, pursuit</i>	
	Nah 2. 11	78
בֹּר	τάφος: <i>grave, tomb</i> Jes 14. 15 Ez 31. 14; דֹּבָה	63, 294 tm
בוֹשׁ	αἰδέομαι, αἰσχύνομαι: <i>to be ashamed, feel shame</i>	46, 96 t, 109
בִּשְׁת	בוֹשָׁה αἰδώς 37, 50, 257 tm; מְבוֹשִׁים αἰδοία 51, 259 tm; בִּשְׁת αἰσχύνη 96 tm; בִּשְׁת αἰσχύνη 310 t; בִּשְׁת πόσις 310 tm; בֹּה ὥδε: = פֹּה (q.v.) + δε	
בַּח	ἀρπάζω: <i>seize, plunder</i> Nu 31. 32	63
בִּזָּה	ἀρπαστός: <i>carried away</i> ; -πακτός: <i>gotten by rapine, stolen</i> Jes 42. 22	63
בִּזָּה	ἀρπαγή: <i>thing seized, booty, prey</i> Jes 10. 6 Dan 11. 24	29 t, 63
בֹּר	σπείρω: <i>scatter like seed, strew</i> ; Pass. <i>to be scattered or dispersed</i>	29 t, 69
בִּזָּה	δια-: <i>scatter or spread about</i> ; squander	29 t
מְבַהֵל		30 t
בַּח	βασανεύω: <i>put to the test</i> Job 23. 10	56
בַּח	βασανισμός: <i>torture</i> Ez 21. 18	56, 381-2 tm
בַּח	בֶּאֱבֵן βασανίτης λίθος: = βάσανος (<i>touchstone</i>) Jes 28. 16 (v. בַּח בֶּאֱבֵן)	56, 381 tm
בַּח	αἰρέω 37, 46, 50, 85 t, 87, 109 tm, 326. 402	
בַּח	καθ-: <i>put down by force, destroy; raze to the ground, demolish</i>	87, 109 tm
בַּח	αἰρετός: <i>chosen, elected</i> IIS 21. 6	107
מְבַחֵר	ἀφαίρεμα: <i>that which is taken away as the choice part</i> Ex 15. 4 IIR 19. 23	70
בַּח	ἡίθεος, ἄθεος: אֱלֹהִים; cf. κόρος, κοῦρος (A)	124 t, 312 tm
בַּח	κουροσύνη: <i>youth, youthful prime</i> Eccl 11. 9, 12. 1	
מְבַחֵר	φθέγμα: <i>saying, word, utterance</i> Nu 30. 7	70
בַּח	πιστεύω: <i>trust, put faith in, rely on a person, thing or statement</i> Ps 118. 8, 9 Prv 31. 11	16, 46, 67, 84-5
בַּח	πιστόν: <i>pledge, security, warrant; confidence</i> IIR 18. 19 Jes 30. 15 Job 12. 6	73
מְבַחֵר	πίστωμα: = πιστόν, sup. Jes 20. 5 Jer 48. 13 Prv 14. 16, 22. 19	70
בַּח	διά, δ. χειρῶν	169 tm
בַּח	πέπνυμαι: Ep. pf. Pass. with pres. sense, <i>to be wise</i> ; in aor. opt. Pass., πνυθείης ἀκόνιτον <i>understand it</i> Jes 10. 13 Dan 10. 1	61

נבון	πεινυμένος, πινυτός: <i>wise, discreet, prudent, understanding</i> Gn 41. 33 Prv 17. 28	61, 74
בונה	πινυτή: <i>understanding, wisdom</i> Jes 11. 2 Prv 3. 5	73
תבונה	πίνυσις: <i>prudence</i> Prv 10. 23	72-3
בן	διά 169 tm; μέσος 291 tm; μετά 171 tm, 330	
בירה	βρία, γῆ, πόλις: <i>v. אור</i> Esth 1. 2	68, 412
בית	οἶκος: <i>house, temple; reigning house; family; palace</i> (W) Gn 12. 15, 17 Nu 3. 24 Jos 7. 14 IIS 5. 11, 7. 5 IR 9. 1, 11. 28, 14. 10 IICH 24. 7 13, 20-2, 24 t, 26, 39, 42 t, 49, 73, 77, 83 t, 101, 109 tm, 170 tm, 310, 319-20 t, 326	
בית לחם	οἶκος Δημήτερος: <i>the temple of Demeter</i> Gn 35. 19	129
בית החיים	οἶκος αἰῶνος 319 m; בית עולם οἶκος τέλεος 319-20 m; בית עלמין οἶκος τέλεος 319 m; בית μετά 171 tm, 381 tm	
בית	βῆτα: <i>second letter in the alphabet</i>	21
בתיב	ἱμάτια, τά: <i>generally, clothes</i> IIR 23. 7	30 t
ביתן	ποτόν: <i>that which one drinks, esp. of wine</i> Esth 1. 5, 7. 7, 8	73, 80
בכה	κωκύω: <i>shriek, wail, lament or shriek over one dead</i> Gn 29. 11, 50. 3 Dt 34. 8 Jud 21. 2 IIS 1. 12 Ruth 1. 9; λαλέω: <i>cry, bewail, shriek</i>	60, 326
בכה	κωκυτός: <i>shrieking, wailing; lamentation</i> (W) Gn 35. 8 [cf. Βάκχη: <i>Bacchante</i>], 50. 4 Esr 10. 1; cf. μέθη/בְּכִי/Bάκχος (μ/ב, θ/χ/כ); λαλή: <i>wail</i>	31 t, 77-8
בבר	αἰρέω: <i>choose, prefer; ἐξ-: choose for oneself</i> [cf. ἐξαιρέτως: <i>for choice, for preference</i>]; ἐφ-: <i>choose as a successor</i> Lev 27. 26 Dt 21. 16	34
בכורה	ἐξαιρετός: <i>picked out, chosen, choice</i> Jes 28. 4 Hos 9. 10	103 tm, 107, 203 tm
בל	ἥλιος	109 t, 309 tm
בל	μή: <i>not</i> Jes 26. 14 Ps 10. 4, 6	46, 378 t
בלה	בלהה	379 t
בלה	παλαιός: <i>aged</i> Jos 9. 4	411
בלי	παρά	172 tm
בלימה	πλήμη	344 tm
בלע	βρογχιάζω: <i>gulp down</i> Jer 51. 34	57
בלע	βρόγχος: <i>gulp, draught</i> Jer 51. 44	57
„	βουλή: <i>council of elders, senate</i> Gn 14. 2	378
בלעם	πολύομματος: <i>many-eyed</i> [a euphemism for the	

- prophet who was of weak eye-sight, Nu 24. 3-4]
 Nu 22. 5 121
- קִלְבַּן φύλαξ: guardian, keeper, protector Nu 22. 2 45, 121
- בִּמְהָרָה βῆμα, βωμός: raised base or tribune to speak from
 in a public assembly, etc.; raised platform, stand, for
 chariots; mostly, altar with a base IR 3. 2-4, 11. 7 41, 43,
 78-9, 100-1, 378 t, 385 tm
- בֵּן, בֵּת γόνος: that which is begotten, child, offspring, son
 Gn 4. 25, 11. 29, 19. 8 Prv 17. 2; cf. παῖς 131 t, 289, 291 t
 „ πέπων: in addressing a person, mostly as a term
 of endearment or familiarity, kind, gentle Gn 43. 29
 IS 24. 17; γένος 61, 291 tm
 „ φυτόν: v. אֶבֶן Gn 49. 22 73, 80, 291 tm
- בֶּן-אָדָם, בֶּן-אֱנוֹשׁ, בֶּן-אָנָשׁ, בֶּן-אִישׁ, בֶּן-אָדָם ἄνθρωπος, ὡς ἀνὴρ 63, 67, 82,
 289 tm
- בֶּן-אֲתִי ὁ ἐμὸς ὠδίνων πόνος; v. אֶתֶן 57, 61, 291 tm
- בֶּן-אֲמֹן Ἀμωνίδης: son of Amon, King of Judah
 Zeph 1. 1 73
- בֶּן-חֹמֶר, בֶּן-חֲמֹר, בֶּן-חֲמֹר, בֶּן-חֲמֹר Ὁμηρίδης: son of
 Homer Gn 10. 3, 34. 2 ICh 4. 37, 6. 31 73, 291 tm
- בֶּן-יָקֹב (בֶּן) ὀψίγονος Gn 37. 3 291 tm
- בֶּן-חֲכָמִי v. חֲכָמִי ICh 11. 11 125 t
- בֶּן-סֵלֶמַי, בֶּן-סֵלֶמַי Πτολεμαῖδης: son of Ptolemy Esr
 2. 42, 46 73
- בֶּן-יִשְׂרָאֵל 291 tm
- בֶּן-פֶּלֶא, בֶּן-פֶּלֶא Πηλεΐδης: son of Peleus Nu 16. 1 73
- בְּבוֹיָהּ φάσις (A): appearance Ex 25. 9, 40 Dt 4. 16, 17
 Jes 44. 13 Ez 10. 8 72
- בְּסֵת πόσις: v. בעל Ez 30. 17 128
- בְּעֵבֶר ὑπέρ 174 tm; בְּעַד μετά 172 tm; πρὸς 26, 173 tm
- בְּעִיר βουῖς Ex 22. 4 Nu 20. 4, 11 Ps 78. 48 40, 663 tm
- בַּעַל βαίνω, βα in compds.: of the male, mount, cover;
 = φλεῖν, of sexual intercourse Prv 30. 23; πάομαι:
 get, acquire, possess Jes 26. 13
- „ בַּעַל, בַּעַל στυγέω: hate, abhor; detest (W); Pass., be de-
 tested 28 t
- בַּעַל, בַּעַל βουλή: v. בעל Jos 15. 9, 29 ICh 4. 33 378 t
- „ בַּעַל, בַּעַל Ἡλῖος [ἥλιος/שֶׁשׁ (ל/מ, as in ἀλήθεια/תמא)] 92, 109,
 121, 123-5, 172, 288 t, 291 tm, 304-12, 330, 402
- „ πάστας (πάομαι) 291 tm; πολίτης 124, 291 tm, 378;

πόσις 291 tm, 310 tm; πολὺς 124, 128, 291 tm, 310 tm	
בעל-בֶּל πολὺς: v. בעל־ידע 128	128
בעל־ידע πολυειδήμων: knowing much; ἡλιοειδής: like the sun, bright and beaming; Ἡλιάδης: child of the sun	125
בעל־הַלָּשׁוֹן πολύγλωσσος: many-tongued	124, 128
מוֹצֵחַ „ πολύμητις: of many counsels	128 t, 291 tm
פְּרָצִים „ πολυρραγής: of rivers, violent	128 t
הַקְרָנוֹם „ πολύκερας: many-horned	128 t
שָׂכֵל „ πολύσοφος: very wise	44, 128 t
שָׂעַר „ πολύθριξ: with much hair	124, 128 t
בַּעַר ἄγριος: wild, savage Ps 73. 22, 92. 7 Prv 30. 2	29
„ βοῦς	40, 662 tm
בַּעַר πυρόω: v. אָוֶר Nu 11. 3 Jer 20. 9	42 t, 44, 87, 93
בַּעַר הַבַּעִיר ἐκπυρσεύω: burn to ashes, consume utterly Ex 22. 5 IR 14. 10, 16. 3 IICH 28. 3	66, 87, 196 tm
בַּעַר καταβιβρώσκω: eat up, devour; δια-: eat up, consume Ex 22. 4	56
בַּצֵּל γηθουλίς, γαθ-: spring onion Nu 11. 5	326
בָּצָה, בָּצָה ἀποσώζω: save or preserve from	29 t, 31 t
בָּצָה χρημα: money, price Gn 37. 26 Mal 3. 14 Ps 30. 10	328, 426
בָּצָר ὁράσσω: fence in, hedge round, hence with collat. notion of defence, secure, fortify Dt 1. 28, 28. 52	112
בָּצָרָה ὁράγμα: boom placed in a harbour; contrivance for catching fish Jer 49. 22 Am 1. 12	129
בָּצָרָה, בָּצָר, בָּצָרָה φραγμός: fence, hedge, fortification Nu 13. 19 Dt 4. 43 Nah 3. 14 Thr 2. 2 Jer 49. 22 Am 1. 12	70
בָּצָרָה, בָּצָרָה χρημα: treasures, property, substance Job 22. 24, 25 ثَمَارِي (م/ب, خ/د)	328, 426
בָּקַע διχάς: half Ex 38. 26	37, 46
בָּקַר διαίρέω: distinguish	34 t
בָּקַר βοῦς	xxix t, 40, 83 t, 662-3 tm
בָּקַרְה, בָּקַרְה ἱστορία: inquiry Lev 19. 20 Ez 34. 12	78
בָּקַשׁ ἐπιζητέω: seek after Nu 16. 10, 35. 23 IS 19. 2; wish for Ib 14. 4 Neh 5. 18; make further search for Hos 2. 9 Cant 3. 1; request Ps 27. 4 Esth 2. 15; demand, require Dan 1. 20	75
בָּרַךְ πυρός 66, 77, 291 tm; אָדָם בָּרַךְ ἄνθρωπος 289 tm; בָּרַךְ παῖς 291 tm	

ברא	βιβρώσκω: <i>eat, eat up</i> ; v. בער	27 t, 26
„	περάω: <i>intr., penetrate, pierce, of a pointed weapon</i>	
Ez 23. 47		66
„	φέρω: <i>generally, create, form</i> Gn 1. 1, 27	42 t, 290
מרדף, בראדף		29 t
בראש	πρόρρησις: <i>previous instruction, proclamation; instruction, order, public command (W)</i> ICh 16. 7	98
ברבור	βοῦς IR 5. 3	663 tm
ברד	ρόδοις: <i>rose-coloured</i> Zach 6. 3	40, 50, 57
„	παρδιαῖος: <i>spotted</i> Gn 31. 10	41 t
ברות, ברות	κυπάρισσος, -ιττος: <i>cypress</i>	36 t, 41, 55
ברזל	περίσκληρος: <i>very hard</i> ; cf. ἀδάμας	29 t
ברח	φαρμακεύς: <i>poisoner</i> Jes 27. 1	93
בריא	βαρύς: <i>heavy in weight, in Hom. mostly with collat. notion of strength and force</i> Jud 3. 17 IR 5. 3 Ps 73. 4	405 t
ברית	ρήτρα; φράτρα, ρέω (ἐρῶ): <i>verbal agreement, bargain, covenant; compact, treaty; of the written laws of Lycurgus, which assumed the character of a compact between the Law-giver and the People</i> Gn 9. 9-11, 15. 18, 17. 9-10 Dt 9. 9	20, 40, 46, 50, 109 t, 310 t, 330
ברך	κατευλογέω: <i>strengthened for</i> εὐλόγῃω 41, 43; ברכה εὐλογία, εὐέργεια 43, 115 tm; ברך εὐλογητός 104 tm, 114-15; ברך προσκυνέω 116 tm; ברך ירך ἄρθρον xxviii tm, 257, 258	
ברק	βόστρυχος: <i>thunderbolt, flash of lightning</i>	329
„	φλόξ: <i>flash</i> Dt 32. 41 Ez 1. 13 Hab 3. 11	79
ברקן	ράφανίς, ράφη	93, 329-31 tm
הבר	ἐξαιρέω: <i>choose, select (W)</i>	41 t
בשם	ὁσμή, ὀδμή: <i>scent, perfume</i>	24 t, 50
בשר	ἀνδρός, ἀνήρ; πόσθη	285-7 tm, 290 tm
בשל	ἔψω: <i>boil, seethe, of meat and the like; πέσσω: soften, ripen, or change by means of heat; cook</i> Ez 24. 5 Joel 4. 13	334
בשל	ἐξ-: <i>boil thoroughly; ἐκπέσσω: cook thoroughly; of plants, ripen</i> Gn 40. 10 Dt 14. 21, 16. 7 Thr 4. 10	334
בשל	ὑπέρ 39, 174 tm; בשש ὀψίζω 90 tm	
בשת	בשבת, -בשת, πόσις	82, 121, 123-4, 126, 128, 304-7, 310-11 tm, 41 t
„	φύσις: <i>the characteristic of sex, esp. of the female organ</i> IS 20. 30	310
„	αἰδώς	310 tm

XIX. CATALOGUE OF GENERAL HOMOLOGIES 459

בְּשֹׁנָה	αἰσχύνῃ: <i>shame, dishonour</i> Hos 10. 6 (v. בִּשְׁנָה)	310 t
בֵּת	βανά, γυνή: <i>woman</i>	88 t
בֵּת-כֹּוֹעַ, בֵּת-שֶׁבַע		23 t, 28 t, 400 t, 415 t
בְּתוּלָה	ἡῖθεος, φάτις: v. אב, אדנִי	126
בְּתוּלָה	ἡῖθεος/φάτις θεοῦ Gn 22. 22 Joel 1. 1	128
בְּתוּלָה	ἄβατος: <i>untrodden; metaph., pure, chaste; maiden, girl, virgin; πῶλος: young girl, maiden; cf. παρθένος: maiden, virgin; ἄφθορος: unmarried; ἡῖθέη: παρθένος</i>	
	Gn 24. 16	62, 108, 112
בְּתָרָה	πετρῶν (γῆ): (land) of rocks [Petra] IIS 2. 29	300
בָּה	βοάω: <i>cry aloud, shout; of things, roar, howl, as the wind and waves</i> Ex 15. 1	37, 46
בָּה	βοή: <i>loud cry, shout, in Hom. mostly battle cry; of things, roar of the sea; aid called for, succour</i> Jes 24. 14 Jer 48. 29 Job 37. 4, 38. 11	42 t, 78, 326
בָּה	γαῦρος: <i>exulting in; haughty, disdainful</i> Jes 2. 12 Job 40. 11; γαυρότης: <i>exultation</i> Jes 9. 8 Ps 31. 19 Prv 29. 23	57, 415 t
בָּה	γαῖα: v. אֶרֶץ Dt 34. 6 IIR 2. 16, 23. 10 Jer 7. 31 Ez 6. 3 Zeph 2. 14	92
בָּה	λύομαι: <i>loosen; of men, release, deliver, esp. from bonds and prison, and so, generally, from difficulty or danger; set free, release by payment of ransom, redeem</i> Gn 48. 16 Ex 6. 6 Lev 25. 30, 49 Jes 52. 3, 9 Ruth 3. 13	38, 46-7, 67, 326
בָּה	κηλιδόω: <i>stain, soil; metaph., defile, sully</i>	14, 24 t, 38
בָּה	κατα-: <i>strengthened for</i> κηλιδόω	28 t, 116
בָּה	βῆμα, βᾶμα; βωμός: v. בָּה Ez 16. 24, 31, 43. 13	77, 79, 385 t
בָּה	γυῖον: <i>the whole body</i> Ps 129. 3	23 t, 29 t, 77, 79
בָּה	ὑψόω: <i>lift up, raise high; metaph., elevate, exalt; Pass. to be exalted</i> Ez 17. 24, 31. 5 Job 39. 27	46, 94 t, 326
בָּה	ὑψος: <i>height</i> IS 17. 4 Am 2. 9 Prv 16. 18	29 t, 31 t, 40
בָּה	ὄρος, ὄρφος (written ὄρβος), ὠρος, οὔρος: <i>boundary, landmark, pl.; pillar (whether inscribed or not); boundary-stone marking the limits of temple-lands</i>	
	Gn 10. 19 Dt 3. 16, 19. 14; ἐφόρια: <i>boundaries</i>	46, 50
בָּה	πύλον: <i>milk</i> Job 10. 10	38, 80, 326
בָּה	κύμβιον: <i>Dim. of κύμβα (A) I (drinking cup, bowl קַבְעָה), small cup</i> Jer 35. 5	39, 79

- גִּבּוֹר *kúrios*: lord, master; guardian, trustee;
fem. *kuría*: mistress of the house Gn 16. 8, 27. 29 IR
15. 13 Jer 29. 2; cf. *éforos*, p. 215 42 69
- גִּבּוֹר *κυφός, ύβός* 68, 94 t, 326, 347-8 tm
גִּבּוֹר *ὑψος*: v. גִּבּוֹר IS 13. 3, 16 Jer 16. 16
ICh 16. 39 31 t, 352 tm
- גִּבּוֹר *κόρος* (B), *kouros*, *kōros*: boy, lad; from
κείρω, of one who has cut his hair short on emerging from
boyhood Dt 22. 5 40, 69, 128
- גִּבּוֹר *κόρος θεοῦ*: the name indicates that its bearer
was God's gift to his parents who had prayed for his
birth, or worked an apprenticeship as an acolyte
in God's temple, or was a worshipper or follower of
God Dan 9. 21 128
- גִּבּוֹר *στέγη, -γα*: roof; = *τέγη, τέγος* IIS 11. 2 Ps 102. 8 22-3, 81
- גִּבּוֹר *κεντέω*: of bees and wasps, sting; generally, prick,
stab Gn 49. 19 (גִּבּוֹר) 87
- גִּבּוֹר *συγ-*: pierce together Jer 5. 7, 16. 6 87
- גִּבּוֹר *ὄχθη, -θυσ*: bank, dyke by the side of rivers 31 t, 46, 326
- גִּבּוֹר *αἰγίσκος*: Dim. of *αἶξ*: goat Ex 23. 19 378 :
- גִּבּוֹר *μεγαλύνω, μεγεθύνω, καταμεγα-*
λύνω, -νομαι, μεγαλίζομαι; גדול *μέγας* 24-5 t, 26,
29-30 t, 38, 56, 75-6 t, 92, 296-7 tm, 301; גדול יתר
μεγαλώτερος 296 tm, 299; גדול-כח *μεγαλαλής*,
גדולה העצה *μεγαλόμητις* 297 tm, 299; גדולה, גדול
μέγεθος 56, 296 tm, 298 tm, 301
- גִּבּוֹר *χηλή* 315 tm
- גִּבּוֹר *ἐκκόπτω*: cut (trees) out of a wood, fell; cut down
(W) Jes 9. 9 68
- גִּבּוֹר *γυῖον*: v. גִּבּוֹר IS 31. 10 23 t, 29 t, 32 t, 43, 46, 326
- גִּבּוֹר *μέγας*: v. גדול; alternatively: *גִּבּוֹר* *גִּבּוֹר*
ήγεμών 23 t, 296 tm, 298
- גִּבּוֹר *Σκυθών (γῆ)*: the land of the Scythians 129 t
- גִּבּוֹר *Σκύθης*: Scythian ICh 11. 34 129 t
- גִּבּוֹר *ἐλασις*: (*ἐλαύνω*) driving away, banishing,
expulsion (W) IIR 24. 15, 25. 27 Jer 28. 6, 46. 19
Ez 33. 21 Ob 20 78, 81, 406
- גִּבּוֹר *ἐκπνέω* 89 tm
- גִּבּוֹר *δειδω*: fear, dread 42 t

XIX. CATALOGUE OF GENERAL HOMOLOGIES 461

מַעַר	מַעַרָה, מַעַרָה, מַעַרָה	δειμα: <i>fear; object of fear</i> Jes 31. 9, 66. 4 Jer 20. 4 Ps 34. 5 Prv 10. 24	70
נָגַע	נָגַע	κυρέω: <i>hit, light upon; meet with, fall in with</i> Ps 5. 5	25, 29 t, 399
נָגַע	נָגַע	οικέω: <i>inhabit; colonize, settle; intr., dwell, live, of persons, families, or tribes, have their abodes, settlements; of cities, to be situated</i> Gn 32. 5, 35. 27 Ex 12. 49 Jud 17. 8, 19. 16 IIS 4. 3 Jes 11. 6 Jer 49. 18 Ps 61. 5 Ruth 1. 1	29 t, 75 t, 399
מַעַר	מַעַרָה	οἶκημα: <i>dwelling-place; in pl., building, house; store-room</i> Gn 17. 8, 37. 1 Hag 2. 19 Job 18. 19	70
מַעַרָה	מַעַרָה	οἰκημάτιον: <i>Dim. of οἶκημα, sup.</i> Joel 1. 17	70
מַעַר	מַעַר	ἀγερμός: <i>the call-to-arms of the Greeks against Troy</i> Jer 6. 25, 49. 29	70
נָגַע	נָגַע	θηρίον: <i>in form Dim. of θήρ (beast of prey, esp. a lion)</i> Gn 49. 9; κόρος: נ. נבר	25, 57, 66
נָגַע	נָגַע	πρόσχωρος: <i>neighbour, inhabitant, colonist</i> Ex 3. 22 Job 19. 15	62
הַתְּעוֹרֵר	הַתְּעוֹרֵר	ἐγείρομαι: <i>rouse, stir up; rouse or stir oneself</i> Jer 30. 23	29 t
נָגַע	נָגַע	ποκάζω, -ίζω: <i>shear wool; = πέκω (shear)</i>	38, 46, 326, 636 tm
נָגַע	נָגַע	πόκος, πείκος, πέκκος, πέκος: (πέκω) <i>fleece; lock or tuft of wool</i>	636 tm
נָגַע	נָגַע	ξεστός: (ξέω) <i>hewn, shaved, planed; of stone, hewn; of horn, polished; of elephant's ears, smooth</i> Ex 20. 25 Ez 40. 42; cf. ξυστός	52
נָגַע	נָגַע	ἀρπάζω: <i>snatch away, carry off; plunder; pillage (W)</i> Gn 21. 25, 31. 31 Jud 9. 25, 21. 23 Jes 10. 2 Prv 4. 16, 29. 24 Job 24. 2	63, 67
נָגַע	נָגַע	ἀρπαγή: <i>seizure, robbery; thing seized, booty, prey</i> Lev 5. 21, 23 Eccl 5. 7	63
נָגַע	נָגַע	τρωξάλλις, τριξέλλας, τοξάλλις: <i>grasshopper or locust</i> Joel 1. 4, 2. 25	326
נָגַע	נָגַע	ρίζα: <i>root, mostly in pl.</i> Jes 11. 1 Job 14. 8	50, 63, 68, 78
נָגַע	נָגַע	δικάζω: <i>judge; decree as punishment; condemn; ordain her slaughter</i> Esth 2. 1	58, 85 t
נָגַע	נָגַע	καθαίρω: <i>as a law-term, condemn</i> Ez 37. 11	46, 85 t
נָגַע	נָגַע	σπαράσσω: <i>tear, rend; rend asunder</i> IR 3. 25-6 Ps 31. 23; cf. σχίζω: נ. נ. IR 3. 25	53, 93 t, 417

XIX. CATALOGUE OF GENERAL HOMOLOGIES 463

גנב	κλέπτω: <i>steal; cozen, cheat</i> Gn 31. 26-7, 30	39, 87
גנב	התעב, עק-: <i>Pass., steal from; disguise, elude</i> IIS 19.	
	4 Job 4. 12	87
געררה	βοή: <i>loud cry, shout</i> Prv 17. 10; in Hom. mostly <i>battle-cry</i> Jes 30. 17; <i>cry of mourning</i> Eccl 7. 5	29 t, 383 t, 389 t
נעש	ρύαξ: <i>rushing stream, mountain torrent; esp. stream of lava from a volcano</i> Jos 24. 30 IIS 23. 30	63
גן, גן	γυῖον: <i>v. גב</i>	29 t, 32 t
„	ὑψος: <i>v. גבה</i>	29 t
גפן	οἰνός, οἴνη, ὑλήν: <i>the vine</i> Nu 6. 4 Jes 24. 7 Jer 6. 9, 8. 13 Ez 15. 6 Joel 2. 22 Ps 78. 47 Cant 7. 12	xxix, 50, 119 m
גרב	ἑρπης: <i>shingles</i> Dt 28. 27	77
גרה	ט. אטרה Ex 30. 13	63, 81
גרה	מסור, πρίων: <i>saw; cf. πριστηρ</i> נשאר/نجار 30 t, 49, 70, 79	
גרון	φάρυγξ: <i>throat</i>	38, 42 t, 46, 93, 326
גרון	σκεπαρνηδόν: <i>carpenter's axe, adze, for hewing and smoothing the trunks of trees</i> Dt 19. 5 IR 6. 7 Jes 10. 15	46, 52
גדל	μέγας: <i>v. גדול</i>	38, 56, 92, 295-301 tm
גדל-חמה	μεγάθυμος	89, 295-301 tm, 413
גרב	ρήγνυμι, κατα-: <i>rend</i> Nu 24. 8	50
גרע	ἀγγρίζειν, αἰρέω, ὑό-	94 tm
„	ρέω: <i>v. גלל</i> ; κατα-	40, 50, 68, 369 tm, 412-13
גרע	ὀργίζω	406-8 tm
„	χωρίζω	25, 42 t, 51, 244, 256 tm, 407-8 tm
גרסום	גרטון, κόρος Διός: <i>a gift from Zeus</i>	34 t
גרם	הגסים, ψακάω: <i>rain in small drops, drizzle</i> Jer 14. 22 Ez 22. 24	53
גרם	ψακάς: <i>drop of rain, drizzle; generally, rain, shower</i> Gn 7. 12 Jes 55. 10 Ez 38. 22 Joel 2. 23 Ps 68. 10, 105. 32 Prv 25. 14, 23 Job 37. 6 Eccl 11. 3, 12. 2	53
גת	τρυγητήριον: <i>wine-press</i> Jud 6. 11 Jes 63. 2 Thr 1. 15	65
דאב	δυνάω: (<i>דון, דאב</i>) <i>plunge in misery</i> Jer 31. 12 (11), 25 (24)	46
דון	δύω: = <i>δυστός</i> (<i>miserable</i>) Thr 1. 22	43
דאה	צעה, θοάω (A): <i>trs., move quickly, ply rapidly; intr., move quickly, rush, dart</i> Dt 28. 49 Jes 63. 1	38, 46
דבה	διαβολή: <i>false accusation, slander</i> Nu 14. 36-7	78
דבלה	παλάθη: <i>cake of preserved fruit</i> IIR 20. 7	73
דבק	דפק, διώκω: <i>pursue, chase, in war, hunting; follow</i>	

- Gn 19. 19, 33. 13 Jer 42. 16 Ps 63. 9 (ב/פ)
 πῆγνυμι: *stick or fix in; stick or fix on; fasten* (different parts) *together* Gn 34. 3 Job 19. 20, 29. 10, 31. 7, 41. 15; *Pass.*, *to be joined or put together* Jos 23. 12 Jer 13. 11 46, 87
- דָּבַק ἐπι-: *Pass.*, *to be fastened on* Job 38. 38, 41. 9 87
- דָּבַק πῆγμα: *anything fastened or joined together; framework* Jes 41. 7 79
- „ πηγμάτων: *Dim. of foreg., small attachment* IR 22. 34 80
- דָּבָר, דְּבַר, דְּבָרָה ἔπος, older *fépos*: *word* Gn 37. 14, 44. 18 Jos 6. 10 Ps 109. 3; *utterance* Jos 6. 10 IIR 13. 20 Ps 59. 13, 109. 3; *generally, that which is uttered in words, speech, tale* Ex 33. 4; *song or lay* Ps 137. 3; *pledged word, promise* Nu 30. 3 IS 3. 13 IR 8. 56 Jer 31. 23 Ps 119. 49; *fulfil, keep one's word* Dt 9. 5 IS 1. 23 Jer 44. 17 Joel 2. 11 Ps 103. 20 Dan 9. 12 Esr 1. 1; *word in season, counsel* Jud 20. 7; *word of a deity, oracle* Ex 34. 28 Nu 23. 5 Dt 4. 13, 18. 20 Jud 3. 20 IS 3. 21 IIS 16. 23 IR 13. 2, 17, 22 IIR 23. 16 Jes 16. 13 Jer 5. 13, 7. 2, 18. 18, 20. 1, 25. 30, 37. 17, 50. 1 Ez 12. 23, 33. 30; *saying, proverb* Jer 31. 23 (22); *subject of a speech, message* Ex 33. 4 Esth 3. 15, 8. 14, 9. 30; *joined with ἔργον (deed, action; thing, matter) or πρᾶγμα (deed, act; occurrence, matter, affair, thing of consequence, affair), plot (W)* Gn 18. 14, 19. 8 Ex 2. 14, 18. 22, 33. 4 Nu 25. 18 IS 20. 2 IR 14. 19 Am 6. 13 Ps 145. 5 Job 5. 8 Eccl 1. 10, 7. 8 Esth 2. 15, 22; *purpose* Am 6. 13; *in pl., epic poetry; generally, poetry; lines, verses, esp. of spoken lines in the drama* Dt 31. 30, 32. 44 IIS 22. 1 Ps 18. 1, 137. 3 38, 46, 50, 75 ἔ, 112 ἔ, 325, 379 ἔ
- דָּבַר ἐννέπω, ἐνέπω: *speaking; say (W)* 86:
- דָּבַר ὄπλον: *large shield (?)* 315 tm
- דָּבַשׁ ὕβος: *hump of a camel* Jes 30. 6 46, 50, 347-8, 380
- דָּגָה τίκτω: *bring into the world, engender* Gn 48. 16 46
- דָּגִישׁ δίφθογγος: *with two sounds; later -ον, τό* 21 m, 426
- דָּד, צָד, שָׁד, שֵׁד στῆθος: *breasts, of both sexes, being the front part of the θώραξ, divided into two μαστοί; of animals; τιτθός: a woman's breast; rarely the*

male breast	Jes 60. 4, 16, 66. 12 Ez 23. 3 Prv 5. 19	
Cant 4. 5 Thr 4. 3		24 t, 52, 57, 64, 77
רוֹדִיִּים, רֹדִיִּים	ρόδιος: pink Gn 10. 4 ICh 1. 7; Δαρδάρος:	
Trojan		41, 133
דוֹד, דוֹד, דוֹד	ἀγαπητός: v. אהוב IS 16. 13, 25. 23	
Cant 5. 6, 9		22, 39, 107-8, 121
דוֹדַיִם	ζιζάνια: a weed that grows in wheat, prob.	
darnel	Gn 30. 14 Cant 7. 14	38, 46, 51
דוֹדָה	τηθίς	22, 262 tm
דוֹי	δύτος: = δυερός: (δύτη) miserable Thr 1. 22	43
דוֹמָה	δῶμα: house; freq. of Pluto, δῶμ' Ἥιδας the nether world Ps 94. 17, 115. 17; v. Jes 26. 19 Ps 22. 30	80, 386 tm
דֶּן	ζῶ: live; freq. metaph. of things, to be in full vigour Gn 6. 3	38, 68
דֶּדֶן, דֶּדֶן	δόνημα: agitation IIS 21. 10 Prv 15. 18, 18. 18, 21. 9	51, 70
דוֹץ	θαάζω: v. דא Job 41. 14	51, 63
דוֹק, דוֹק, דוֹק	δαίζω	341-2 tm
דוֹר	οἰκέω: v. גר Ps 84. 11	29 t
דוֹרֶה, דוֹרֶה	δαίζω	32 t, 329-31 tm, 341
דִּבְקָה	ᾠθισμός: dispute, altercation Prv 26. 28	70
דִּג	σαγηνεύω: surround and take fish in a drag-net Jer 16. 16	57
דוֹגָה	σαγήνη: large drag-net for taking fish Am 4. 2	57
דִּגְגָּ, דִּגְגָּ	σαγηνεύς: one who fishes with a σαγήνη Jer 16. 16 Ez 14. 10	31 t, 57
דִּן	δίκη: custom, usage; judgment; what is fit; personified, Truth דִּינָה Gn 34. 1 Dt 17. 8 Prv 20. 8, 29. 7 Esth 1. 13	59, 68
דִּיֵּךְ	τείχος: wall, esp. city-wall; embankment, earthworks Jer 52. 4 Ez 17. 17	80
דִּיֵּךְ	δυστυχής	89 tm
דִּל	βηλός, βα-: threshold Ps 141. 3	37, 46
דִּלְתָּה, דִּלְתָּה	δουλοσύνη, -λῶσις: v. ולות Jer 40. 7, 52. 15	81
דִּלְתָּה	δοῦλος: prop. born bondman or slave; then, generally, bondman, slave	127
דִּלְתָּה	χήλιος = ἄγγος (bucket, pail) Jes 40. 15	315 tm, 426
דִּלְתָּה, דִּלְתָּה	Διὸς δοῦλος: a servant of Zeus Neh 6. 10 ICh 24. 18; cf. modern Christodoulos	128
דִּלְתָּה	σταλάζω: = -άσσω, -ττω (drop, drip); = -άω Job 16. 20 Eccl 10. 18	52

466 XIX. CATALOGUE OF GENERAL HOMOLOGIES

- קלף φλέγω: trans., *burn, burn up*; metaph. *kindle, inflame*;
= φλογόω Ob 18; τρέχω: *run* Gn 31. 36 46, 64
- תלף θύρα: *door* 42 t, 73, 424
- םף αίμα 378-80
- „ δέμας: (δέμω) *bodily frame*; οἰνάνθη δ., i.e. the vine
shoot Ez 19. 10; δημός: *fat*; δίπλακι δημῶ (of sacrifi-
cial meat) *with fat above and fat below* (Il. 23. 243)
Ez 44. 7 xxxi-xxxii tm, 43, 360 tm
- לל דמה, דמה-ל דמוי: *to be like* Jes 46. 5 Ps 39. 7 Cant
2. 9, 7. 8; trans. *compare, liken* Jes 40. 25 Cant 1. 9 38, 46,
85 t
- דמן δέμας; דמן; σιωπάω xxxi tm, 38, 67-8, 386
- דני ήθεος: v. דנא 128
- לדנא ήθεος θεοῦ God's gift ICh 3. 1 128
- דסה θετός Esth 2. 7 117 m
- דעו, דעו-רעו θυραῳρός: *warder of the gate*, varia lectio for
πυλαῳρός; θυρωρός; θυραῳρός, θυρουρός: *door-keeper*,
porter; θυραυλέω: *wait at another's door*, of visitors;
freq. of lovers waiting on their mistresses; conf. רעו,
רעיה; زير نساء 128
- לדעו-רעו-ל רעליה, רעו-ל, דעו-ל θ. θεοῦ: *warder of the gate of*
God's temple, an habitué of God's temple, a friend
and lover of God Nu 1. 14, 2. 14 Esr 2. 2 30 t, 59, 128
- דעו-רעו-ל τύπτω: *beat, strike, smite* Cant 5. 2; cf. κόπτω;
ψοφέω: *knock at the door inside to show that one is*
coming out (opp. κόπτειν or κρούειν *knock at the door*
outside); but the two words are sts. used indis-
criminately Cant 5. 2 53, 65
- דעו-רעו-ל κατα-: *make a loud noise* Jud 19. 22 53
- דעו-רעו-ל ψακάς: *drop of rain, particle*; metaph., *grain of sand*
Jes 40. 15 53, 62
- דעו-רעו-ל δαίξω: v. דעו 341 tm
- דעו-רעו-ל διαδοχή: *succession; in turns*; cf.
διάδοχος: a kind of gem דעו Ex 3. 15, 28. 17 Dt 23. 3
Esth 2. 12 Dan 3. 33 24 t, 30 t, 101, 326
- דעו-רעו-ל δρέπανον: *sickle, reaping-hook; scythe; curved sword*,
scimitar IS 13. 21 Eccl 12. 11 57, 80
- דעו-רעו-ל έλκω 106-7 tm, 109 t
- דעו-רעו-ל έλκτός 106 tm
- דעו-רעו-ל τρόπος: *turn, direction, way* (طريق, طرف, ذرب) Gn 3.
24, 18. 19, 24. 48, 49. 17 38, 42 t, 403 t

דָּרוּר	σπουδός: v. הַסִּידָה Ps 84. 4; ἐλευθερία: freedom Lev 25. 10 Jes 61. 1 Jes 34. 17	59
דָּרַשׁ	ἐρωτάω: ask, ask about; question a person Lev 10. 16 Dt 13. 15, 17. 4 IIR 8. 8	45, 330 t
מִדְרָשׁ	ἐρώτημα: answer to inquiry put to higher authority; cf. ἐρώτησις: questioning, consulting IICh 13. 22, 24. 27	70
דִּשְׁא	δάσους: hairy, shaggy; thick with leaves, thickly wooded, bushy Gn 1. 12	92
דִּשְׁן	ἀνθρακεύω: burn to a cinder Ps 20. 4	63, 68
דִּשְׁן	ἀνθρακία: black, sooty ashes Lev 6. 3-4	63, 68
דִּת	ἔθος: custom Esth 1. 8, 13, 2. 12, 3. 8	80
דִּתָּן	Gn 37. 17	83 t
הֵ	ὁ, ἡ: demonstrative Pronoun; in Attic, definite or prepositive Article ὁ ἡ Gn 7. 1; ἡ ἡ Ib 12. 7; ἡ Ib 19. 8, 25 ἡ Ib 9. 19, 38. 25, 41. 35 ἡ Ib 1. 1 ἡ Ib 26. 3 ἡ Ib 1. 1 ἡ Ib 1. 4 ἡ Ib 2. 11; v. זֶה	75 t
הֵ	ἀπό	168 tm, 174, 299
הֵ	ἀρα: Gn 3. 11 Dt 32. 6; v. אָבִי	28, 63, 92
הֵ	ἤ: or; ἤ . . . ἤ either . . . or אִם . . . זֶה Gn 27. 21	
הֵ	-δε: v. אֵל; אֲרָצָה Gn 38. 9 Ex 4. 3 (ἐραζε); cf. אֲרָץ Gn 1. 1 (ἐρα) Thr 2. 1 (ἐραζε)	83 t
הֵ	ἀ- negativum, e.g. הַמָּוֶת, הַמָּוֶת ἀθάνατος	512
הָאֵם	ἀρα μή: a plainly negative answer is implied Nu 17. 28; v. אָבִי	63, 92
הָאֵם	„ ἀρ' οὖν: used to draw an affirmative inference Job 6. 13	92
הָבֵה	δίδωμι	58, 361 tm
הָבֵה	ἄγε: imp. of ἄγω used as Adv., come on! Ex 1. 10; freq. in Hom., who mostly strengthens it, εἰ δ' ἄγε, οὖν δ' ἄγε δή, ἀλλ' ἄγε ἔτι; in Attic freq. ἄγε οὖν הָבֵה Gn 38. 15	86 t
הָבֵל	εἶδος: delusion; colloquially, nonsense, humbug, affectation Eccl 1. 2; cf. ἀγαλμα	65
הָבֵר	βλέπω: see; see too clearly; look; ἐπι-: look attentively; look well at, observe Jes 47. 13	114 t
הָבֵן	ἡχεῖον: drum, gong; apptly. a metallic sounding-plate; Adj., ἡχεῖον ὄργανον sounding instrument Ps 92. 4	44, 79
הָבֵה	ἡχώ: echo; generally, ringing sound Ps 90. 9 Job 37. 2	28
הָבֵה	הָבֵה: v.s. Ez 7. 7 Job 39. 20	24 t, 46
הָבֵה	הָבֵה	30 t, 42 t

468 XIX. CATALOGUE OF GENERAL HOMOLOGIES

הדה	ἡγέομαι, τίθημι	31 t, 42 t, 50, 372, 423
הדה	ᾠδωνις: i.e. ὁ Ἀδωνις <i>The Adonis</i> Jer 22. 18	31 t, 77 tm, 332-3 t
הדו	ἀνοδος: <i>journey inland</i> , esp. into Central Asia Esth 1. 1	300
הדום	ἔδος: <i>seat, stool</i> Jes 66. 1	12, 43, 67, 326
הדור	αἰδεστός: <i>revered, venerated</i> Jes 63. 1	50
הדור	ὁδός: <i>way, road</i> Jes 45. 2	44, 50, 326
הדסה, הדס	ἡδύς, ἀδύς, βάδυσ: <i>pleasant to the taste, to the smell, to the hearing</i> Jes 41. 19 Esth 2. 7; v. דסה	117
הוא	היא: ὁ, ἡ: Demons. Pron.; joined to a Subst., to call attention to it Ex 29. 18 Lev 8. 21 Esth 1. 1; freq. without a Subst., <i>he, she, it</i>	75 tm, 168 t
הוי	οἶ: exclamation of pain, grief, pity, astonishment, <i>ah! woe!</i> IR 13. 30 Jer 22. 18, 34. 5	332-3 t
הון	ᾠνος: <i>price paid; purchase; articles of traffic</i> Ez 27. 12 Ps 44. 13 Prv 19. 4	28, 51, 77
הידד	ἰσσα: exclamation of malicious triumph over another's distress Jes 16. 9 Jer 51. 14	28, 31 t, 38
היה	εἰμί: <i>be</i> Gn 1. 2 Ps 22. 15; <i>exist</i> Ib 53. 6 Eccl 1. 10	76 t, 86 t, 330 t
היכל	οἶκος: v. בית Jes 6. 1 Prv 30. 28	28, 77
הילל	ἥλιος (v. בל, p. 268)	38, 92
הכי	ἀρά γε: v. אבי Gn 29. 15 IIS 9. 1 Job 6. 22; ἀρ' οὐχί: implying a firmly affirmative answer Gn 27. 36	63, 92
הלא	ἰδού: Adv., <i>lo! behold!</i>	27 t, 38
הלאה	παρά	172 tm
הלה	χωλεύω: <i>to be or become lame, halt, limp</i> Mich 4. 7	44, 326, 422, 427
הלך	הלך-לו, התהלך, ἔρχομαι: <i>start, set out; walk; (much more freq.) come or go; traverse</i> Gn 2. 14, 12. 4 Jud 21. 24; as a hortatory exclamation Nu 22. 37 IS 15. 32 Jes 2. 3, 5 Jer 36. 14 Cant 7. 12	14, 28, 44, 76 t, 85 t, 87, 174 t, 316 t, 327
הלך	התהלך, ἐπ-: <i>come upon</i> , esp. <i>come suddenly upon; go or come against, attack</i> Prv 24. 34	87
התהלך	μετ-, συν-: <i>come or go among</i> IS 30. 31	87
הולך	ἐπελεύθω: <i>bring to</i> IIR 24. 15 Jer 31. 8 (9)	87
הלך	κελευθήτης: <i>wayfarer</i> IIS 12. 4 (κελευθήτης → κελευθ (apocope) → ηλευθ (κ/η) → ηλευτ (θ/χ) → הלך)	44
הלך	ρέω: v. גלל Gn 2. 14 Joel 4. 18 (cf. ἔρχομαι)	50, 369 tm

הלל	ἀγάλλω, ἀελλεῖ	95 tm
הלול, הלל, הלל, מְהֻלָּל	ἄγαλμα: <i>pleasing gift</i> , esp. for the gods Lev 19. 24 Jud 9. 27, 12. 13 Prv 27. 21	70, 376 •
מְהֻלָּל	ἄγαλμα θεῶ: a gift to God Gn 5. 12	
תְּהִלָּה	ἄγαλσις: <i>rejoicing</i> ; αἰνεσις: <i>praise</i> Ps 32. 1, 71. 6 Neh 9. 5	72
הלל, תְּהִלָּה	αἰνίζομαι (תְּהִלָּה/ἀλαλαί ἰν Παιών)	110 tm
„	ὀλολύζω, ἐλελ-	95 tm
הלל	καινίζω: of Poets, esp. <i>use for the first time, handsel</i>	30 t
הלם	εἶλω: a word whose meanings are traceable to various roots of similar form: <i>press</i> Jud 5. 22, 26	
לֵם	ὄραμα: <i>sight, spectacle, vision</i> during sleep, <i>dream</i> Gn 16. 13; cf. לֵם	73, 80
לֵם	ὄδε	67, 76 tm
„	הָלָה: ὦδε: <i>hither</i> Jud 14. 15; <i>here</i> Gn 16. 13 IIS 7. 18 ICh 17. 16	67
הָלָה	δινεύω: <i>roam about</i> Prv 7. 11	58
הָלָה	ὄμιλος, ὄμι-: <i>any assembled crowd, throng of people, mob, tumult, confusion</i> Jer 11. 16 Ez 1. 24	68, 79
הָלָה	„ Gn 17. 4 IS 14. 16 IR 20. 13 Jes 13. 4 Joel 4. 14 Ps 42. 5 ICh 20. 2	79
„	הָלָה: δῆμος: <i>common people</i> ; in an army, <i>rank and file</i> IIS 6. 19 IIR 25. 11 Jer 52. 15	58, 68
הָלָה	ἀθανασία: <i>immortality</i> Ps 116. 15	37, 49, 59
הָלָה	הָלָה: ἡγεμών IR 5. 11 Esth 3. 1	637 tm
הָלָה	αἵματος, αἶμα	82, 379-80
הָלָה	ἀρα μή: v. הָלָה Jer 2. 10 Job 9. 11, 12. 14	92
הָלָה	ἐνθάδε: of Place, <i>hither</i> Gn 45. 8 Jos 2. 2 IS 20. 21 Jes 57. 3 Jer 31. 7 Prv 9. 4; of Time, <i>here, now</i> Gn 21. 23	92
הָלָה	הָלָה: ἐνθα καὶ ἔ. <i>hither and thither</i> IR 20. 40	92
הָלָה	ὄν, Arcadian and Cyprian for ὄδε (Demonstr. Pron., <i>this</i> ; like οὗτος, is opp. ἐκεῖνος, to designate what is <i>nearer</i> as opp. to what is <i>more remote</i> ; but ὄδε refers more distinctly to <i>what is present</i> , to <i>what can be seen or pointed out</i> , though this distinction is sts. not observed) Gn 12. 19, 22. 7	40
הָלָה	ἀνοχή: <i>holding back, stopping; relief from disease</i> ; = ἀνοκωχή: reduplicate form, <i>stay, cessation</i> Esth 2. 18	78
הָלָה	ἡσυχάζω: abs., <i>impose silence; leave unspoken</i> Jud 3. 19 Am 6. 10	92

זלזל δουλεία: *slavery, bondage; the slave-class*; δουλοσύνη: poet. and Ionic for δουλεία, *slavery*; δούλωσις: *enslavement* Ps 12. 9 38, 81, 310
 זלפז ἐλπίς: *v. זלפז* Gn 35. 26 81
 זמזמ הָגֵמֹן 28, 637 tm
 זמז χρόνος: *time; definite time, period* Eccl 3. 1 Esth 9. 27, 31 Neh 2. 6 63
 זמר κομίζω: *gather in, reap, reap the fruit* Lev 25. 3-4 Jes 5. 6 399
 זמרה κόμη: *hair of the head; metaph., foliage of trees* Nu 13. 23 Ez 8. 17 68, 326
 זמזר ὑμνάριον: Dim. of ὕμνος (*hymn, ode, in praise of gods or heroes*) Ps 3. 1 70
 זבז στόλος: *stump of the tail, in animals* Dt 28. 13 Jud 15. 4; *army* Jes 7. 4 341, 353 tm, 391
 זבז זלזל זלזל ζιζάνιον: *v. זבז* Jes 18. 5 IICh 16. 19 43, 46, 51
 זבזזז τοκίζω: *lend on interest* Hab 2. 7 93
 זבזזז זבזז זבזז זבזז μικρός, σμ-, μικρός: *small, little; in Size; in Quantity; in Amount or Importance; of Persons, of small account; of Time, short, of Age, young* Gn 19. 20, 31 IS 9. 21 Jes 16. 14, 28. 10, 60. 22 Job 36. 2 IICh 24. 24 32 t, 41, 92
 זבזז זבזז θυμός: *anger, wrath* Jes 30. 30 Ps 69. 25 (cf. Jer 10. 25), 78. 49 Thr 2. 6 79, 297 tm, 299
 זבזז זבזז (B): *rage, seethe; of wind-swept sea* 299 tm
 זבזז זבזז κωκύω: *shriek, wail; cf. κραυγάζω* Dt 22. 24 IR 20. 39 Jer 11. 11, 47. 2, 48. 3 ICh 5. 20 32 t, 47
 זבזז זבזז זבזז κωκυτός: *shrieking, wailing; cf. κραυγή* Gn 18. 20, 27. 34 IS 4. 14 Jes 30. 19, 65. 19 Prv 26. 13 Eccl 9. 17 Esth 4. 1, 9. 31 Neh 9. 9 78
 זבזז זבזז זבזז συνάγω: *bring together, gather together; in hostile sense, collect, levy soldiers* Jud 4. 10, 13, 6. 34-5, 18. 22-3 IS 14. 20 32 t, 47, 399
 זבזז πώγων, γένειον: *beard* IIS 10. 5 Ps 133. 2; *chin; a lion's mane* IS 17. 35 47, 258 tm, 326
 ,, σιαγών: *jaw-bone, jaw; cheek* Lev 13. 29, 30 Ez 5. 1 78, 258 tm, 326
 זבזז זבזז τήκω: *melt, melt down; bring clouds down in rain* Job 28. 1, 36. 27; *v. זבזז* 69
 זבזז זבזז δια-: *melt, soften by heat* Mal 3. 3 Ps 12. 7 47

- זר ξένος, ξείνος, ξέννος: *guest-friend; guest, visitor* IR 3. 18;
stranger Prv 27. 2; generally, *stranger, foreigner* Ps
 44. 21 Thr 5. 2 45, 47, 52
 „ ψυχρός: (ψύχω) *cold* IIR 19. 24 Jer 18. 14 53
 זרק, זרה, זורק ραίνω: *sprinkle, besprinkle*; prop. with liquids
 (blood, water); also of solids, *bestrew, besprinkle*;
sprinkle, scatter; abs. *sprinkle water* Ex 9. 8, 24. 6
 Jes 1. 6, 30. 22, 41. 16 Ez 36. 25 Job 2. 12 62
 זרה, זרק, זורה καταρραίνω: *besprinkle, sprinkle* Nu 19. 13 Jes 1.
 6, 30. 24
 זורה, זורק, מזורה παντήριον: = περιρραντήριον (*utensil for be-
 sprinkling, esp. whisk for sprinkling water at sacrifice,
 or vessel for lustral water*) Ex 27. 3 Nu 7. 8 Zach 9. 15 70
 זורה, זורק, זורה δέγγμα, -μός: (δέγκομαι, דרך, זרה) *look, glance*
 Nu 21. 11 Dt 4. 47 Jos 1. 15 Jud 11. 18 IIR 10. 33
 Jes 41. 25 Mal 1. 11 (ז'ד) 70
 זרם, זרם, זרם ρέω: *flow* 40, 47, 50, 58, 67, 369 tm, 412
 זרם, זרם, זרם ρεύμα: *that which flows, current, stream*; Medic.
humour, discharge from the body, flux, rheum Jes 28. 3
 Ez 23. 20 48, 73, 80
 זרע, זרע σείρω: *sow seed; scatter like seed, strew*; Pass., *to be
 scattered or dispersed* Jer 12. 13 Zach 10. 9 62, 68, 83 t, 87, 101
 זרע, זרע, זרע κατα-: *beget, spread as in sowing* Gn 1. 11 Lev 12. 2 87
 זרע, זרע, זרע σπορά: *seed*; of persons, *seed, offspring*
 Gn 1. 29, 15. 3 IS 1. 11 Jes 59. 5 Dan 1. 16 83 t
 זרע, זרע σπέρμα: *mostly seed of plants; the products of earth*
 Jes 19. 7 70
 זרת, זרת δῶρον: *hand's breadth, palm, as a measure of length*
 Ex 28. 16 38, 73, 100, 326
 זרת, זרת κρύπτω: *hide, cover*, in Hom. with collat.
 notion of protection; later, simply, *hide* Jes 26. 20;
 Pass., *hide oneself, lie hidden* Gn 3. 10; *to be suppressed*
 Job 29. 10; in secret Dan 10. 7 23 t, 87, 299, 415 t
 זרת, זרת ἐπι-: *throw a cloak over, conceal* Jos 6. 25 Jes
 49. 2 Job 24. 4 87
 זרת, זרת κατα-: *use concealment, conceal oneself* Gn 3. 8 Job
 38. 20 87
 זרת, זרת Ἀμφίβαιος: *epith. of Poseidon at Cyrene*; ἀμφι-
 βαίνω: *of tutelary deities, guard, protect* Dt 32. 10 56
 זרת, זרת κόπτω: *cut, strike* Dt 24. 20 Jud 6. 11 26, 43

חֲבִית	ῥοτάνιον: place for roasting, kitchen, oven	Lev 6. 14 Ez 4. 3 ICh 9. 31	14, 70, 328
חבל	ἄμπελος 329 tm; ἀγκαλὶς 78, 329 tm; βολή 78, 328 tm; ἔππος; καβάλλης; κέλης; κεφαλὴ 79; κοῖλος; κύβος; νεφέλη 329 tm; ὄπλον 14, 315 tm, 329 tm, 342 tm; χηλή 315 tm		
„	πάλος: lot cast from a shaken helmet	Ps 16. 6; κύβος	66
„	τόπος: place, region	Dt 3. 4, 32. 9 Ps 105. 11	64
„	חבל, חבלה καταβολή: throwing down, esp. begetting	Job 39. 3; paying down, esp. by instalments; money as a deposit (by way of caution) Ez 18. 7	79
חֲבֻלָּה	βούλευσις, ἐπι-: deliberation, conspiracy; plotting, treachery	Prv 1. 5 Job 27. 12	72
חֲבַצְלֵת	ἀναγαλλίς: rimpetrel	Jes 35. 1 Cant 2. 1	78
חֶבֶק, חֶבֶק	ἀγκαλίζομαι: embrace	Cant 2. 6 Eccl 3. 5	75
חֲקִיר	ἄπτω, καθ-: assail, upbraid; in military sense, attack	Job 16. 4; cf. Od. 18. 415	33 t, 68
חֲתָחֵבֶר, חֲתָחֵבֶר	συνάπτω: join together; associate with	Job 35. 16 ICh 20. 35, 37	27 t, 68, 116 t
חֵבֶר	ἑταῖρος		56, 63, 387 t
חֲבֵרָה, חֲבֵרָה	ἑταῖρα, ἄβρα		56, 63, 94 tm, 387 t
חֵבֶר, חֲבֵרָה, חֲבֵרָה	ἑταιρεία, -ρία: association, brotherhood; unchastity	Hos 4. 17, 6. 9 Prv 21. 9 Job 34. 8	56
חֵבֶר, חֵבֶר	Κάβειρος		303 t
חֶבֶשׁ, חֶבֶשׁ	ζεύγνυμι, ἐπι-; ζευκτής	Jes 3. 7	117 tm
חֶבֶשׁ	ζευκτός: yoked, harnessed	Jud 19. 10	117
חֶבֶשׁ, חֶבֶשׁ, חֶבֶשׁ	σκεπάζω: cover	Ez 16. 10, 34. 4	117 t
חַג	ἀνάγω		89 tm
חַג	ζώννυμι: gird	Ex 29. 9 IS 25. 13 IIS 20. 8 IR 20. 32 IIR 3. 21 Ez 23. 15 Joel 1. 8 Ps 65. 13	44
חַג	ζώνη; ζωνάριον: Dim. of ζώνη		56, 98 tm
חֶד	ὀξύς: sharp, keen, whether of a point or an edge		415 t
חֶדָּה	ἀριθμέω: count, reckon	Job 3. 6; cf. ψηφίζω	63, 382
„	ἡδομαι: to be glad, to be pleased, to delight in or at a thing or person	Ex 18. 9	44
חֶדַל	λήγω: stay, abate; more freq. intr., leave off, cease, come to an end	Gn 18. 11, 41. 49 Jud 9. 9 ICh 25. 16	42 t
חֶדַל	Ἰδιος		121, 318 tm
חֶדָּק	αἰλουρος: cat, Felis domesticus [cf. τίγρις]	Gn 2. 14	129, 300
חֶדָּר	ἔντερον: pl., guts, bowels	Prv 18. 8 [cf. ἔδρα Job 9. 9]	326

הַדָּשׁ	τριάκας; הַדָּשׁ ὑπογυσιότατος	238 tm, 289, 421, 672 tm
הַדָּשׁ	κτίζω: found, establish; produce, create, bring into being, bring about Is 11. 14; καινίζω, ἀνα-	87.
חֹד	αἰνίζομαι; חִידָה αἶνῃ, αἰνύμα, αἶνος	110-111 tm
חַוָּה	ζωή, ζωή, ζοῖα: life, existence Gn 3. 20	77
חֹח	ἀκανθα: thorn, prickly; any thorny or prickly plant IIR 14. 9 Job 31. 40, 40. 26 Cant 2. 2 IIR 33. 11	22, 57
חֹט	χαίτη: loose, flowing hair Jos 2. 18 Jud 16. 12; μίτος: thread	299
חַוִּילָה	Gn 2. 11	75
חֹל	χορεύω: dance a round or choral dance Jud 21. 21	43
מַחֲוֶל, מַחֲלָה	חόρευμα: choral dance Jer 31. 4 (3), 13 (12)	44, 70, 80
חֹלֶם	point of vocalization	99
חֹם, חֹמָה, חֹם	ξανθός: r. אֲדָם Gn 30. 32 Cant 6. 10	44, 401
חֹץ	ὁδός: v. הָדוֹר Jes 10. 6, 51. 23	40, 45, 50
חֹץ	חֹצָה, ἑξῶθεν = ἑξω	170 tm
חֹר	κύριος: supreme power, authority; concrete, one invested with authority IR 21. 8 Jer 39. 6 Eccl 10. 17; κύριος: Subst., lord, master	41, 44
„ חֹר, חֹר	φῶς	65, 337-8 tm, 395
חֹר	ὤχρος: pale, wan, esp. pale-yellow; τὸ ὠ. the colour yellow Esth 1. 6	50, 69
חֹשׁ	עוֹשׂ, הָחֹשׁ, חֹשׁ ταχίζω: make swift; ταχύνω: make quickly; intr., to be quick, make haste, hurry IS 20. 38 Jes 5. 19, 60. 22 Hab 1. 8 Ps 71. 12, 119. 60	32-3 t, 51, 64
חֹשׁ	τάχα: Adv., (ταχύς) quickly, presently, forthwith Ps 90. 10	63
חֹה	σῆθος: breast, the front part of the θώραξ; of animals Lev 10. 15 [-στ, ῆ/π, θ/ו, ο/ε]	52, 81
מַחֲוֶה	σταθμός: upright standing-post, freq. in Hom.; sts. of the bearing pillar of the roof IR 7. 4, 5	70
חֹח, חֹח, חֹח, חֹח	ὄψανον: (ὄψομαι) vision, apparition Gn 15. 1, 21. 2 Jes 1. 1 Job 38. 15 IIR 9. 29	70, 73
חֹח	ὑπόσχεσις: undertaking, engagement, promise, contract Jes 28. 18	73
חֹק, חֹק, חֹק, חֹק	ἰσχύς: strength of body; might, power Ex 13. 3 Jud 4. 3 Jes 8. 11 Ps 18. 2 Dan 11. 2	92, 171
חֹק	ἰσχυρός, ἀζαχής	95 tm
חֹק	κύκλος: ring, circle; any circular body Ex 35. 22 IIR 19. 28 Ez 29. 4	57

476 XIX. CATALOGUE OF GENERAL HOMOLOGIES

- אָפּ *ἀμαρτάνω*: *do wrong, err, sin; miss the mark, esp. of*
spear thrown, abs.; cf. ἀθετέω 92, 98 tm, 270
- אַפּהָ *ἐξ-*: *miss the mark, fail; abs., miss one's, aim* Jud
 20. 16; *trans., cause to sin* IR 14. 16 270
- אָפּ *ἀμαρτάνων*: *sinner (W)* 49, 119 tm
- אָפּ *καθαρίζω* Lev 14. 49, 119 m; אָפּ *καθάρις* 82,
 271 tm; *-σιον* 119 m
- אָפּ, אָפּ, אָפּ *κόπτω*: *cut, strike; cut down or fell*
trees; κ. ὄνους dress, prepare mill-stones Dt 19. 5 Jes
 10. 15 IIR 6. 6 ICh 22. 2 (1) 26, 29 t, 33 t, 422 t
- אָפּ *ξέσμα*: (*ξέω*) *that which is smoothed* IIR 12. 13 70
- אָפּ *καθίστημι*: *replace, restore* Gn 31. 39 64
- אָפּ *βοτόν*: *beast, mostly in pl. -τά* Dt 32. 14; *ἀκτὴ (B)*:
poet. word for corn Ib 8. 8 [v. בָּלָה] 55
- אָפּ, אָפּ *ἀρπάζω*: *seize hastily, snatch up; plunder* Ps 10. 9 33 t
- אָפּ *πτόρθος, πόρ-*: *young branch, shoot, sapling; generally,*
branch Jes 11. 1 (cf. ὄζος); *σκυτάλη* 62, 93, 262 tm, 371 tm,
 415-16 tm
- אָפּ *ζῶ, ζῶω*: *prop. of animal life, live, pass one's life;*
ζήτω ὁ βασιλεύς long live the king אָפּ... אָפּ Gn
 5. 5 Dt 4. 1, 5. 30 IR 1. 31 Eccl 6. 6 40, 320 tm
- אָפּ *ζῶον*: *living being, animal; the word is post-Hom., no*
generic word used for animal being found till after
the middle of the fifth cent. B.C. Gn 1. 20, 7. 14, 21,
 8. 1 Jes 35. 9 Ez 5. 17, 14. 15 76 t, 83 t, 302-3 t
- אָפּ, אָפּ, אָפּ, אָפּ *αἰών; ἐπιόν (ἐπειμι (B))*: *next,*
following Gn 18. 10 319-20 tm, 662 tm
- אָפּ, אָפּ *λόχος*: (*λέχομαι*) *ambush; place for lying in wait;*
ambuscade; the men that form the ambush; any armed
band, body of troops (of foot, rarely of horse), vary-
ing in strength 39, 43, 56, 79, 406 t
- אָפּ *ἵλη, εἵλη, ἵλα* (Boeot. *ful-* in *fulαρχίω*): *band, troop;*
as a military term, troop of horse, varying in number
[cf. خَيْل]; generally, troop or company of soldiers 39
- אָפּ, אָפּ *ὄπλον; ὄπλα* 315 tm, 392 tm
- אָפּ *ὄπλιτης* 264 tm, 342 tm
- אָפּ, אָפּ *στόλος* 339 tm, 341
- אָפּ *τύχη, τιούχα, τούχα*: *the act of a god; the act of a*
human being; regarded as an agent or cause be-
yond human control: fortune, providence, fate; chance;

- regarded as a result: *good fortune, success* Nu 24. 18
Dt 8. 18 Ez 28. 4 Ps 60. 14, 84. 8, 118. 15, 16 Prv
31. 29 Job 21. 7 Ruth 2. 1 [cf. Jer 12. 1]; *ill-fortune,*
misfortune, ill-luck; the quality of the fortune or fate
may be indicated by an Adj., ἀγαθὴ τ. or ἡ ἀγαθὴ τ.;
freq. in dat., ἀγαθῇ τύχῃ *by God's help*; ἀλλ' ἴωμεν
ἀγαθῇ τ.; = *إِنَّهٗ إِذَا* 65, 333 t
בְּחֵיל μέγα, -άλα 56, 296 tm
חֵיל, חל δῆλος: in political sense, *popular assembly* Esth
1. 3; generally, *mass, multitude* Ob 20 56, 93
חֵיךְ τεῖχος, -χίον [cf. αἰδωτάτων τευχίονα]; τευχίον: *wall*;
used of walls of buildings, not, like τεῖχος, of city-
walls 64, 80, 95 tm
חֵרֶם ἔρμαιον: prop. gift of Hermes, i.e. *un-*
expected piece of luck, godsend, wind-fall, treasure-
trove [cf. אברהם]; Ἐρμαιον: *temple of Hermes* [cf.
בצל חרמן]; Ἐρμαῖος: *called after Hermes* 24 t, 32 t, 129, 393 t
חֵיט ἦτα 20
חֵיךְ ἡχείον: v. הֵיךְ Ps 119. 103, 137. 6 Prv 8. 7 Cant
2. 3 79
חֵכָה δέχομαι, προσ-: *expect, wait* Prv 9. 12; *await,*
expect, wait for; wait IIR 7. 9, 9. 3 Hab 2. 3 Dan
12. 12; cf. καθικετεύω 58
חֵכָה ἄγκιστρον: (ἄγκος אַנְקוֹס) *fish-hook*; generally, *hook*
Jes 19. 8 Hab 1. 15 Job 40. 25 57
חֵכָה γινώσκω: *come to know, perceive*—as distinct from
οἶδα *know by reflection*, γινώσκω = *know by observa-*
tion, perceive, discern, distinguish, learn, know Dt 32. 29
IR 5. 11 Prv 9. 9, 12, 13. 20 Job 39. 9; חֵכָה κατα-:
c. acc. criminis, *lay as a charge against a person,*
pronounce a verdict of murder against; c. acc. poenae,
give judgment or sentence against a person; Pass., *be*
condemned Ps 105. 22; חֵכָה ἀνα-: *know well, know*
certainly, Pass. Prv 30. 24; ἐπι-: *of things, find out,*
discover; learn to know חֵכָה חֵכָה Eccl 7. 16; συγ-: *join*
in a plot with חֵכָה חֵכָה Ex 1. 10; συγ-, later form
συγγνωμονέω: *join in a plot with*; οἱ συνεγνωκότες
conspirators 86 t
חֵכָה γνώμων: *one that knows or examines, an interpreter,*
discerner Dt 4. 5 IR 3. 12 ICh 22. 15 (14) 300

XIX. CATALOGUE OF GENERAL HOMOLOGIES 479

„	ἐπαυλέω: <i>accompany on the flute</i> IR 1. 40	395-6 t
לילי	אָלֹס: v. אילת IS 10. 5	79, 395
לל	καίνειζω: v. שח	30 t, 174, 396
„	κατακηλιδόω: <i>strengthened. for κηλιδόω (stain, soil; metaph., defile, sully)</i>	396 t
לם	ὄραω, ὀλάω 39, 67, 345-6 tm, 406; לם ὄραμα 14, 73, 80, 91, 327, 350 t, 406	
למי	ἀδάμας: v. אדמה Dt 8. 15 Jes 50. 7; cf. χερμάς	49
לל	ρέω: v. גלל Jes 8. 8	40
לל	מחלפה, πλόκαμος: poet. -μῖς; <i>lock or braid of hair; in pl., locks, curling hair, prop. of women</i> Jud 16. 13, 19; in pl., of wicker baskets Esr 1. 9	70
לל	ἐλκω	106-7 tm
לל	ἐξ-	107 tm
לל	ἐλατός	103 tm, 107 t, 114
לל	γλουτός: <i>buttock, pl.</i> Gn 35. 11	45, 258 tm
לל	λαγχάνω: <i>obtain by lot; generally, obtain as one's portion</i> Jos 18. 2 Ptn 17. 2, 29. 24; ללל δια-: <i>divide or part by lot</i> Jos 13. 7, 19. 51	92
לל	ללל, λάχος: <i>allotted portion; lot, destiny; portion obtained by lot, share</i> Gn 14. 24, 33. 19 Nu 18. 20 Zach 2. 1 Ps 16. 5 Ruth 2. 3 Thr 3. 24 Eccl 9. 9	92, 114 t
לל	φαλακρός: <i>baldheaded; like a bald head</i> [cf. φαλακρότης, <i>smoothness</i>] Gn 27. 11; μαλακός: <i>soft, fair words; soft; soft, grassy</i> Jos 11. 17 Jes 30. 10 Ps 12. 3 Ptn 5. 3	56-7, 65
לל	ללל, γάμβρος: <i>father-in-law; = πενθερός (in pl. parents-in-law; generally, connection by marriage)</i> Gn 38. 13 Mich 7. 6 Ruth 2. 11; cf. κηδεμών	57, 59, 252 tm
לל	Σκάμανδρος	316 tm
לל	Φοῖνιξ: v. פך Gn 9. 18, 22	93
לל	ללל, καῦμα: <i>burning heat, esp. of the sun, sun heat, heat of the day</i> Gn 8. 22, 18. 1 Jes 18. 4, 24. 23 Job 30. 28; cf. ξανθός	37, 43, 73
לל	αἰνίζομαι	85 t, 110 tm
לל	αἰνικτός: <i>expressed in riddles, riddling</i> Dan 9. 23, 10. 11	110
לל	ללל, πένθος: <i>grief, sorrow; esp. of grief for the dead, mourning; public mourning</i> Dan 10. 3 [cf. Dt 26. 14 Hos 9. 4] IICh 21. 20	73

מחמד, מחמל	ἐπιθύμημα: <i>object of desire; yearning, desire</i>	30 t, 70
חמה	θυμός	79, 297 tm, 300
חמה	ξανθός: <i>v. אדם</i> Jes 30. 26 Cant 6. 10	.
חמו- חמי, חמיר	ἀμφί	127, 168 tm
חמאל	Ἀμφίθεος IIR 23. 31, 24. 18 ICh 1. 41	128
חמץ	αἱματόεις, αἷμα	28 t, 356 tm
חמץ, חמץ	ζυμίτης: <i>leavened bread</i> ; ζυμωτός: <i>fermented, leavened</i> Ex 12. 15, 13. 3, 23. 18 Lev 7. 13, 23. 17 Jes 30. 24	41, 44, 51
חמץ	ζύμωσις: <i>fermentation</i> Nu 6. 3	120 m
מחמצת	ζύμωμα: <i>fermented mixture</i> Ex 12. 19	70
חמוק	χνόη: <i>joint</i> Cant 7. 2	
חמור	ὄνος, ὄ, ἡ: <i>ass</i> Ex 21. 33	37, 41, 44, 50, 77, 100-1, 288
„	Ὅμηρος: <i>Homer</i> Gn 34. 1	50, 73, 100-1, 121, 291 tm
חמת, חמט	αἷμα, -ατος	82, 356 tm, 379-80, 425
חמר, עמר	χοῖνιξ: <i>a dry measure, esp. for corn; one man's daily allowance</i>	33 t
חמר	ἡμερίς	xxix tm, 50
חמט	πέντε: <i>the number five</i> Gn 5. 6	23 t, 99, 299
חמת	αἱμάτη, ἀγγεῖον	95 tm
מחנה	σκήνημα, σκάνημα: = σκηνή (pl., camp, tabernacle); camp Gn 32. 3, 8 Jud 21. 8 Cant 7. 1 ICh 9. 19 IICh 31. 2	70, 81
חנט	ξανθόω: <i>dye yellow</i> ; ξανθίζω: <i>make yellow or brown</i> Cant 2. 13	45
חניף	σκηπή, -ניהμα: <i>tent, booth</i> Jer 37. 16	81
חנף	καινίζω: <i>v. עדת</i> Dt 20. 5	44, 247 tm
חנף	κενός: <i>empty; to no purpose; without the fruits of toil; abs., empty-handed</i> Gn 29. 15 Ex 21. 2, 11 IS 19. 5, 25. 31 Jer 22. 13	326, 396 t
חנן	ἐλεέω: <i>to have pity on, show mercy</i> IIS 12. 22	50
חנן, חנינה, חננה	ἔλεος: <i>pity, mercy, compassion</i> Gn 6. 8. 39. 21 Jos 11. 20 Jer 16. 13 Esth 2. 15 Esr 9. 8; τὸ γενναῖον: <i>nobility, noble birth</i> Prv 22. 1, 31. 30	50, 72
חנן	ἐλεεινός, ἐλεινός: <i>showing pity</i> ; ἐλεήμων: <i>pitiful, merciful</i> Ex 22. 26 IIS 10. 1 Ps 116. 5 Neh 9. 17	50
חננה, חננה	ἐλεεινολογία, ἐλεινο-: <i>piteous appeal</i> ; ἐλεητύς: = ἔλεος, <i>pity, mercy</i> ; also in pl. Jos 11. 20 Esr 9. 8	72
חנן	γεννάω: <i>mostly of the father, beget; produce from one-self, create; metaph., engender, produce</i> Gn 33. 5	23 t, 33 t, 53

- תנאל, תנאל θεογενής: *born of God*; θεογενής: *begotten of a god* Jer 31. 38 (37), 32. 7 59, 129
- תניה, תניה διογενής: *sprung from Zeus*; in Hom. epith. of kings; generally, *divine* IR 16. 1 Jer 28. 1, 36. 12 58, 127, 129
- תנן ὑφ'ηγέομαι: *go just before, guide, lead*; abs., *go first, lead the way* Ps 119. 29 50, 68
- תנחוק ἀγχω: *compress, press tight, squeeze, esp. the throat; strangle, throttle*; Med., *strangle oneself* IIS 17. 23 38, 42 t, 95, 326
- תנחוק ἀγχόνη: *strangling, hanging* Job 7. 15 [cf. πνίγμα] 70
- תנחוק ἐπισκiasμός: *shading, covering* Jes 25. 4 Ps 94. 22, 104. 18 Job 24. 8 70
- תסיד ἀζητός, χρηστός 95 tm (v. הכיח, p. 492); תסידα αἰσιδον, μέγας σπρουθός 98 tm, 314 t
- תסין, תסין ισχυρός: *hard; vigorous, strong* Am 2. 9; powerful Ps 89. 9 352
- תסר, תסר χρεώ: (χρή, χρεία, χρήζω) *want, need* Dt 28. 48 Am 4. 6 Prv 28. 22 24 t
- תססור χρῆμα: (χράομαι, χρή) *need, a thing that one needs or uses* Jud 19. 19, 20 Ps 34. 10 Prv 6. 11 70
- תסה, תסה σκεπάζω: *cover, shelter* Ps 68. 14; κύπτω 31 t, 33 t
- תסה νυμφέιον (sc. δῶμα): *bridechamber* Joel 2. 16 Ps 19. 6 80
- תסה ἀμπέχω: *surround, cover* Dt 33. 12 56
- תסץ ἀγαπάζω 44, 51, 91, 240 tm, 326-7, 332, 334
 „ ἐφθόω, ἔψω: *boil, seethe* Cant 2. 7 334 t
 „ κουφίζω 13, 51, 353 tm, 42 t
- תסר σκοπάω, -ιάζω: *spy* Dt 1. 22 Jos 2. 2 41, 52
- תסר, תסר ἀγοραῖν: *a democratic city with two assemblies, one popular and the other a Council of Chiefs; a township where two markets were held, one in the forenoon, when the market-place was full, d. πλήθουσα; and the other after midday, when they went home from market, d. διάλυσις* Jos 19. 19 377
- תססר ἐπικρύπτω: *freq. in Med., disguise, with concealment or secrecy*; [v. תבא] IS 28. 8 IR 20. 38, 22. 30 87
- תססר ὑφάσματος, ὑφασμα: *woven robe, web* Ez 27. 20 40
- תססר τύχη: *fortune, providence, fate; good fortune, success; ill fortune, misfortune, ill-luck* IR 13. 17 Job 34. 6; οἰστός: *arrow* צח IS 20. 37 65, 411 t, 414-15 t, 421 t
- תססר δατέομαι, δάσομαι: *divide among themselves* Ex 21. 35; *cut in two* Ib.; in act. sense, simply *divide, divide into*;

- διχάζω: *divide into two*; Pass. Gn 32. 8, 33. 1 Jud 7. 16 IIR 2. 8, 14 Ez 37. 22 Job 40. 30; in Pass. sense, *to be divided, distributed* Dan 11. 4 58
- חצה ἀριθμέω, v. חדה; σχίζω, v. גזר 53, 382
- „ σχίζω: *split, cleave; divide them into parts* Dan 11. 4; generally, *part, separate, divide* Gn 32. 8, 33. 1 IIR 2. 8; *the army divided* Jud 7. 16 53, 93, 421 t
- „ ἤκω: *to have come; to have reached a point* Jes 30. 28
- „ ψηφίζω: *count, reckon, prop. with pebbles (ψηφοί)* Ps 55. 24 חצץ Job 21. 21 53, 66, 93, 421 t
- חציר οἶκος: *house* Gn 25. 16 Jes 34. 13 77
- „ δρόσος: *dew* Ps 90. 5, 103. 15 66
- חצץ ψῆφος: *small round worn stone, pebble* Prv 20. 17 Thr 3. 16 66
- חצצרה τίτυρος: *reed or pipe* (cf. τιτύρινος: τ. αὐλός, a shepherd's pipe); σύριγξ: *shepherd's pipe* Nu 10. 2 Hos 5. 8 ICh 16. 42; מחצצר -ריסח ICh 5. 13 57, 64
- חקה δίκη: *custom, usage* חקה Gn 47. 22 Ex 12. 24 Dt 4. 8 Jud 11. 39 חקה Ex 12. 14 Nu 15. 15; *normal course of nature* חקה Job 26. 10 חקה Jer 31. 35 (34) Job 38. 33; *in the way of, after the manner of* חקה Ez 20. 18 חקה Lev 18. 3, 20. 23 Ez 33. 15; *order, right* חקה Gn 47. 22 Ex 5. 14 חקה Ex 12. 43 Nu 19. 2 Ez 43. 18; *what is fit* חקה Jes 5. 14; *truth* حقيقه; *justice* חקה Mich 7. 11 Est 7. 10; *judgment* חקה Jes 10. 1; *punishment, vengeance, penalty* חקה Zeph 2. 2 24 t, 58
- חקק δικάζω: *judge, sit in judgment; give judgment; decide between persons, judge their cause* Jes 10. 1 Prv 8. 15 58
- חקק מחקק δικάσθης: *a judge* Jud 5. 9, 14 Jes 33. 22 58
- חקק ῥήγνυμι, later ῥήσσω: Pass., of a stone, γράμματα ῥηγνύμενον *scored with lettering, i.e. inscribed* Nu 21. 18 Jes 30. 8, 49. 16 Ez 23. 14 Prv 8. 27, 29 (חרשׁ) 50, 69
- חקר σκοπέω, ἐτάζω, ἐξ- 245 tm, 431
- חרא κόπρος: *excrement, ordure, of men and cattle* IIR 18. 27 Jes 36. 12 101
- מחראה κοπρών: *place for dung, privy* IIR 10. 27
- חרב ξηραίνω: *patch, dry up; drain dry* Gn 8. 13 Jes 19. 5, 6 44-5, 52, 402
- חרב חרבה, חרבו ξηρός: *dry* Lev 7. 10 Prv 17. 1; of

a dried-up river Jos 4. 18 Ez 30. 12; τὸ ξ. <i>aridity</i>	
Ex 3. 1, 17. 6, 33. 6	44
חַרֵּב θερμη, -μότης: <i>heat</i> Gn 31. 40; ξηρότης: <i>dryness</i>	
נַחֲרֵב πολεμέω: <i>to be at war or make war; fight, do battle</i>	
IIR 3. 23 حارب	61
חָרַב φθείρω: <i>destroy</i> Jes 60. 12	65
חָרַב חָרְבָה, φθορά: <i>destruction, ruin</i> Jer 49. 13 Dan 9. 2	65
חָרַב Ἄρης, Ἄρεως: <i>the god of destruction</i> חָרַב Jes	
61. 4, 64. 10 خراب; in Poets, Appellative for <i>war</i>	
حرب, the sword חָרַב Gn 3. 24, 31. 2; ῥομβαία: <i>large, broad sword; generally, sword</i>	35 t, 106 tm, 415 t
חֲרִיץ, חֲרִיץ חֲרִיץ ἐρέβινθος: <i>chick-pea</i> IIR 6. 28 Ps 32. 4	29 t, 77
חָרַד ἀθροίζω, ἀθ-: <i>gather together, collect, muster; Pass., to be gathered or crowded together</i> IS 16. 4 Hos 11. 10, 11 Am 3. 6; <i>muster in force</i> IS 13. 7	28
חָרַד ἄραδος	44, 97 tm
חָרַד ἐρίζω: <i>strive, wrangle, quarrel</i> IS 14. 15	92
חָרַד ἔρις (A), ἔδος: <i>strife, quarrel, contention; generally, quarrel, strife</i> IS 14. 15 Jer 30. 5	79, 82, 97 tm
חָרַד ἀράσσω, ἀραδ(ήσ)ει	63, 97 tm
חָרַד παραχῇ, παραγμός, ἄραδος	63, 93, 97 tm
חָרַד ὀρίζω = φρίσσω: <i>freq. of a feeling of chill, shiver, shudder; of the effect of cold, shiver (הרעיד Esr 10. 9); of the effect of fear, shudder</i> חָרַד Gn 27. 33 IR 1. 49 Ez 26. 16 Mich 4. 4 (הרעיד Dan 10. 11; <i>feel a holy thrill or awe at, thrill with passionate joy; cf. Ps 2. 11</i>)	66
חָרַד φρίκη: <i>shivering fear, shuddering, esp. from religious awe; generally, shivering fear, horror</i> Ez 26. 16	66
חָרַה πυρώω: <i>burn with fire</i> Gn 4. 6 Nu 11. 33 IS 20. 7; Pass., <i>to be set on fire</i> Cant 1. 6 נָהַר, v. pp. 146-7	62
חָרוֹץ τροχός: <i>wheel</i> Jes 28. 27; <i>wheel of torture</i> IIS 12. 31 Am 1. 3 ICh 20. 3; <i>cake</i> IS 17. 18	24 t, 64
חָרוֹץ χρυσός: <i>gold; freq. used by Poets to denote anything dear or precious</i> Zach 9. 3 Prv 8. 10, 19	116 m
חָרִי γέρπον: <i>anything made of wicker-work; generally wattles</i> Gn 40. 16 Jes 19. 9	80
חָרַךְ ἀριθμέω: <i>count, reckon</i> Job 14. 5; <i>reckon, account</i> Prv 12. 27; ἐν-/הַעֲרִיךְ: <i>value</i> Lev 27. 8	326
חָרַךְ χάραξ: <i>pointed stake; palisade</i> Cant 2. 9	45

קָרַם	ἱέρωμα: consecrated object, offering Lev 27. 21, 28, 29	
	Nu 18. 14 Dt 13. 18	23
קָרַס	ἑρπης: (ἑρπω) shingles Dt 28. 27	27
קָרַס	ἥλιος 30 t, 38, 92, 309 tm; ἀγρευτεῖ, ὑβρίζω 95 tm	
קָרַף	αἰρέω, ἀγρέω: take for oneself, take to oneself, choose Lev 19. 20; σ. καρπίζω, p. 247	382 tm
„	ἀρπάζω: snatch away, carry off; seize hastily, snatch up, plunder IIS 23. 9 [cf. IS 27. 7-12]	383
„	ρύπαίνω: (ρύπος רִפְסָה) defile, disfigure Job 27. 6	50
קָרַף	ῥα (C): Hom. and Hes. distinguish three seasons; winter Jer 26. 22 Am 3. 15 Ps 74. 17; (spring خريف)	13, 50
קָרַץ	רָצַץ, רָצַץ: The word is hardly used by correct Attic Prose writers, except in Pass., break asunder, rend, shatter Lev 22. 22 Jes 36. 6, 58. 6	50
„	ἀριθμέω	102 tm, 325
קָרַץ	ρύζω or ρύζέω, like ράζω: growl, snarl, like an angry dog Ex 11. 7 Jos 10. 21	44, 51
קָרַץ	ράγος, ράξ, ρώξ: grape Nu 6. 4	119 m
קָרַץ	ρώχειν, = βρύχειν, βρύκω: gnash or grind the teeth; τρίζω: grind, gnash	64, 109 t
קָרַץ	a point of vocalization	99, 402
קָרַץ	ערירי, χέρσος, χέρπος: dry land, barren soils; metaph. barren, of women	33 t, 53
קָרַץ	τρύγος, τρύξ: lees of wine, dregs Ez 23. 34	65
קָרַץ	ἀροτρεύω, -ριάω, ἀράω, ἀρόω: plough, till IR 19. 19	36 t
קָרַץ	מַחְרֵשֶׁת, ἀρατρον = ἀροτρον: plough IS 13. 20	70
קָרַץ	הִתְחַרְשׁ, ἀκροάζομαι: hearken, listen Jes 41. 1 Job 33. 31, 33 (כתר ט); χρονίζω: take time, tarry, linger Gn 24. 21, 34. 5 Jud 16. 2 IIS 19. 11; delay Ps 50. 3; χρηστηριάζω: consult an oracle Job 11. 3 Jud 14. 18 [a pun]	5 t
קָרַץ	קָרַץ, ῥάχis: ridge of a hill or mountain; χρηστήριον: the seat of an oracle, such as Delphi; distd. from the νηός, ναός (temple טה) Jud 4. 2 IS 23. 15, 19; oracular response, pl., קָרַץ Jes 3. 3	45
קָרַץ	חרת, χαράσσω, -ττω: cut into furrows, scratch; engrave, carve, inscribe; simply, write (Perh. a Semitic loan-word, cf. Hebr. hāraś 'engrave'; or cogn. with Lithuanian žer̃ti 'rake, scrape'.) [If it is a	

loan-word, then it is an atavism] Ex 32. 16 Jer		
17. 1 Am 9. 16		36 t, 41, 44
חרות, חרות γραπτός (γράφω)		40, 103 tm
חָסַךְ, חָסַק ἴσχω: redupl. form of ἔχω; keep back, restrain;		
stay, stop Jes 58. 1 Job 16. 6; σώζω: save		34 t
חָסַק ἀζάπα, γυμνόω		95 tm
„ σπάω		351 tm
חָסַק ספָּאָס σπάσμα		351 tm
חָסַב, חָשַׁב ψηφίζω: count, reckon; prop. with pebbles;		
resolve to do something Lev 25. 27 IS 18. 25 IIR		
22. 7 Jes 13. 17 Thr 2. 8 Esth 8. 3, 9. 24, 25	53, 62, 93, 327	
„ ψέφω: ψέφει· φροντίζει (consider, reflect, take thought,		
give heed, pay attention, ponder) Gn 15. 6, 50. 20,		
Ex 35. 35 Dt 2. 20 IIS 19. 20 Jes 5. 28, 10. 7, 53.		
3-4 Mal 3. 16 Ps 40. 18 Prv 27. 14 Job 13. 24,		
35. 2, 41. 19		62
„ ἀσκέω: practise, exercise, train Am 6. 5		
חָסַב καταψηφίζω: Pass. (so always in aor.), to be con-		
demned Jon 1. 4		327
חָסַב, חָסַב חָסַב ψήφισμα: decree, act Jer 18. 11, 49. 30		
Esth 8. 5		62, 70, 327
חָסַב, חָסַב ἡσυχάζω: keep quiet, be at rest Jud 18. 9 IIR		
7. 9; by resting from war IR 22. 3; impose silence Neh		
8. 11; leave unspoken IIR 2. 3 Jes 62. 1 Eccl 3. 7		92
חָסַב, חָסַב σκοτία, -τος: darkness, gloom Gn 1. 2 Jes 5.		
20, 42. 7 Ps 82. 5, 107. 10, 14		34 t
חָסַב σκοτισμός: darkening Jes 29. 15, 42. 16 Ps 88. 7,		
143. 3; חָסַב/σκοτίζω: make dark		52, 70
חָסַב ἡγεμών: leader, commander, chief Ps 68. 32		28, 637 tm
חָסַב ἀγαπάω		33 t, 91, 240 tm
חָסַב ξύσματος, ξύσμα: filings, shavings Jes 33. 11 قِشَاف		45, 52
חָסַב, חָסַב Σκύθης: Scythian		129 t, 291 t
חָסַב, חָסַב ἀπτω: engage, undertake, prosecute vigorously;		
set to work; kindle Jes 30. 14 Jon 1. 13		326
חָסַב, חָסַב στολίζω; חָסַב στολίσις; חָסַב στολή; חָסַב		
στολίσ		339 tm, 341
חָסַב τυπόω: impress, stamp; stamp a coin IR 21. 8		
Esth 8. 8		67
חָסַב τύπος: impression of a seal; stamp on a coin, on a		
branding-iron Gn 38. 18 Ex 28. 11 Cant 8. 6		79

- תתן ἔδνωτής: *a betrother* Jes 61. 10 Joel 2. 16 Ps 19. 6;
οἱ προσήκοντες (προσήκω): *relations* Gn 19. 14 IIR
8. 27 Neh 8. 18, 12. 28 328
- תחתר σκάμμα: (σκάπτω) *that which has been dug,
trench; place dug up* Ex 22. 1 Jer 2. 34 70
- סא- θεός: v. אל 128
- סבור ὀμφαλός: *navel; centre or middle point; later Delphi
(or rather a round stone in the Delphic temple) [cf.
הגדולה האבן in בית-שמש, the temple of the Sun-
god; and at גבעון, referred to as הגדולה; the
rock in Jerusalem, and the كعبه in Mecca] was
called ὀ. as marking the middle point of Earth* Jud
9. 37 Ez 38. 12 (ס', as in ὀλός/θολός: *the ink of
the cuttle-fish*) 47, 51, 77, 109 t, 379 t
- סבב θύω: v. זבח Ex 21. 37 Thr 2. 21 32 t, 67
- „ ὀπτάω: *roast, broil, fry; hence it appears that ὀπτάνω
was used of all kinds of cooking by means of fire or dry
heat, opp. ἔψω (boil in water)—בשל—which never
appears in Hom., whose heroes ate only roast meat
[cf. ὀπτάνιον: kitchen مطبخ] Gn 43. 16 Prv 9. 2* 47, 67, 100
- „ σφάζω: *slay, slaughter, prop. by cutting the throat;
slaughter victims for sacrifice* Ex 21. 37 Thr 2. 21 32 t
- סָפֵק סφάγεύς: *slayer, butcher* IIR 25. 8 42 t
- סָפֵק סָפֵק סφάγιον: *slaughter, sacrifice, v. זבח* Ez 21. 15
Ps 44. 23 32 t, 80
- סָפֵק סφάγμα, -γιον: *slaughter* Jes 14. 21 70, 80
- סבל ἐμβάπτω: *dip in* Gn 37. 31 Lev 4. 6 IIR 5. 14 Ruth
2. 14; δύω: *plunge in* 67
- סבע δύω, δύνω: *non-causal, get or go into; enter, make
one's way into دخل; plunge into* סבע IS 17. 49 Jer 38. 6;
went beneath the earth סבע Thr 2. 9; *plunge into the
sea* סבע Ps 69. 3; *the sword entered his body* סבע Ez
21. 19; *of Sun and Stars, sink into [the sea], set* בוא
Dt 23. 12 Eccl 1. 5 שקע; *of clothes and armour, get
into* עדה Jes 61. 10 Jer 31. 4 (3) Job 40. 10 עסה IS
28. 14 Ps 104. 2 עסה Ps 65. 14 38, 47, 68, 87
- סבע סָפֵק סָפֵק κατα-: *causal, make to sink* Ex 15. 4 Jer 38.
22; ἐκτυπώω: *model or work in relief; Pass., formed
on a model, to be shaped* Prv 8. 25 Job 38. 6 42 t, 68, 87
- סבע τύπος: v. תּוֹכֵן Gn 41. 42 Esth 3. 12 79

- קָטַר, קָטַר, קָטַר, קָטַר καθαίρω: *cleanse*, of things Lev 11.
 32 Nu 31. 23 Ez 22. 24, 43. 26; *purify, refine* Mal 3.
 3; *purge, clear* Ez 39. 16 Prv 20. 9; in religious sense,
purify Gn 35. 2 Lev 13. 13, 14. 7-8 Jer 33. 8 IICH
 29. 15; *purify oneself, get purified* Nu 8. 7, 19. 19 IIR
 5. 12 Ps 51. 9; of menstruation Lev 12. 7-8, 15.
 28; of the thing removed by purification, *purge*
away, wash off Lev 13. 6 22, 44, 59
 קָטַר περι-: *cleanse on all sides or completely* Lev 14. 48 61
 קָטַר καθαρισμός, κό-: *cleansing from guilt or defilement,*
purification Lev 12. 4, 6; v. קָטַר 82
 טוב, טובה, טובה αγαθός, -θός, αγασός, ἀγαθός: *good* Gn
 1. 4, 31 IIR 3. 19; *brave, valiant; good, capable* IS 8.
 16, 9. 2; *good, in moral sense; morally good* IIS 27. 9
 Jes 65. 2 Ps 100. 5 Prv 2. 20; of things, *good, service-*
able, good for it Gn 27. 9; *it is good to do so and so*
 Ps 118. 8, 9 Thr 3. 27; τὸ ἀ. *good, blessing, benefit* Gn
 2. 18; *the good* Eccl 3. 12, 7. 20; τὰ ἀ. *good qualities*
 Neh 6. 19; *goods of fortune, treasures, wealth* Gn 24. 10
 Dt 6. 11 IIR 8. 9 Job 22. 18; *good things, dainties*
 Jes 1. 19; v. טובה, טובה, טובה 75-6, 82, 86 t,
 101
 קָטַר καταβάπτω: *dye, colour* IIR 9. 30; αγαθόω, -θύνω:
do good to one, do good, do well Lev 5. 4 Dt 28. 63
 Jer 4. 22 60
 „ ἀναιθω: *light up; kindle* (W) Ex 30. 7 60
 קָטַר κλώσμα: (κλώθω) *thread* Ex 35. 25 50
 קָטַר τειχίζω: *build a wall* Ez 13. 12, 14 47
 קָטַר τείχος: *wall, esp. city-wall* Ez 13. 12 80
 קָטַר θυρίς: v. חָלון IR 7. 4 47, 393, 395
 „ στίχος: *row* Ex 28. 17-20; of trees IR 7. 3; *course*
of masonry
 „ קָטַר τείχος: v. קָטַר Ez 4. 3, 46. 23 80
 קָטַר θίς: *sand or mud at the bottom of the sea* Jes 57. 20
 Jer 38. 6 Zach 10. 5 39, 43, 47, 73
 קָטַר θύρα: v. חָלון; at Priam's *door*, i.e. before his
 dwelling-place, especially of kings and potentates,
court Gn 25. 16 Ez 25. 4; θωράκιον 23 t, 74, 393
 קָטַר θήτα; טוּסַפֶּחַ φῶς 20, 337 tm
 קָטַל θεός: v. אל 128

- סל δρόσος: *v.* חציר Dt 33. 28 Jud 6. 38-9 42 t, 57, 66, 69
- סלא סלה, סלה φάγλος: *a lamb, either when it begins to be eatable or to eat alone* Jes 40. 11, 65. 25; cf. ארנה 42 t
- סלל סלל σκιάζω: *overshadow, shade, darken; generally, overshadow, cover* Dan 4. 9 Neh 13. 19 33 t, 67
- סלל ἐπιτελέω: *complete, finish, accomplish; get it completed* Neh 3. 15 53
- סלמן Πτολεμαῖος: *Ptolemy* Esr 2. 42; cf. סלמן 62, 68, 73
- סנן τίθημι: *put, place; deposit; lay in the grate, bury* Gn 35. 4 Ex 2. 12 Jos 7. 21 Jer 18. 22 Psn 19. 24 64, 117 t, 423-4
- סנמן סנמן, סנמן θέμα: (τίθημι) *that which is placed or laid down, money deposited, deposit; treasure* Gn 43. 24 Jes 45. 3 Jer 41. 8; סנמן סנמן 33 t, 70, 117 tm, 423
- סנן καλάθιον: *Dim. of κάλαθος (basket narrow at the base; esp. for wool, for fruit; carried in procession in honour of Demeter)* Dt 26. 2 60
- סננה סננה ἀποπλάζω: *lead away from; Pass., stray away from, wander; ἀποπλανάω: lead astray, make to digress; Pass., wander away from, wander from the truth* [πλανάω: *Prose Verb = πλάζω (used once in Hom., also by Tragic writers . . .)*] Gn 20. 13 Jes 63. 17 Ez 13. 10 Mich 3. 5 33 t
- סנן γεύω, γεύομαι: *taste* IIS 19. 36 Job 12. 11, 34. 3; *taste, eat of; take food* IS 14. 24 IIS 3. 35 Jon 3. 7; *metaph., taste, make proof of* Ps 34. 9 Psn 31. 18 47, 67, 325
- סנן סנן, סנן, סנן γεῦμα: *taste* Ex 16. 31 Nu 11. 8; *food* Gn 27. 4 Ps 141. 4 Psn 23. 3; γεῦμος = γεῦσις (*sense of taste; taste, flavour; food*); ἐδεσμα: *meat, food; pl. eatables; χυμός: flavour* Job 6. 6 39, 47, 67, 70-1
- סנן θυμός: *v.* סנן IS 21. 14 79, 297 tm, 300
- סנן τρυφερόν, τό: *delicate, dainty* [סנן Ez 17. 9]; *of fish, tender, soft-fleshed; of an infant, τὸ τ. dainty softness; τρυφήλος, rare form of τ.* Gn 34. 29 Nu 31. 17, 32. 16, 17 Esth 3. 13 43
- סנן στέγη, -γα: *roof, ceiling* [סנן, סנן]; *freq. in pl., house, dwelling* IR 7. 9 41
- סנן ὀπλή 314-15 tm
- סנן πρᾶος: *mild, soft, gentle* Jud 15. 15 Jes 1. 6 93
- סנן πρό, πρίν 86 t, 172 tm
- סנן θρύπτω: *break in pieces, break small; σπαράσσω, -ττω:*

- tear, rend*, esp. of dogs, carnivorous animals, and the like Gn 8. 11, 37. 33, 49. 27 Dt 33. 20 Ps 7. 3 43, 417-18, 425
- סָרַף *θρύψις*: *breaking in small pieces* Nah 3. 1 23, 43
- „ סָרַף *θρύμμα*: (*θρύπτω*) *that which is broken off*, bit Gn 31. 39 Ex 22. 30 Lev 17. 15 Ez 19. 36 Am 3. 4; *τρυφερόν*; *τρυφός* 23, 43, 373 tm, 425 tm
- „ τροφή: (*τρέφω*) *nourishment, food*; τὸ τροφόν: *that which nourishes* Mal 3. 10 Ps 111. 5 Prov 31. 15 41, 43, 373 tm, 425 tm
- Ζεύς: *Zeus* 127
- יָמָּה *ἡμέρα*: *v. יום*
- יָרַד *ῥόος, ῥόφος*: (*ῥέω*) *stream, flow of water, current; current at sea; also current of air (רוח)*; *flux, discharge of morbid humours* Gn 41. 1 Ex 8. 1 Jes 33. 21 63
- יָבִיל *φορά*: (*φέρω*) *that which is borne; esp. that which is brought forth, fruit, produce, crop* Lev 26. 4 Hab 3. 17 79
- יָבִיבָה *γάμβρος*: *brother-in-law, i.e. sister's husband or wife's brother; father-in-law*; *γαμβρά*: *sister-in-law* Dt 25. 5 Ruth 1. 15; *v. יבם* 57, 67, 326
- יָבֵשׁ *διψάω, -ώω, -έω*: *thirst; of trees, to be thirsty, parched* Gn 8. 3 Thr 4. 8 58
- יָבֵשׁ *יבשה*, *יבשה* *διψάς*: *used as fem. of δίψιος (thirsty, and of things, dry, parched)* Gn 1. 9 Ex 4. 9, 14. 6 58
- יָבֵשׁ *δίψιος*: *v. יבשה* Ez 17. 24, 37. 2 58, 119 tm
- יָעַר *ἔργον*: *work* Gn 31. 42 Jes 55. 2; *of works of industry; of tillage, tilled land* Job 39. 11; *generally, property, wealth, possessions* Dt 28. 33 Jes 45. 14; *in bad sense, mischief, trouble, of disease* Eccl 12. 12 49
- יָלַח *κολώνη*: *v. לג* Gn 31. 47 34 t
- יָלַח *ἀγυία*: *street, highway, chiefly in pl.; rare in Prose* 403-4 t, 641-5 tm
- „ יָלַח *Ἀγυιεύς*: *a name of Apollo as guardian of the streets and highways; pointed pillar, set up as his statue or altar at the street-door* 169 tm, 404, 641-5
- „ αὐγή: *αὐγαί, the eyes*; mostly poet. 404 t, 641-5 tm
- „ γυῖον: *limb; the foot; the hand; the whole body* 101, 404 t, 641-5 tm
- „ λάχος: (*λαχεῖν*) *allotted portion; portion obtained by lot, share* 404 t, 641-5 tm

- דָּ ὁδός: v. הָדוּר Ez 13. 18 47, 50, 404 t, 641-5 tm
 „ παγίς: (πήγνυμι) = πάγη (anything that fixes or fastens, snare, noose; fowling net; metaph., trap, net), trap
 Prv 6. 5 (v. יָקוּשׁ) 404 t, 642 t
 „ ποδός, πούς: v. אָשׁוּר 62, 79 t, 642 t
 יָדָה ἰάπτω: send, drive on, of missiles, send forth, shoot
 Jer 50. 14; throw Thr 3. 53; assail Zach 2. 4 (conf. κατ-: harm, hurt) 56
 תָּדָה δόσις: (δίδωμι) gift Ps 56. 13 58, 72
 יָדָה ἀγαπητός: v. אָהוּב Jes 5. 1 Ps 84. 2 107-8
 יָדָה εἶδω, no Act. pres. in use, ὁράω being used; see, perceive, behold Jes 29. 15, 56. 10; pf. οἶδα I see with the mind's eye, i.e. I know Gn 4. 9, 12. 11; the aor. and pf. are usually supplied by γινώσκω: know carnally
 Gn 4. 1 IR 1. 4 47, 68, 85 t, 92, 108, 329-31
 „ διαίδω (A), δια-εἶδω (i.e. διαφείδω) (A): discern, distinguish Gn 3. 22; test Ib 39. 6, 8 58
 יָדָה γνωτός (A): of persons, well-known Dt 1. 13, 15; older and more correct form of γνωστός (pl., as Subst., = γνώριμοι well-known; notable, distinguished), notables Ib.; Act., knowing Jes 53. 3 108
 יָדָה מִדָּע, מִדָּע, מִדָּע, מִדָּע γνωτός (B): kinsman, kinswoman Ruth 2. 1, 3. 2 108
 יָדָה εἶδησις: knowledge Gn 2. 9 Dt 4. 42 IR 7. 14
 Jes 28. 9, 44. 19 Ps 119. 66 Prv 1. 4, 7, 22; = γνώσις (knowing, being acquainted with a person) Jes 11. 2, 9 Jer 22. 16 Hos 4. 1, 6. 6; in pl., forms of knowledge IS 2. 3 73
 יָדָה εἶδημα: knowledge Dan 1. 4, 17 70, 330 tm
 יָדָה ἰεὺς θεοῦ: God's votary; cf. יָדָה יְהוָה ICh 7. 6 128
 יָהּ Διός, Ζεύς: Zeus; Παιάν: Paeon Jes 38. 11 44, 58, 61, 92, 114 t, 121-3, 127, 352 t, 390 t
 יָהּ Gn 29. 35 86 t
 יָהּ 286 t
 יָהּ Διὸς Παιᾶνος, Ζεὺς Παιάν: Zeus Paeon or Paeon, the physician of the gods; title of Apollo (later as epith.); also of other gods; of Zeus, of Helios, of Pan; Διόπαν: Zeus Pan Gn 12. 1 Ex 3. 15, 6. 3 86 t, 121, 130, 330 t, 352 t, 390 t

- יהוחנן יוֹ, Διογενής: *sprung from Zeus* (Ζεὺς ἐγέννησε);
 Διογένης, prop. n. Esr 10. 6 ICh 3. 15 58, 68, 121, 127, 129
- יהודב יוֹ, יהונתן יוֹ, Διόδοτος, Διόσδοτος: *given by Zeus*,
 heaven-sent IS 13. 2, 14. 6 IIS 13. 3, 5 58, 114, 127, 129
- יהוצדק יוֹ, Hag 1. 1 Esr 3. 2 129
- יהלום ἄδάμας: v. אהלמה Ex 28. 18 Ez 28. 13 49
- יואל εἶργεν Διός IS 8. 2 IIR 1. 3, 13 125
- יום ἡμαρ, ἡ-: = ἡμέρα (aspirated perh. only in Att. and
 West Ion.; *day*; poet. for *time* יום Nah 1. 7 יום
 Zach 14. 4, 9; pl., ἐν ἡμέραις τωός *in the days of* Gn
 14. 1 Esth 1. 1; in pl., *age* ימים Gn 3. 14, 18. 11,
 35. 29; dat., τῇδε θῆμερα = σήμερον (Adv. *to-day*)
 היום, זה היום, כיום Ps 118. 24; καθ' ἡμέραν *by day*
 יום Ex 13. 21 Ps 91. 5, 121. 6; ἐν αἵματι πάντα *in*
 perpetuity לצמיתָ Lev 25. 23 [cf. ἀθάνατος] 24 t, 34 t, 43, 51,
 57, 171 tm
- יון Ἴων: *Ion*; Ἴωνες, οἱ, the *Ionians* Gn 10. 4 133
- יונה κυάνεος: of the colour of κύανος (*dark-blue*
enamel; *blue copper carbonate*; a bird, perh. *blue*
thrush יונה Gn 8. 8), *dark-blue, glossy*, of the swallow
 יונה Ib.; of the *deep sea*; generally, *dark, black* Jer
 46. 16 Zeph 3. 1 Ps 40. 3, 69. 3 60
- יונה γυνή, γυνά: *woman*; as a term of respect or affection,
mistress, lady Cant 5. 2 47
- „ Δεονῦς: = Διονύσιος (*of Dionysus*); Διονύ: as voc.
 of Διόνυσος (*Dionysus*) Jon 1. 1 58
- „ οἰνός: II. a wild pigeon of the colour οἰνωπός (*ruddy*
complexioned, of *Dionysus*; but, *dark complexioned*,
black mixed with bright light, dark, of *ivy*, of the fruit
 of the φελλόδρυς (*holm-oak*), of the οἰνός II), the *rock-*
dove Gn 8. 8 50, 120
- יונתן Διόθεν: Adv. *sent from Zeus* Jud 9. 5 58
- יונתן ἐνός = μονός: *solitary*; = οἷη (the *ace* on dice),
ace on a die 32 t, 325 t
- לחלֵּל ἐλπω, ἐλπίζω, Att. form of ἐλπομαι, ἐέλπομαι: *hope*
 or *expect* Ps 71. 14 Job 14. 14; *expect anxiously, fear*
 IS 31. 3 Job 13. 15; construction, like ἐλπίζω: Att.
 form of ἐλπομαι, used also by Hdt., *hope for*, or
 rather (in earlier writers) *look for, expect* Ps 71. 14
 Job 14. 14; of evils, *look for, fear* IS 31. 3 Job 13. 15 31 t

תְּלִיָּה	ἐλπίς: <i>hope, expectation</i> Prv 13. 12 Job 41. 1	72, 81
וַיְיָ	οἶνος: <i>wine</i> ; οἶ. φαρμακίτης Cant 8. 2	xxix, 43, 47, 65, 74, 120, 174
וַיְיָ	Ἀγυιεύς: <i>v. 7</i>	404
וַיְיָ	ἀπευθύνω: <i>guide aright, direct</i> Gn 24. 14 Lev 19. 17 Jes 11. 4 Prv 9. 8, 19. 25; <i>correct, chastise</i> IIS 7. 14 IIR 19. 4 Jer 2. 19 Ps 105. 14 Prv 3. 12 Job 5. 17, 13. 10; <i>govern, rule</i> Jes 2. 4 Mich 4. 3; <i>κατ-: make or keep straight</i> Prv 9. 7 Job 13. 15, 32. 12; <i>demand an account from one, condemn</i> Gn 21. 25, 31. 37, 42 Job 13. 3, 22. 4 ICh 12. 17 (18); οἱ κατευθύνοντες the <i>righteous</i> וַיְיָ Ps 149. 1, 5	330
וַיְיָ	βλαστός: <i>offspring</i>	32 t, 101
וַיְיָ	βροῦκος: <i>locust or its wingless larva</i> ; ὀλιγγος: <i>a kind of locust</i> Joel 1. 4, 2. 25 Nah 3. 16	77, 401
וַיְיָ	κυάνεος: <i>the deep sea</i> ; -vos: <i>sea-water</i> Gn 14. 3 Ex 23. 31	
וַיְיָ	πῆμα: <i>poet. word, misery, calamity</i> Ps 116. 2	61
וַיְיָ	ἡμίονος: <i>half-ass, i.e. mule</i> Gn 36. 24	51
וַיְיָ	μεσημβρία: (for μεσ-ημερία, μέσος [fem. μέση], ἡμέρα) <i>midday, noon; the parts towards noon, the South</i> Gn 35. 18 Jos 15. 1 Jes 43. 6 Ez 16. 46 Ps 89. 13 [since a person facing the rising sun has the South on his right hand, וַיְיָ came to mean 'right hand', 'right' IS 11. 2 Cant 2. 6 Eccl 10. 2, as well as <i>South</i> ; while the North—לְאַחֶרֶת Gn 14. 15 Jos 19. 27 Ez 16. 46 شال—came to mean also 'left hand', 'left' Cant 2. 6 ICh 18. 18; <i>v. εὐώνυμος</i>]	86 t
וַיְיָ		27 t
וַיְיָ	θηλάζω: <i>give suck</i> ; of the young animal, <i>suck</i> Gn 21. 7, 32. 16 Jes 60. 16 Job 3. 12 Thr 4. 3	59, 81 t
וַיְיָ	κτίζω: <i>found, build</i> IR 5. 31, 7. 10 Jes 54. 11 Ps 24. 2, 104. 8 ICh 8. 16; cf. ἵστημι	51, 60, 87
וַיְיָ	ἀνα-: <i>rebuild</i> Hag 2. 18 Zach 4. 9 Esr 3. 6, 10, 11; cf. καθίστημι, ἐφ-, συν-	51, 60, 87
וַיְיָ	κτίσις: <i>founding, settling; creation</i> Esr 7. 9	60
וַיְיָ	κτισμός: <i>foundation</i> IR 7. 9	60, 71
וַיְיָ	κτίσμα: <i>foundation</i> IIS 22. 16 Jes 24. 18 ICh 8. 16; of a temple Ps 87. 1; generally, <i>building</i> Jes 58. 12	60, 70, 71

- יִסְרֹף, הוֹסִיף, יוֹסֵף προστίθῃμι, -θῶ: *add* Lev 27. 13 IIR
20. 6 Eccl 2. 9 ICh 9. 6; *continue or repeat* an action
Gn 8. 12, 21, 38. 26 Ex 8. 25, 9. 34 Prv 23. 35;
bear another son Gn 4. 2 62, 87 t, 327
- מוֹסֵר, מוֹסֵר δέσμα: (δέω A) poet. for δεσμός (metaph.,
any bond of union or connexion; of the laws), *bond*,
fetter Jes 52. 2 Jer 2. 20 Ps 116. 16 Job 5. 17,
12. 18 (v. אָסַר) 70
- יֵעַ ἀγγεῖον: *vessel for holding liquids or dry substances*
Ex 27. 3 59
- יֵעַ αἰνίζομαι 110 tm, 241 tm
- הַעֲוִדָה τὸ ἔθος: *custom* Jes 8. 16, 20 Ruth 4. 7; εἰδῆσις:
knowledge 73
- הוֹעִיל ὠφελέω: *to be of use or service; to be of use to one*,
to be of service, benefit Jes 48. 17 Jer 22. 32 Hab 2. 18
Prv 11. 4 Job 30. 13; *Pass., receive help or succour*,
derive benefit or advantage Job 25. 15, 35. 3 66, 93
- יֵעַל δορκάλις 58
- יֵעַן δία 58, 68, 169 tm
- יֵעַ μῆτιζομαι, μῆτιόμαι: = μῆτιάω II (*plan, devise*),
devise, contrive Jes 7. 5, 14. 27 Mich 6. 5; αἰνίζομαι:
= αἰνέω (Poet. and Ion. Verb, very rare in good
Att. Prose, ἐπαίνέω being used instead); ἐπαίνέω
= παραινέω (*exhort, recommend, advise; propose*),
recommend, advise Ex 18. 19 IR 1. 12, 12. 8 Jes 14. 24,
26-7, 32. 7 Ps 16. 7 110-111 tm
- יֵעַץ, הוֹעֵץ, הַתִּיעֵץ, הוֹעֵץ, הַתִּיעֵץ συμμητιάομαι: *take counsel with or*
together IR 12. 6 Ps 83. 4 Prv 13. 10 ICh 13. 1 111
- יֵעֵץ μῆτιέτα, Ep. for μῆτιέτης: *counsellor*; = μῆτιόεις
(*wise in counsel*, epith. of Zeus) Jes 3. 3, 9. 5 ICh
27. 32, 33 Prv 15. 12 111
- יֵעֵץ מַעֲצָה, מַעֲצָה μῆτις: *wisdom, skill, craft, counsel, plan*,
undertaking; παραινέμα: *advice* IIS 16. 23 IIR 18. 20
Jes 8. 10 Jer 18. 18, 50. 45 Ps 81. 13 Prv 1. 31 82, 111
- יֵעֵקֶב κακκάβη (A): *three-legged pot* (= χύτρα, *earthen*
pot, pipkin) 60, 83 t, 646 tm
- יֵעַר ἄγριος: (ἀγρός) *living in the fields, wild, savage; of*
animals Jer 26. 18; *of trees*, opp. ἡμέρος [חֶמֶר],
wild Jos 17. 18 IIS 18. 8 29, 378 t
- יֵעָרִים, עָרִים ἀγορά: v. הַפָּרִים Jos 15. 9 24 t, 377-8

- יַעֲרָה, יַעֲרָה קηρίον: (κηρός) *honeycomb*, mostly in pl. IS
14. 27 Cant 5. 1 60
- יִפְּה εὐφυσ 89 tm, 115 t, 327
- יִפְּנָה εὐφωνος: *sweet-voiced, musical; sweet-toned; loud-voiced*, of a herald Nu 13. 6 47, 115, 121
- יִצֵּא ἐξοδεύω: *march out, depart* Gn 28. 10 Ex 9. 21; *come out* Gn 8. 7, 27. 30 Dt 28. 6 [cf. יִצֵּא/ἐξοδισμός: = ἐξοδία (*marching out, expedition, journey*) Nu 33. 2; יִצֵּא/ἐξοδος: *discharges from the bowel* Dt 23. 14] 85 t
- הוֹצִיא σώζω: *of persons, save from death, keep alive; ἐξάγω: lead out, lead away* Ex 7. 4 IIS 5. 2 Jes 40. 26 Jer 38. 22-3 IICH 23. 14; *having brought her out from Argos* Gn 14. 18, 15. 7 Ex 12. 51 Ez 11. 7, 20. 34, 21. 10, 42. 15 Job 15. 13 Esr 1. 7 ICh 20. 3; *bring out of prison, release* Gn 40. 14 Ex 6. 6 Dt 4. 20 IIS 22. 20 IR 8. 51 Jes 42. 7 Jer 20. 3, 52. 31 Ps 25. 15, 31. 5, 68. 7, 107. 28, 142. 8, 143. 11; *bring forth into the world* Jes 65. 9 Job 10. 18; *lead out to execution* Gn 38. 24-5 Dt 17. 5, 22. 21, 24 Jud 6. 30 IR 21. 10 Hos 9. 13; *of merchandise, etc., carry out, export* Ex 12. 39 Lev 4. 12 Jud 6. 18 IIS 12. 30 IR 10. 29 Jer 51. 44 Ez 11. 7, 12. 7 Am 6. 10 Esr 1. 7 Neh 9. 7 ICh 20. 2 IICH 1. 17, 9. 28; *draw off water* Nu 20. 8, 10 Dt 8. 15 IR 17. 13 Jer 10. 13 Ps 135. 7 Neh 9. 15; *bring forth, produce* Gn 1. 12, 24 Nu 17. 23 Dt 28. 38 Jes 61. 11 Hag 1. 11 Ps 104. 14 [cf. יִצֵּא/ἐξαγωγή: *duty on export* IR 10. 28-9 ICh 1. 16-17; ἐξαγωγίμος: *unsettled, migratory, of people* Ez 12. 4] 28 t, 36 t
- הוֹצִיא ἐξωθέω: *thrust out, force out* IIS 13. 18; *expel, eject, banish* Esr 10. 3, 19 205
- יִצֵּב, יִצֵּב, יִצֵּב ἵστημι 156 tm
- יִצוֹעַ κοίτη: (κεῖμαι) = κοῖτος I (*resting-place, bed; stall, fold, pen*), *bedstead; esp. marriage-bed* (pl.) Gn 49. 4 Ps 63. 7 ICh 5. 1; cf. θακεῖον 59, 68, 74
- יִצוֹעַ κοιτάριον: Dim. of κοίτη, *sup.* Jes 28. 20 59, 71
- יִצְחָק יִצְחָק Gn 17. 19 Jer 33. 26 36 t, 417 t
- הוֹצֵק ἐκχέω: *pour out*, prop. of liquids Lev 21. 10 51
- מוֹקְדָה, מוֹקְדָה αἶθων: (αἶθω) *fierce, burning; αἶθος: burning heat, fire* Lev 6. 2 Ps 102. 4 70

- יקה *ικέτης*: suppliant 127 t
- יִקְסָן *Σκύθης*: Scythian Gn 10. 25 (+, like יבֵל and יגֵר) 130
- יָקוֹם *οἰκουμένη*: inhabited region; then the Greek world, opp. barbarian lands; the inhabited world (including non-Greek lands, as Ethiopia, India, Scythia), as opp. possibly uninhabited regions Gn 7. 4 57, 133
- יָקָר *ἰχώρ*: ichor, the juice, not blood, that flows in the veins of gods; later simply, blood Ps 37. 20 39
- יָקָר *ἄκρα, κριτός* 96 tm
- ,, *δόξα*: (*δοκέω, δέκομαι*) the opinion which others have of one, estimation, repute; mostly, good repute, honour, glory Esth 1. 4, 20 58, 68
- יָקָרוֹת = יָקָרוֹה *ψυχρότης*: coldness, cold; chill, frost 32 t
- יָקַשׁ *δικεῖν*: throw, cast Jer 50. 24 Ps 141. 9; cf. *δικτυόομαι*: Pass., to be caught in a net נִקָּשׁ Ps 9. 17 38
- יָקַשׁ *δικτυωτός*: made in net-fashion; latticed, trellised Ps 91. 3 Prov 6. 5 (v. יָקַשׁ) 642 t
- מִקְשֵׁה *δίπτυον*: net Am 3. 5 70
- יָרָה *εἰρη*: v. אִירָה 127, 312
- יָרַע *τρέω*: flee from fear, flee away; trans. fear, dread, be afraid of Gn 18. 15, 19. 30 Jer 15. 4 64
- יָרָא *τρομός*: trembling, quaking, quivering, from fear Gn 9. 2 Jer 32. 40 Ez 30. 13 Mal 1. 6 Ps 5. 8, 9. 21, 55. 6 Prov 2. 5, 8. 13 64, 70
- יָרַב *Ἐρις*: a goddess who excites to war Hos 5. 15 82
- יָרַבְעָה, יָרַבְעָה *εἰρη Βάαλ, γαμέτου, πόσιος*: votary of Baal, of husband Jud 6. 32 IIS 11. 21 IR 11. 28 42, 123, 126, 128, 311-12 t
- מִרְגַּל *τριγάνη*: tribula ['thrashing-sledge' consisting of a wooden platform studded with sharp pieces of flint or with iron teeth]; cf. *τυκάνη* (instrument for threshing), written *τυγάνη* in Hesychius, and *τριγάνη* IIS 24. 22 Jer 4. 15 70, 329
- יָרַד *παράδωμι*: give city or person into another's hands; esp. as a hostage, or to an enemy, deliver up, surrender; *παράδοσις*: surrender Dt 20. 20, 28. 52 61, 63, 68, 121, 327
- יָרְדֵן *ἁρδάνιον*: = *ἁρδάλιον* (water-pot or trough) [from the heights of the West Bank—where the European

- Greek invaders of Canaan first stood about six thousand years ago—the Jordan looks very much like a trough] Jos 1. 2 Job 40. 23 28 t, 46, 129
- יְרֵאֵל, יְרֵאֵל εἶρην θεοῦ: God's gift ICh 7. 2 ICh 20. 16 128, 311–12 t
- יְרוּשָׁלַם ἱερόν Οὐλοῦς: the temple of Demeter (Οὐλώ) Jos 10. 1; cf. שָׁלֵם Ps 76. 3, οἶκος Δημήτερος (אפרתה) Gn 35. 19 Jud 19. 2 83 t, 86 t, 131 t
- יָרַח ὥρα: any period, fixed by natural laws and revolutions, whether of the year, month (IR 6. 38) or day (the sense 'day' is implied in the compd. ἐπτάωρος (*lasting seven days*)) Job 7. 3, 29. 2; in pl., of the climate of a country, as determined by its seasons; season (W) Dt 33. 14 50
- יָרִיחַ, יָרִיחַ ICh 23. 19, 26. 31 128
- יָרִיעַ πτέρωμα: colonnade of a temple יָעַר IR 7. 2–3; awnings Ex 26. 1 Ps 104. 2 62
- יָרֵךְ ἄρθρον; ῥίζα xxviii tm, 78, 370 tm
- יָרֵכְתִּי εἰρκτή or εἰρκ-; ἐρκτή: (εἰργω) an inclosure, prison; inner part of the house, women's apartments IS 24. 4 28
- Am 6. 10 Jon 1. 5 Ps 128. 3 128
- יָרֵחַ, יָרֵחַ εἶρην Διός
- יָרֵק ωχροῦξανθος: of a pale yellow colour Lev 13. 49 Ps 68. 14 51
- יָרֵק δράκων: dragon, serpent; interchangeable with ὄφης (serpent); perh. a water-snake; יָרֵק Jos 19. 46 59, 92, 129
- יָרֵשׁ παραδίδωμι: transmit; hand down to one's posterity ICh 20. 11; יָרֵשׁ παραδοσις: tradition; that which is handed down or bequeathed, doctrine, teaching Dt 3. 20 (יָרֵד) 131 t, 414 t
- יָרֵשׁ παραδόσιμος: handed down, transmitted, hereditary Ex 6. 8 Ez 36. 2–3; παραδοσις: handing down, bequeathing, transmission; handing over, transfer; transmission of legends, doctrine, etc., tradition; that which is handed down or bequeathed, tradition, doctrine, teaching Dt 33. 4; surrender יָרֵד Dt 20. 20 [יָרֵד] 61
- יָרֵשׁ, יָרֵשׁ, יָרֵשׁ, יָרֵשׁ, יָרֵשׁ, יָרֵשׁ, יָרֵשׁ, יָרֵשׁ אֲדֹנָי. ἡ θεός: יָרֵשׁ, יָרֵשׁ, יָרֵשׁ 128
- יָרֵשׁ ἡ θεός θεοῦ ICh 4. 36 128
- יָרֵשׁ ἡ θεός θεοῦ Gn 32. 29 66, 121, 128, 131 t, 291 t
- יָרֵשׁ, יָרֵשׁ ἡ θεός θεοῦ Gn 25. 16 ICh 4. 3

- יָשַׁב, אָשַׁב, אָשַׁב *ἔχω*: have, possess Gn 33. 9, 39. 4; have means
 or power to do, to be able Ib 31. 29 Prv 8. 21; there is
 Gn 18. 24, 28. 16 IIS 14. 19 Prv 18. 24 אִתִּי Dan
 3. 12 28 t
- יָשַׁב, הוֹשִׁיב, יָשַׁב *ἵζω*: Mostly in Poets and late Prose,
 the Att. Prose form being *καθίζω*; make to sit, seat,
 place Gn 40. 13 IR 2. 24; settled them in Scheria
 IIR 17. 6 Ez 36. 11; set up and dedicate temples,
 statues, etc., in honour of gods אָהַד; sit, sit down IR
 1. 46 Esth 3. 15; of things, settle down, subside חָדָא 23, 47, 87,
 174
- הוֹשִׁיב *καθ-*: causal, make to sit down, seat IR 2. 24; set,
 place Gn 40. 13 Job 36. 11; encamp IS 30. 21; set up
 Ez 25. 4; marry הָשִׁיב Esr 10. 18 Neh 13. 23; cf.
συννοικέω: live with in wedlock 87, 116
- מוֹשֵׁב *ἵστω*: seat IS 20. 18, 25 70
- יָשַׁב *θαάσσω*: Ep. form of *θάσσω* (sit, sit idle), sit IR
 1. 46 59
- מוֹשֵׁב *θάκτω*: seat IS 20. 18, 25 59, 70
- יָשַׁב *οἰκέω*: v. גָּר Ez 27. 3 69
- מוֹשֵׁב *οἰκέτης, -κτήτης*: household slave, opp. *δοῦλος* Ex
 12. 45 Lev 22. 10; *οἰκητής*: dweller, inhabitant Gn
 23. 4 Lev 25. 45 IR 17. 1 73
- מוֹשֵׁב, מוֹשְׁבָה *οἰκῆμα*: dwelling-place Nu 24. 21 Ez 6. 14,
 34. 13 70, 81
- הוֹשִׁיב *οἰκίζω*: c. acc. pers. settle, plant as a colonist or
 inhabitant, remove, transplant IIR 17. 6, 24 Ez 36. 11 87
- הוֹשִׁיב, הוֹשִׁיב *κατ-*: settle, establish IIR 17. 6, 24; Pass.,
 to be settled Jes 5. 8, 44. 26; bring home and re-establish
 there, restore to one's country Ez 36. 11 87
- יָשַׁב, יָשַׁב, יָשַׁב *ἡθεος γαμίτου, ποσίος* 126 t, 128
- יָשַׁב, אֲשֹׁר *λόχος*: v. אֲשֹׁר 79, 392 tm
- יָשַׁב *ἡθεος Διός*: a gift or votary of Zeus Esr 10. 31
 ICh 12. 6 (7) 128
- יָשַׁב *εἶπω*: sleep IR 18. 27 Jes 5. 27; sleep of death Jer
 51. 39 Ps 13. 4 Dan 12. 2; *ὑπνώω* 115, 238
- הוֹשִׁיב *σώζω*: v. הוֹצִיא Ex 2. 17 IS 17. 47 Ez 34. 22,
 36. 29 27-8 t, 36 t, 44, 116 t
- יָשַׁב, יָשַׁב *ἡθεος Διός* Jes 1. 1 128
- יָשַׁב *ἱάσμις*: jasper (cf. Hebr. *yāḥpneh*) Ex 28. 20 82, 310

- יֶשֶׁר ὀρθόω (ὀ/י), יֶשֶׁר דֵּי-, יֶשֶׁר הוֹשִׁיר, ὀρθιάζω, יֶשֶׁר ὀρθός,
יֶשֶׁר ὀρθότης, מִשׁוֹר κατόρθωμα 31 t, 48, 56, 58, 63, 110,
384, 402 t, 417, 632-4 tm
- יֶשְׁרוֹן Ὀρθώσιος: a name of Poseidon; Ὀ. Ζεύς, = Lat.
Jupiter; ἴσος 63, 68, 121, 641 tm
- יֶשֶׁשׁ, יֶשֶׁשׁ πρῆγιστος, πρί-: = πρέσβιστος (poet. Sup.
of πρέσβυς, *eldest, most august, most reverend*; irreg.
form πρεσβίστατος) Job 12. 12, 32. 6 ICh 36. 17 62
- יֶתֶד πάσσαλος, πάττ-: *peg* on which to hang clothes,
arms, etc. Ez 15. 3; *peg* for making a hole in a vine-
stem; used to open the mouth or as a gag; of *stakes*
used to mark boundaries; *pale* Ex 27. 19 Dt 23. 14
Jud 4. 21, 16. 14 61
- יֶתְהוֹן 28 t
- יְתוֹם ἀμήτωρ, ὀρος: *motherless*; ἀπάτωρ: *without father,*
fatherless, orphan Ex 22. 23 Jes 1. 23 Ps 109. 9 Job
6. 27, 24. 9 Thr 5. 3; of *unknown father*, יְתוֹם [nisi
contr. of יָרַם מֵעַם אֲבֹתָם γαμίτου ξένου] Dt 23. 3 63, 67
128
- יְתֵר ἑτερος; -τερος (the addition to the stem of an
adjective to form the comparative) 299 tm
- יְתֵר, יְתֵרָה ἡ θεὸς Ἀπόλλωνος, θεοῦ IIS 17. 25 ICh 2. 17 128
- יְתֵר, יְתֵרָה, יְתֵרָה, יְתֵרָה, Ep. ἰητήρ, poet. for ἰατρός
(ἰητρός, like ἰατήρ, *one who heals, physician*, as a name
of Apollo), in Hom. mostly *surgeon* (يَطْرِي, يَبْ);
generally, *healer* Ex 3. 1, 4. 18 ICh 7. 37-8 74, 128
128
- יְתֵרָה ἡ θεὸς γαμίτου
- יְתֵרָה ἡτα: Ashkenazi pronunciation of the letter ת
- יְתֵרָה ἐκ 170 tm; κατά 171 tm, 174 t; ὑπό 174 tm
- יְתֵרָה ὡς: Relat., *as; like as, just as; according as* IR 22. 17 51
- יְתֵרָה, יְתֵרָה πάθημα: (πάσχω) *suffering, misfortune,*
calamity, mostly in pl. Ex 3. 7 Jes 53. 3-4, 65. 14
Ps 33. 10 Job 2. 13 Thr 1. 12, 18; Medic., pl.,
troubles, symptoms Jes 17. 11 Jer 15. 18; cf. πῆμα 70
- יְתֵרָה ὅπως: *sts. of Time, when* Gn 24. 22 49
- יְתֵרָה, יְתֵרָה, יְתֵרָה, יְתֵרָה κωφάω, כָּבֵד, כָּבֵד, ἐκ- 75 t, 87 tm
- יְתֵרָה, יְתֵרָה ἐγκυδον' ἑνδοξον (*held in esteem or honour, of high*
repute) Gn 34. 19 IS 22. 14 Jes 3. 5; of things,
notable Prv 8. 24 75 t
- יְתֵרָה, יְתֵרָה ἥπατος, ἥπαρ: *liver* Ex 29. 13 Ez 21. 26 Prv

7. 23; the seat of the passions, anger, fear, etc. Gn
 49. 6 Ps 30. 13, 57. 9, 108. 3, 149. 5; = ἡπατος 13, 14, 24 t,
 82, 114 t, 379, 427
- כבוד כבוד, κῶδος: Ep. word; *glory, renown*, esp. in
 war IS 2. 8, 4. 21 Prv 3. 16 13, 41, 46, 403
- כביר αἰγίς: *goatskin*, worn as a dress IS 19. 16; v. p. 237 47
- כבל ὄπλον 14, 34, 342 tm
- כבר ἤδη: Adv., *already* Eccl 1. 10 47
- כבש כשב, οἷς, ὄφεις: *sheep*, كبش (rare in Prose, πρόβατον
 (خروف) being preferred) both of the *ram* and the *ewe*
 —כבשה, כבשה, כבשה Gn 21. 28 Ex 12. 5 Lev 3. 7,
 5. 6, 14. 10—though sts. a word is added to mark
 gender אלוף (ἀρνείος) כבש Jer 11. 19 (Latin, *ovis*) 81 t
- כבש κάπνός: *smoke* Gn 19. 28 Ex 9. 8, 19. 18; אבק, עשן
 47, 68, 77
- כד κάδος: *jar or vessel for water or wine* Gn 24. 14 IR
 17. 12 42 t
- כד κατά 171 tm
- כה ὧδε: demonstrative Adv. of ὅδε; of Place Jud 14. 5;
hither Ex 7. 16 Jos 17. 14; cf. ὅδε; ὧδε καὶ ὧδε *this*
way and that כה וכדרך יום כה ודרך יום Nu 11. 31;
here Gn 31. 37 Nu 23. 15 (פה) 27 t, 34 t
- כז כז: v. 47, 51, 85-6 t, 427
- כז כז: thus Gn 15. 5, 32. 5 IS 3. 17, 11. 7 47
- כהן διακονέω: *minister, do service, serve* Ex 28. 41 Lev
 16. 22 ICh 5. 36 58, 272 tm
- כהן διάκονος, διάκων: *servant, attendant or official* in a
 temple or religious guild Gn 14. 18 Ex 3. : Jud
 18. 19 IIS 20. 26 Jes 66. 21 ICh 13. 9 58, 74, 272 tm, 286 t
- כהנה διακονία: *service; body of servants or attendants*
 Ex 29. 9 IS 2. 36 58, 272 tm
- כובע κύμβαχος: *crown of a helmet* [cf. Lat. *juba*,
 crest of a helmet] 34 t, 39, 48
- כויה καυσις: *burning, cautery* Ex 21. 25 Jes 3. 24 ככי 74, 78
- כמה καύμα: (καίω) *burning heat*, esp. of the sun, *sun*
heat Lev 13. 24 70
- כץ εἰκών: *likeness, image*, whether picture or statue,
bust; metaph., *living image, representation* Jer 7. 18,
 44. 19; κίων: v. ציץ 78

- כוס σκύφος: *cup, can, esp. used by peasants* Gn 40. 11
Jes 51. 17, 22 Jer 16. 7, 51. 7 81
- מכורה, מכורה χωρίον: Dim. (only in form) of χώρος
(like χώραι, *a definite space, piece of ground, place*) and
χώρα (*space or room in which a thing is; country*);
place, spot, district; pl., *sites* Ez 16. 3, 21. 35, 29. 14 70
- כוש, כותה, כותה Σκυθία: *Scythia* Gn 2. 13 IIR 17. 24, 30;
Σκυθιάς, a name of Delos; כוש נהר the Euphrates
and the Tigris, the Scythian Rivers Jes 18. 1 129 t
- כוש Σκύθης: *Scythian* IIS 18. 21; prov. Σκυθῶν ἐρημία
of a desert; כושית Σκύθαινα: fem. form of Σκύθης
Nu 12. 1 44, 121, 129 t
- כוש Σκυθῶν [sc. βασιλεύς, ἡγεμών, φύλαξ, etc.] of the
Scythians [i.e. their king, leader, protector, etc.
Jud 3. 8] Hab 3. 7 121, 129 t
- כזב ψευδός: (*ψεῦδω*) *falsehood, lie* Zeph 3. 13 21 t, 47
- כח κῆρυς: *strength, vigour, poet. word*; ἰσχύς: (perh.
akin to ἔχω, ἰσχω) *strength of body* Gn 31. 6 Jud
16. 5 IS 28. 20 IIR 19. 3 Jes 40. 29 Prv 14. 4;
might, power Ex 9. 16 Nu 14. 17 Zach 4. 6 Dan 1. 4
(Perh. *ἰσχύς*, cf. . . . *ἰσχύς* (*ἰσχύς*)) 23 t
- כי καί: Conj., copulative, joining words and sentences;
to express simultaneity Gn 30. 33, 35. 18; also
Adv.; εἰ καί *although, notwithstanding that, even
though* כי אף Gn 3. 1 IIR 5. 13 כי אף Jes 1. 15 Hos
1. 16 Ps 23. 4 Prv 22. 6 Thr 3. 8; before a Participle,
to represent either καὶ εἰ (*even if*) . . . or εἰ καὶ . . .
although, albeit Ex 13. 7 Jer 10. 2; v. כִּי 39
- „ κε: epic for εἰ; εἰάν (so early Attic Inscr., εἰάν sts.
after B.C. 400), also contr. ἤν and εἰν, which by
crasis with καί become κἄν: *if haply, if*, regularly
followed by subj. [as in Ex 1. 10]; Arcadian εἰκάν
in Tegean Inscr. of IV B.C.; when the apodosis
is fut. [as in Ex 1. 10], to express a future condition
more distinctly and vividly than εἰ c. opt., but less
so than εἰ c. fut. ind. 85-6 t
- „ כִּי γε: enclitic Particle, giving emphasis to the
word or words which it follows Gn 49. 15 (cf. Ib
6. 2 Ex 2. 2); with Pronouns: with Pron. of 1st
Pers. so closely joined, that the accent is changed,

- in ἔγωγε אֲנִי Ex 20. 2; in ἀρά γε, each Particle retains its force, γε serving to make the question more definite הִנֵּה Gn 27. 36, 29. 15; the demonstr. Pron. ὁ, ἡ, τό, made slightly (if at all) more emphatic by the addition of γε, *he, she, it* הִנֵּה IIS 23. 19 326
- כִּי ἔνεκα, -κεν, εἰν-: Conj. for οὐνεκα, *because*; εἰ καί: *even though, although, notwithstanding that* Ex 13. 17 396 t
- כִּי אֵיכָוֹן: v. כִּי Am 5. 26 47, 78
- כִּי שָׁחֵטִי: of persons, *able to hold out, unwearied, unflinching*; mostly in bad sense, *flinching from no cruelty or wickedness; merciless, headstrong* Jes 32. 5, 7; cf. *σχετλιάζω: complain of hardship* 53
- כִּיבָה κομήτης 34 t, 89 tm, 326
- כַּכָּה καὶ ὥς: *even thus (W)* Ex 29. 35 Esth 6. 9 51
- כָּל-θεός: v. אֵל, פִּיכָל 28
- כָּל, כָּל μέγας 56, 297 tm; ὅλος, οὖλος: *whole, entire, complete in all its parts* Ex 10. 13 IR 6. 22; *every* Gn 30. 40 Ex 35. 21 Lev 11. 32; = πᾶς, *all* Gn 2. 1 ICh 27. 1 21, 23-4, 37, 47, 49, 76 t, 86 t, 106 t, 384 t
- כָּל־אֵל, כָּל־אֵל αὐλιον: *fold, stable, etc.* Hab 3. 17 Ps 50. 9, 78. 70 70, 80
- כָּל־אֵם ποικύλμα: *generally, variety, diversity* Lev 19. 19 Dt 22. 9 61
- כָּל πυρώ: *burn with fire*; metaph., *set on fire, inflame*; Pass., *to be ignited* Ez 5. 13 (cf. Ps 2. 12) 422 t
- „ τελέω: *come to an end* IR 6. 38 Jes 15. 6 39, 47, 379 t, 422 t
- „ κλάω (A): *metaph., weaken*; Pass., *enfeebled eyes*; τελέω: *sis. intr., like the Pass. come to an end* Jer 8. 20; *χρηζω: desire, long for, crave*; כָּל־אֵל, כָּל־אֵל: *confine*; *κωλύω: hinder, prevent; hinder one from a thing; withhold* 422-3 t
- כָּל־σπλον 60, 315 tm, 342 tm, 422
- „ χήλιος 43, 315 tm, 342 tm, 426 t
- „ χηλός 315 tm
- כָּל־כָּל־אֵל, כָּל־אֵל ὅλος, οὖλος: Adv.; *wholly, altogether*; ὅλον: *neutr. as Adv., wholly, entirely*; τελέως: *completely, absolutely, thoroughly* Ex 28. 31 Lev 6. 15 Dt 13. 17 Jud 20. 40 Jes 2. 18 Ez 28. 12 49, 422 t
- כָּל־אֵל, כָּל־אֵל ἐγκαλύπτω: *hide oneself, hide one's*

face, as a mark of shame Jer 3. 3, 6. 15, 14. 3,

22. 22

- כמה *τί χρημα*: why? Job 7. 19; what? 63-4. 93, 327, 426^a
 כמהם, כמהן *כמהם* 34 t
 כמו *ἀπό; ὁμοῖος*: like; *ὅπως*: as 49, 169 tm, 352-3, 415 t
 כמש, כמש כאμινος 304 t, 308-9 tm
 מכמן *θέμα*: v. מסמן 33 t, 70
 כמשר *ὁμοῖος*: like, resembling IR 7. 36 51
 כמר *κομήτης* 89 tm
 כן *ξένος, ξείνος*: guest-friend, visitor, stranger Gn 42. 11 45, 52
 ,, *ὥς*: so, thus Gn 1. 7, 6. 22, 18. 5, 29. 26 52, 63, 68
 ,, כנה *ξηρός*: = *κορμός* ((*κείρω*) trunk of a tree (with the boughs lopped off)) Gn 40. 13 Ex 38. 8 Jes 33. 23 Ps 80. 16 קנה Gn 41. 5 Ex 25. 31 (כ.פ.) 45, 52
 מכונה *τέχνημα*: that which is cunningly wrought, work of art, handiwork; artful device; generally, device, contrivance IR 7. 27-8 64
 כנור *Κοῖνιξ*: Phoenician [lake] Nu 34. 11; a musical instrument, like a guitar, invented by the Phoenicians Gn 4. 21 Nu 34. 11 Dt 3. 17 Jes 5. 12 43, 93, 129, 174 t
 כין *γεννάω*: causal of *γίγνομαι*, mostly of the father, beget; produce from oneself, create, engender, produce Ex 15. 17 Dt 32. 6 IIS 7. 24 Ps 8. 4, 119. 73 Job 31. 15 24 t, 34 t, 47, 53
 כני *Κοῖνιξ*: Phoenician [lake] Nu 34. 11; a musical instrument, like a guitar, invented by the Phoenicians Gn 4. 21 Nu 34. 11 Dt 3. 17 Jes 5. 12 26. 29 IICH 31. 12; v. כן 58
 כנין *Κοῖνιξ*: Phoenicia Gn 11. 31 93, 129, 131 t
 כניני *Κοῖνικινος*: Phoenician 24 t, 42 t, 47, 129, 131 t, 286 t, 303
 כסא *κλισία, -ίη*: anything for lying or sitting upon, couch or easy chair 69, 332 t
 כסה *καλύπτω*: cover; hide, conceal; cf. *κεύθω* Jer 51. 42 26, 92
 כסות, כסה *κάλυψις*: coverings (pl.) Ez 13. 18 Job 24. 7, 26. 6 82
 מכסה *κάλυμμα*: covering (W); *ἐγκαλυμμός*: covering Gn 8. 13 Ex 26. 14 70
 כסיל *ξύλον*: of persons, blockhead Prv 17. 10, 18. 2 [cf. *σχολερός*] 21 t, 45, 52, 57
 כעש, כעש *ὀργή*: anger, wrath Dt 32. 7 IS 1. 6 Job 10. 17 35 t
 כף *κεφαλή*: head of man or beast Jud 8. 6, 15 79

- כפה *κεφαλή*: of things, *extremity*; in Botany, *head* (= *inflorescence*) Job 15. 32; generally, *top*; *coping* of a wall, *capital* of a column Jes 9. 13 79
- כף *σπήθος*: *ball of the foot*, *ball of the hand* (below the thumb) Gn 40. 11 Dt 2. 5 Jes 37. 23, 53. 12 (σπ/כ, like στέφος/כתר/כִּנִּיֶּה) 52, 424 t
- כפי *κατά* 171 tm
- כַּכְפֵּלָה *σπήλαιον*: *grotto*, *cavern*; of a *grave* Gn 23. 9 70
- כַּכְפֵּה, כפה *κύπτω*: *bend forward*, *stoop* Mich 6. 6; *hang the head from shame* Jes 58. 5; v. כפה 31 t, 33 t
- כַּכְרֵה *καθαρίζω*: *cleanse*, *purify* Lev 4. 20, 26, 5. 18, 16. 16, 20, 33 Dt 32. 43; of the menses Lev 12. 7-3 119 tm
- כַּכְרִים *καθαρός*: (καθαίρω) *cleansing*, *purification* from guilt; hence *purificatory offering*, *atonement*, *expiation* Ex 29. 36 184, 273 tm
- כַּכְרֵה *κάλυψις*: v. כסות Ex 25. 20-2 82
- כַּכְרֵה *καταπραΰνω*: *soften*, *soften down*, *appease*; *soothe* (W) Gn 32. 21 119, 273 tm, 327
- כַּכְרֵה *ἄπτω*: *fasten* Dan 3. 21 14, 326
- כַּכְרֵה *σκαφίς*, *ἰδος*: Dim. of *σκάφη* (כַּכְרֵה): *bowl*; *σκύφος*: *cup* Ex 25. 33 81
- כר *γῆ*, *γαῖα*: *land*; *land*, *country*; *χῶρος*: like *χώραι* (generally, *place*, *spot*), a *definite space*, *piece of ground*, *place*; *land*, *country* Jes 30. 23; v. ער 92
- כר *κρίος*: *ram* Dt 32. 14
- כַּכְרֵה *ὀρυγμα*, *ὄρυμα*: (ὀρύσσω) *excavation*; *tunnel*, *mine* Zeph 2. 9 70
- כַּכְרֵה *ἄρπη*: unknown bird of prey, prob. *shearwater*; *ἄρπίσθος φοῖνιξ*: *phoenix* 301-4 tm
- כַּכְרֵה *κόρος* (B): of *warriors*; at Sparta, an aristocratic corps of cavalry; *ἐπικούρος*: *mercenary troops*; כַּכְרֵה *κούρητες*: *young warriors*; *κορυστής*: *helmed man*, *armed warrior* 264, 406
- כַּכְרֵה *κρεμαστός*: (κρεμάννυμι) *hung*, *suspended* Gn 9. 20 Lev 19. 10 Jud 15. 5 Jes 5. 1, 27. 2 Jer 39. 10 Am 9. 14 Zeph 1. 1 Cant 1. 14 ICh 27. 27; κ. σταφύλη, i.e. *dried grapes*; οἱ κ. κῆποι *hanging gardens* [cf. *κρεμαστήρ*: *stalk* by which a grape-cluster hangs; *κρεμάστρα*: *stalk* by which a flower hangs; *χάραξ*: (χαράσσω) *pointed stake*, esp. *vine-prop*] xxix, 23

- כָּרַס κλισία; v. כָּסָא 39, 69, 332 t
- כָּרַע χροίζω 44, 426 tm
- כָּרַשׁ χορδή: pl. guts, tripe Jer 51. 34 47.
- כָּרַת φητάομαι: make a treaty or covenant with IS 20. 16,
22. 8 Ps 105. 9 IICH 7. 18; cf. Gn 15. 18, 21. 27
Neh 10. 1; cf. σπονδὰς τέμνειν 41, 51
- כְּרִיתוֹת ῥήτρα, φρ-, ῥήτρη: (ἐρῶ, ῥέω) verbal covenant,
bargain, covenant Dt 24. 1, 3 Jes 50. 1; v. בְּרִית 51
- מְכַשֵּׁל σφάλμα: trip, stumble, false step Jes 8. 14 Ps 119. 165 70
- כִּשְׁף θεσπίζω: to declare by oracle, prophesy, divine, foretell
IICH 33. 6; v. אֶשֶׁף 39, 291
- כָּתַב γράφω: scratch, graze, engrave Ex 31. 18 Dt 6. 9,
27. 3 Jos 8. 32; draw Ez 43. 11; draw maps Jos
18. 4, 6, 8, 9; write Jer 36. 6; inscribe Ex 32. 32
Ez 13. 9 Ps 69. 29 22-3, 38, 40, 101, 112-13 tm
- כָּתוּב γραπτός: written 40, 112-13
- כָּתַב, כְּתָבָה, כְּתָבָה γράφῃ 40, 112-13 tm
- כָּתַב, כְּתָבָה, כְּתָבָה γράμμα, γράμμα, γράσσειν, γρόππατα 40, 70, 113 tm
- כְּתִיב, כְּתִיב, כְּתִיב Κρητικός: Cretan Gn 10. 4 Jer 2. 10
Ez 25. 16, 27. 6 Zeph 2. 5 133
- כָּתַם τυπώω: v. חָתַם Jer 2. 22 67
- כָּתַם χρυσός: v. חָרוֹץ 67, 116 tm
- כְּתָנִית χιτῶν: garment worn next to the skin, tunic; in early
times, only of a man's tunic (the woman's being
πέπλος (upper garment or mantle in one piece, worn
by women; less freq. of a man's robe כְּלִי Dt 22. 5))
Gn 3. 21, 37. 3 Ex 28. 39 Lev 16. 4 IIS 13. 18
Cant 7. 5 78
- כְּתִיר κατακροάομαι: listen attentively to Job 36. 2 56, 60, 76, 326-7
- „ כְּתִיר, כְּתִיר πυκάζω: cover closely, freq. with collat.
notion of protection Ps 142. 8; surround Jud 20. 43
Ps 22. 13; καταστέφω 62, 222 tm
- כְּתִיר στέφος: (στέφω) poet. for στέφανος, σκουνη, στεφάνη,
garland Esth 1. 11 [cf. כְּתִיר/στέφος] 52
- כָּתַשׁ κόπτω: cut, strike; smite; smite with weapons
Ps 89. 24; pound, bray in a mortar Dt 9. 21 Joel 4. 10
Prv 27. 22 [cf. כְּתִיר Jes 30. 14, כְּתִיר Ex 27. 20
κοπτός: chopped small or pounded; κοπή σιγαμής,
a cake of pounded sesame]; munch, masticate [cf. כְּתִישׁ
Jud 15. 19; מתלעה/καταλέω: grind Joel 1. 6] 36 t, 69

- מכתש Prv 27. 22, מִכְתֶּשֶׁת Jes 30. 14; cf. κοπτήριον: *place where grain was beaten* מִכְתֶּשֶׁת Nu 18. 27 Jer 51. 33 Hos 13. 3; ἰγδισμα (from ἰγδίζω, which is not found) *pounding*; ἰγδίον: Dim. of ἰγδης (*mortar*; = ἰγδισμα) 70
- ל- -δε: an enclitic post-position; joined, to names of Places in the acc. to denote *motion towards* that Place IR 12. 26 Esr 8. 30 Neh 10. 35 IICH 8. 11, 18. 16; to names of persons Gn 4. 3 IIS 17. 29 ICh 10. 14, 22. 4 (3); to Pron. Gn 27. 7 Hos 4. 9 Zach 9. 12; to the demonstr. Pron., to give it greater force Jud 6. 20 Dan 8. 16 42 t, 73, 83-4 t
- „ εἰς, ἐς: (origin ἐνς) radical sense *into*, and then more loosely, *to*; of Place, the oldest and commonest usage Jes 25. 12 Jer 44. 28; with verbs implying motion or direction, as of looking, ἰδεῖν εἰς οὐρανόν Il. 3. 364 Jes 51. 6; of Time, to denote a certain point or limit of time, *up to, until* Ex 34. 25 Dt 16. 4 56 t, 83 t, 86 t, 169 tm
- „ אל, πρὸς 62, 173 tm
- לא, οὐ: א. א. Gn 2. 5, 17 Jer 10. 11 12, 24 t, 39-40, 66, 76 t, 326
- לא-אדם, ἀνευ ἀνδρῶν 289 tm
- לאה, ἑλάνω: abs., *hold out, endure, be patient, submit* Job 4. 2, 5; cum inf., *dare or venture to do; bring oneself to do something contrary to one's feelings*, whether good or bad, *have the courage, hardihood, effrontery* Gn 19. 11 Jer 9. 4 64
- לאס, καλύπτω: v. כסה IS 21. 10 IIS 19. 5 60
- הליט, ἐπι-: *cover over, cover up* IR 19. 13 60
- מלאכה, ἔργμα: poet. for ἔργον (*works or deeds of war; of works of industry, deed, action*) *work, deed, business* Gn 2. 2 Ex 12. 16, 36. 7 70
- לאם, λαός, λῆός, λεώς: in Il., λαός (λαοί) usu. means men, i.e. soldiers, both of the whole army and smaller divisions, mostly including both *foot and horse* עַם Dt 20. 1-2, 5, 8-9 Jos 3. 14, 6. 10, 20, 7. 4, 8. 9-10, 13, 10. 21 Jud 4. 12, 18. 20 IS 14. 41 IIS 17. 8 IR 22. 4, 28; in Od., λαοί, more rarely λαός, almost always means *men or people* לאם Gn 25. 23 Jes 51. 4 Ps 2. 1, 14. 34, 44. 15 37, 39, 67, 92
- לב, κόλπος, -που: *bosom, lap* Ex 28. 30 Jud

19. 8 Nah 2. 8; of the womb, of other cavities; of the *ventricles* of the heart Ez 11. 19, 16. 30 Ps 73. 26; *bosom-like hollow* Dt 4. 11 [κόλπος → καλπος (ο/α) → καλπ (—ος) → καλβ (π/β) قلب; κόλπος → ολπος (—κ) → λοπος (const./vow.) → λεπος (ο/ε) → λεπ (—ος) → λεβ (π/β) לב; κόλπος → κόλπου → ολπου → λοπου → λεπου → λεβου → λεβου (ο/α) → λεβαב (υ/ב) לבב] 14, 23
- לבן πλινθεύω: *make bricks* Gn 11. 3 Ex 5. 7 61, 86 :
- לבן לבנה πλίνθος: *rarely πλίνθον; brick, whether sun- or fire-baked* Gn 11. 3 Ex 1. 14 Ez 4. 1 61, 86, 116 :
- מלבן πλινθεῖον: *brickworks* IIS 12. 31 93, 116, 305–8 tm
- לבן ἀλφός: *dull-white leprosy* LXX Lev 13. 39; λευκός: of colour, *white*, freq. in Hom. varying from the pure *white* of snow (ἰπποῖ) . . . to the *grey* of dust Gn 49. 12 Lev 13. 3, 38–9 Zach 6. 3 Eccl 9. 8 [לבן in the text referred to in the Septuagint or elsewhere is not 'dull-white leprosy'. לבן is simply 'white' everywhere, and its homologue is λευκός, the homologues of the verb ןלבן being ἐκλευκαίνω and καταλευκόω] 60, 68–9
- לבנה σελήνη, -λάνα, -λάννα: *the moon* Jes 24. 23, 30. 26 Cant 6. 10 78, 293
- לבש καλύπτω: v. כסב 60, 92, 293 :
- לבש καλυπτός 60, 104 tm, 107 t, 293 :
- לבש לבוש, מלבוש, לבוש κάλυμμα: *head-covering, hood, veil; of the garment thrown by Clytaemnestra over her husband* 60, 70, 74
- לבש κάλυψις: v. כפרת, طربوش 60, 72
- לג λόγος: *measure* Lev 14. 21 77, 399
- להל ου: v. 18
- להב להבה, לבה, φλογός, φλόξ: (φλέγω) *flame* of fire; *flash* of a miraculous cloud, of precious stones; the *blade* of a sword Ex 3. 2 Jud 3. 22 IS 17. 7 Jes 29. 6 Joel 2. 3, 5 Nah 3. 3 Job 39. 23, 41. 13; φλέγω = φλογίζω; φλόγωσις: *burning* להבה Ez 21. 3 Cant 8. 6 65, 79
- להל λόγος: *argument, discourse, discussion, debate, deliberation, speech; spoken, opp. written word* Eccl 12. 12 77, 399

חֶלֶץ	φλογός, φλόξ: v. חֶלֶץ Gn 3. 24 Ex 7. 11	65, 79
יִתְּנָה	μηκέτι: Adv., (formed from μή, ἔτι, with κ inserted on a false analogy with οὐκέτι) <i>no more, no longer, no further</i> Job 30. 13	32 t, 44
לֹא, לֹא־, לֹא־	ἐθέλω or θέλω: θέλω is never found in Hom. or Hes. exc. Il. 1. 277 (dub.); generally, <i>wish</i> ; c. acc. et inf., <i>wish that</i> Gn 17. 18 Nu 14. 2, 20. 3 Jud 13. 23 Jes 48. 18 Ps 81. 14	59
לֹא־	Gn 10. 13, 22 Jes 66. 19 Ez 30. 5	77 t
לֹא־, לֹא־	δανείζω, προσλαμβάνω	89-90 tm, 426 tm
לֹא־	καλυπτός: <i>covered</i> ; <i>put round so as to cover</i>	60, 104 tm
לֹא־	πλάγιος: <i>placed sideways</i> ; metaph., <i>crooked, treacherous</i> Jes 30. 12 Prv 2. 15, 14. 2	61
לֹא־	πλαγιάζω: <i>turn sideways</i> Prv 4. 21	61
לֹא־	πλαγίωσις: = πλαγιασμός: <i>deceit</i>	61
לֹא־	πλάξ: <i>flat stone, tablet</i> ; pl., <i>slabs</i> of marble; στήλη, στάλα, στάλλα: <i>block or slab</i> used as a memorial, monument; monument inscribed with record of victories, dedications, votes of thanks, treaties, law, decrees, etc. Ex 27. 8, 34. 1 Jes 30. 8 Jer 17. 1 Ez 27. 5 Cant 8. 9	52, 61, 339 tm
לֹא־	λαϊκός: (λαός) <i>of or from the people</i> ; hence, <i>unofficial, civilian</i> ; common opp. <i>consecrated</i> , of bread; as Subst., <i>layman</i> , opp. κληρικός (<i>cleric</i>) Gn 29. 34 Ex 38. 21 Jud 17. 13	60
לֹא־, לֹא־, לֹא־	αὐλίζω, -ζομαι: <i>lie in the αὐλή or courtyard</i> ; <i>take up one's abode, lodge</i> Zach 5. 4, <i>live in a place</i> Jes 1. 21 Ps 55. 8, 91. 1 Ruth 1. 16; <i>pass the night</i> Gn 19. 2 Cant 1. 13 Ruth 3. 13	13, 68
לֹא־, לֹא־	αὐλισμα: <i>lodging</i> Gn 43. 21 Jos 4. 3 Jes 1. 8 Jer 9. 1	13, 70, 80
לֹא־	ἐγκλησις: (ἐγκαλέω) <i>accusation</i> Ex 16. 7-9 [cf. ἐγκλημα: <i>complaint</i> ; in Law, <i>unwritten complaint</i>]	72
לֹא־	πλάσσω: <i>knead bread</i> Gn 18. 6 Jer 7. 18 [cf. πλάσσω/שָׁל, -π; γλῶσσα, γλάσσα/רָשָׁל, -γ]	61
לֹא־	μαλακός: <i>soft</i> ; of things subject to touch, <i>soft grassy meadows</i> Nu 6. 3 Ez 21. 3; λείος: <i>smooth</i>	119 tm
לֹא־	κρέας, κρῆς: <i>flesh, meat</i> ; <i>carcass</i>	xxx1 t
לֹא־	φλογμός: <i>flame, blaze</i> , as of lightning; φλογιστός: <i>burnt up</i> Dt 32. 4	56, 65, 106

- לָחַץ, לָחַץ *γένυς*: jaw Jud 15. 15; pl., both jaws, the mouth
 with the teeth Dt 18. 3 Ez 29. 4; generally, side of the
 face, cheek Dt 34. 7 Jes 50. 6 Mich 4. 14 Job 16. 10
 Cant 1. 10 Thr 3. 30 47
- לָחַץ *λείχω*: lick up; simply, lick 12, 14, 22, 25, 33-4 t, 44, 326
- לָחַץ, לָחַץ *πολεμέω*: to be at war or make war IS 28. 15,
 31. 1, with IIR 13. 12; fight, do battle Ex 14. 14 IS
 23. 1 IIR 20. 17; generally, quarrel, wrangle with one
 Ps 35. 1; later c. acc., make war upon Ex 1. 10 Nu
 21. 26 Jud 9. 46 IIR 6. 8 14, 61
- מִלְחָמָה *πόλεμος, πό-*: war Ex 1. 10, 15. 3; battle, fight
 Gn 14. 8; make war Ib 14. 2 14, 40, 74, 79, 86 t, 97 tm
- לָחַץ *Δημήτηρ* 360 tm, 386, 395
- לָחַץ *λέχος*: poet. Noun, couch, bed; marriage-bed; and
 generally, marriage; spouse; לָחַץ *σά λέχεα* thy spouse
 Euripides *Electra* 481 Dan 5. 2, 3, 23; v. פִּלְגֵשׁ
- לַיְלָה, לַיְלָה, לַיְלָה *νυκτός, νύξ*: night Gn 1. 5, 7. 4 Ex 12. 42
 Jes 16. 3, 21. 11; μέσαι νύκτες midnight Ex
 12. 29 39, 168 t, 326
- לֵוִי *λῆς, λέοντος (λέων)*: Ep. for λέων (lion; of brave
 men), lion Jes 30. 6 Prv 30. 30 43, 82, 101
- לָכֵד *λαγχάνω*: to be chosen by lot Jos 7. 16-18 IS 10. 20-
 1, 14. 41-2; become possessed of a thing Ib 14. 47
 IIR 17. 6; *λοχάω*: (λόχος) c. acc. loci, occupy with
 an ambush Jos 8. 21; = *λοχάζομαι*; *λοχίζω*: lie in
 wait; Pass., fall into an ambush; be caught in an
 ambush (W) Jes 24. 18 Jer 6. 11, 8. 9, 48. 44 Job
 36. 8 Eccl 7. 26; = *λοχάω* 92
- לָכֵד *λόχος*: (λέγω A) ambush; ambush Jos 3. 26 79
- מִלְכָּדָה *λοχισμός*: placing in ambush Job 18. 10 70
- לָכֵן, לָכֵן *ἀντί* Gn 2. 24 168 tm
- לָמַד *μανθάνω*: learn, esp. by study (but also, by practice)
 Dt 5. 1 Jes 2. 4 Ps 106. 35; לָמַד *μαθήτης* 47, 72
- לָמָּה, לָמָּה, לָמָּה *τί χρῆμα*: what Gn 3. 13, 4. 10;
 why? Ib 4. 6 Job 3. 12 Cant 1. 7 (v. כִּמְהָ) 64, 93, 327, 334, 426
- לָעַל *λάρυγξ*: larynx or upper part of the windpipe 100
- לָעַל *γελάω*: laugh; laugh at, laugh scornfully at IIR 19.
 21 Prv 1. 26; be amused at Job 9. 23 69, 87
- הָלַעַי, הָלַעַי *δια-, ἐγ-*: laugh at, mock; κατα-: laugh,
 jeer at, laugh scornfully, mock Neh 2. 19 IIR 30. 10,
 36. 16 (ב/ג) 28 t, 87

- טל טραυλίζω: *mispronounce a letter, lisp* Ps 114. 1 64
 לענף λάχανον: *mostly in pl., garden herbs, opp. wild plants; but also λάχανα ἄγρια [wild herbs]* Jer 9. 14
 Thr 3. 15, 19 80
 תפיל λαμπάδος, -πάς (A): *torch* Jes 62. 1 Zach 12. 6;
 of lightning Ex 20. 18 (15) Ez 1. 13 Job 41. 11 [cf.
 Ib 41. 13] 47, 82
 תפיל καλύπτω: *Med., cover oneself* Ruth 3. 8 61
 תפיל λαγχάνω: *generally, obtain as one's portion* Gn 14. 24
 Nu 34. 14 Jos 13. 8, 18. 7; v. תכל; λαχίζω: *Pass.,*
fall into an ambush, be caught in an ambush (W)
 IS 4. 11, 17, 19, 21-2; v. תכל; ἀλίσκομαι: *defect.*
Pass., Act. supplied by αἰρέω; to be taken, conquered,
fall into an enemy's hand, of persons and places Jos
 11. 16 Jud 11. 13, 15 IR 20. 34 IIR 13. 25, 23. 34
 Ez 17. 13 ICh 36. 4; *take away* Gn 2. 22, 5. 24 IR
 14. 26 Job 1. 21; αἰρέω: *From root ἐλ-; Act. to take*
with the hand, grasp, seize Gn 31. 1 Lev 8. 26 Jes 6. 6
 Prv 7. 20; *take, get into one's power* Ib 11. 30; *gener-*
ally, get, obtain Gn 27. 36 Jes 40. 2; *Med., take for*
oneself, take to oneself Gn 6. 21 Ex 6. 7 Lev 23. 40
 Dt 7. 25 Jud 6. 2 IS 30. 19 Ez 5. 1; *choose* Gn 21.
 21 Jos 3. 12, 4. 2 Jes 66. 21 Jer 33. 26; תפיל
 φλέγω: *Pass., blaze, kindle* Ex 9. 24 Ez 1. 4 65, 85 t, 92
 תפיל λάχος: (λαχεῖν) *allotted portion: lot, destiny; share*
 Prv 4. 2; *Poet. word used by Xenophon and found*
in dialects; λόγος: verbal noun of λέγω (B); think-
ing, reasoning; reflection; rational faculty (W) Jes
 29. 4 Prv 1. 5; *speech, delivered in court, assembly,*
etc. Dt 32. 2 (cf. Job 29. 22) Job 11. 4; v. תפיל;
 תפיל λαχμός = λάχος Nu 31. 27 Jes 49. 24-5 67, 70, 92, 171
 תפיל תפיל λέγω (B): *gather, pick up [the ו and the פ are*
accounted for by the ζ in λογίζομαι which derives
from λόγος, a verbal noun of λέγω (B)—one of
whose homologues is תפיל]; cf. θυλακίζω 33 t, 340 t
 תפיל λείχω: v. תפיל 12, 14, 25, 33-4 t, 326
 תפיל γλώσσα, γλάσσα, γλώττα: *tongue* Ex 4. 10, 11. 7
 Jes 57. 4 Ps 12. 4, 137. 6 Thr 4. 4; *tongue as the organ*
of speech, talking Ps 34. 14, 52. 6, 109. 2 Prv 6. 24,
 25. 15; *language or dialect* Gn 10. 5, 20, 31 Zach

8. 23 Esth 8. 9 Dan 1. 4 Neh 13. 24; *obsolete or foreign word* which needs explanation Dt 28. 49
 Jes 28. 11, 33. 19 Jer 5. 15; *people speaking a distinct language, tongue* Jes 66. 18; *anything shaped like the tongue* Jes 5. 24, 11. 15; *tongue of land* Jos 15. 2, 18. 19; *ingot* LXX Jo. 7. 21 [*ו. הַשִּׁיב/καθίζω*] 55, 68, 116, 415 t
 לֶשֶׁן πλίνθος 61, 116 tm
 לְשָׁכָה, וּשְׁכָה, לֵעֲשָׂה λέσχη: (prob. from λέχ-σκη, cf. λέχος [לחנה]) orig. *couch*: hence *funeral bier or tomb*; then, *lounging place*; later, *public building or hall*, used as a *lounge or meeting-place*, esp. at Sparta and in other Doric cities, also in Attica; at Canidus, *council-chamber*; of the *council* of the Olympian gods 34 t, 39, 47-8
 מִלְתָּחָה κάλυμμα: *head-covering, hood, veil*; of the garment thrown by Clytaemnestra over her husband IIR 10. 22 70
 מִלְתָּעָה, מִלְתָּעָה καταλέω: *grind* Joel 1. 6 Ps 58. 7 Prv 30. 14 69, 219 tm
 מִלְתָּעָה, מִלְתָּעָה από 29 t, 76 t, 83, 86 t, 162-9 tm, 383 t; מִלְתָּעָה μέγας 75 t, 111, 299 tm; מִלְתָּעָה μία: fem. of εἷς 361 tm, 389
 מִלְתָּעָה ὀρυγμα: *excavation, tunnel*; ὄψις: *opening* Jes 11. 8 69, 337
 מִלְתָּעָה σταθμός: *balance* Job 31. 6 69
 מִלְתָּעָה μάχαιρα: *large knife or dirk; carving knife* Jud 19. 29; *sacrificial knife* Gn 22. 6, 10 74
 מִלְתָּעָה μέγας 296 tm
 מִלְתָּעָה ἀναίνομαι: c. acc., *refuse or reject with contempt, spurn*; and without a notion of contempt; *refuse, decline to do it; refuse, decline to do*; abs., *refuse* Gn 37. 35 Ex 4. 23 IIR 5. 16 Jer 25. 28 Esth 1. 12 86 t
 מִלְתָּעָה πλήμη 42 t, 70, 90 tm, 344 tm, 346; מִלְתָּעָה μέγας 296 tm, מִלְתָּעָה, מִלְתָּעָה μέγεθος 333, מִלְתָּעָה, מִלְתָּעָה μάγδολος, מִלְתָּעָה μέγεθος 296-9 tm, 338
 מִלְתָּעָה ζάγκλον: *reaping hook, sickle*, Sicilian for δρέπανον (דרבן) Jer 50. 16 Joel 4. 13; = ζάγκλη: an ancient name of Sicilian Messene, from the shape of the natural mole which forms the harbour [Μεσσήνη is the homologue of מִלְתָּעָה: Με → מ, σση → ש, ν → ל; so is the Macedonian synonym ἀγκαλῖς: αγ → αν →

- va → ν , ka → λ ; and the fact that ἀγκαλίσ also means *armful* is no less significant] 51, 70
- מִנְהָ $\sigma\pi\lambda\omega\upsilon$ 61, 315 tm, 342 tm, 406
- מִנְהָ $\pi\rho\acute{\iota}\omega\upsilon$: *sau* ICh 20. 3 70, 79
- מִדָּד $\mu\epsilon\tau\rho\acute{\epsilon}\omega$ 87; $\mu\epsilon\tau\rho\acute{\alpha}$ $\delta\iota\alpha$ -, $\epsilon\kappa$ -, $\mu\epsilon\tau\rho\acute{\alpha}$ $\delta\iota\alpha$ -, $\mu\epsilon\tau\rho\acute{\alpha}$ $\delta\iota\alpha$ $\sigma\upsilon\mu$ -, $\mu\epsilon\tau\rho\acute{\alpha}$ $\mu\epsilon\tau\rho\eta\mu\alpha$, $\mu\epsilon\tau\rho\eta\mu\alpha$, $\mu\epsilon\delta\iota\mu\eta\mu\eta\sigma$ 342-3 tm, 346; $\mu\epsilon\tau\rho\acute{\alpha}$ $\alpha\upsilon\tau\iota$ $\tau\omicron\upsilon$ 168 tm
- מִדִּנְהָ $\pi\acute{o}\lambda\iota\varsigma$, Ep. also $\pi\tau\acute{o}\lambda\iota\varsigma$: *city* IR 20. 14 Thr 1. 1 Eccl 5. 7 Esth 1. 1, 22, 9. 28; *one's city or country* Neh 1. 3, 11. 3; *country*, as dependent on and called after its city Jer 20. 4, 6, 50. 28; *state or community* Ez 19. 8 Dan 8. 2 68, 82, 411
- מִדָּה $\chi\rho\eta\mu\alpha$: generally, *thing*, esp. in Ep. and Ion.; $\tau\acute{\iota}$ χ . = $\tau\acute{\iota}\varsigma$; (*what?*) 174 t
- מִדָּה $\mu\acute{\epsilon}\gamma\alpha\varsigma$ 296 tm; $\mu\epsilon\tau\rho\acute{\alpha}$ $\mu\alpha\sigma\chi\alpha\lambda\acute{\iota}\zeta\omega$ 39, 667 tm; $\mu\epsilon\tau\rho\acute{\alpha}$ $\pi\rho\acute{o}\varsigma$ 23, 173 tm
- מִדָּה $\mu\omega\mu\omicron\varsigma$: *blame, reproach, disgrace* Dt 32. 5 Prv 9. 7 Job 1. 15 Dan 1. 4; *blemish* Lev 21. 17, 24. 19-20 Nu 19. 2 IIS 14. 25 Cant 4. 7 41, 43, 77
- מִדָּה $\phi\acute{\alpha}\sigma\mu\alpha$: ($\phi\acute{\alpha}\iota\omega$) *appearance, phenomenon; strange phenomenon; sign from heaven, portent, omen* Ex 4. 21 Dt 6. 22 IR 13. 3 Joel 3. 3 Ps 71. 7 70
- מִדָּה $\mu\alpha\upsilon\tau\epsilon\iota\omicron\upsilon$: *seat of an oracle* Jos 18. 26 129
- מִדָּה $\mu\acute{\alpha}\nu\tau\iota\varsigma$: *diviner, seer, prophet* ICh 2. 48, 8. 36-7 129
- מִדָּה $\mu\acute{\upsilon}\rho\tau\alpha$: Aeol. for $\sigma\mu\acute{\upsilon}\rho\tau\alpha$, freq. written $\zeta\mu\acute{\upsilon}\rho\tau\alpha$, *myrrh* Ps 4. 7 Prv 7. 17 Cant 3. 6, 5. 1, 5, 13 Esth 2. 12—the gum of an Arabian tree *Balsamodendron myrrha* (itself called $\sigma\mu\acute{\upsilon}\rho\tau\alpha$ Ex 30. 23 Cant 4. 6); burnt as incense Ex 30. 23 86 t
- מִדָּה $\mu\acute{\epsilon}\gamma\alpha\varsigma$; $\mu\epsilon\tau\rho\acute{\alpha}$ $\tau\rho\omicron\mu\omicron\varsigma$ 27 t, 68, 70, 296 tm, 352-3 tm
- מִדָּה $\xi\acute{\upsilon}\rho\omicron\upsilon$: *razor* IS 1. 11; cf. $\mu\acute{\alpha}\chi\alpha\iota\rho\alpha$ 52, 70
- מִדָּה $\mu\omicron\rho\acute{\iota}\alpha$ (A): mostly in pl. $\mu\omicron\rho\acute{\iota}\alpha\iota$ (with or without $\epsilon\lambda\alpha\iota\alpha\iota$), *the sacred olives* in the Academy; generally, of *olives that grew in the precincts of temples*, opp. $\iota\delta\iota\alpha\iota$ Gn 22. 2 ICh 3. 1 121, 129
- מִדָּה $\psi\eta\lambda\alpha\phi\acute{\alpha}\omega$: ($\psi\acute{\alpha}\omega$) *feel or grope about* to find a thing, like a blind man or hoodman-blind; c. acc. rei, *feel about for, grope or search after; feel, touch, handle* Gn 27. 21-2, 31. 34 Dt 28. 29; = $\psi\eta\lambda\alpha\phi\acute{\iota}\zeta\omega$ 53
- מִדָּה $\mu\acute{\alpha}\nu\tau\iota\varsigma$: v. $\mu\omega\mu\omicron\varsigma$; μ . $\Delta\acute{\iota}\omicron\varsigma$ Ex 6. 19 ICh 6. 4, 23. 21; cf. $\mu\omega\mu\omicron\varsigma$ 129

- מוֹת *θνήσκω*: *die*, as well of natural as of violent death 86 :
 מוֹת, מוֹתָה, מוֹתָה, מוֹתָה *θάνατος*: (*θνήσκω*) *death*, whether
 natural or violent Gn 25. 11 Lev 16. 1 Nu 26. 18
 Jos 1. 1 IIS 1. 1 Ps 48. 15 (cf. מוֹת-עַל-מוֹת) Ps
 116. 15 (cf. הַצֹּתָה); *sentence of death* Dt 19. 6, 21. 22
 Jer 26. 11; pl. *θάνατοι* *kinds of death* Ib 16. 4, *the*
deaths of several persons—poet. of one person, esp.
 of *violent death* Ez 28. 8 (cf. θανάσιμος); pr. n.
 Θάνατος *Death* Jes 25. 8, 28. 15, 18 Hab 2. 5 Job
 28. 22 55, 59, 70, 92, 332
 מוֹתָה *ἐνθεν*: Adv., of Place *ἐ. καὶ ἐ. on this side and on*
that; *ἐ. μὲν . . . ἐ. δὲ . . . on one side . . . on the other*
 Ex 17. 12, 25. 19, 26. 13 Nu 22. 24 IS 14. 4, 17. 3,
 23. 26 IIS 2. 13; *ἐ. καὶ ἐ. on both sides* Ex 25. 13,
 32. 15 Jos 8. 33 IR 10. 19–20 Ez 47. 7; Relat., of
 Place, *whence* מוֹתָה-מִן Gn 16. 8 Jud 13. 6 IS 25. 11,
 30. 13 IIS 1. 3, 13; of origin Jon 1. 8; *ἐ-θεν-δε*:
 Adv., *hence* Gn 37. 17, 42. 15, 50. 25 Ex 11. 1, 13. 3 92
 מוֹתָה *ζωνάριον*: Dim. of *ζώνη* (*belt, girdle*) Ps 109. 19;
μέθυ: *wine* Jes 23. 10 56
 מוֹתָה, מוֹתָה, מוֹתָה *κυνόσουρα*: *dog's tail*, a name for
 the constellation *Ursa Minor* IIR 23. 5 Job 37. 9,
 38. 32 34 :
 מוֹתָה, מוֹתָה, מוֹתָה *μικρός, σμ-, μικρός, μικός*; *small, little*;
 in Size Gn 19. 20; in Quantity Jes 16. 14, 24. 6
 IICH 24. 24; of persons, of *small account* Job 8. 7;
 of Time, *short* Jes 10. 25, 29. 17 41, 92
 מוֹתָה, מוֹתָה *μυελός* 77, 387–9 im
 מוֹתָה, מוֹתָה *χρῆμα*: *price*; cf. ἀγορασμός 33 t, 70, 328, 427
 מוֹתָה *μάγαδης*: *magadis*, an instrument with twenty
 strings arranged in octaves; a Lydian *flute* or
flageolet, producing a high and a low note together
 Ps 53. 1 78, 82
 מוֹתָה *σκήνημα, σκάνημα*: = *σκηνή, σκανά* (pl. *camp*s;
tabernacle) *dwelling-place* Gn 32. 3 Jud 21. 8 ICh 9.
 19 IICH 31. 2; *camp* Gn 32. 9 Jud 7. 15 81
 מוֹתָה, מוֹתָה *πιέζω* 35 t, 417 t, 637 im
 מוֹתָה *μάστιξ*: *whip, scourge*; metaph., *scourge, plague*
 Jes 14. 23 78
 מוֹתָה *τόξευμα*: the distance of a *bow-shot* Gn 21. 16 52, 70, 80,
 263 im

- מָטָר *νοτερός*: rain Ex 9. 33-4 Dt 11. 11, 32. 2 39, 47
 וְיִתֵּן *εἰ μοι γένοιτο φθόγγος ἐν βραχίουσιν* Euripides
Hecuba 836; *εἶθε οἱ αὐτῷ Ζεὺς ἀγαθὸν τελέσειεν*
Od. 2. 33 86 t
 מִיד *πρός* 173 tm
 מִיכָא מִיכָאֵל, מִיכָאֵל, מִיכָאֵל *μάντις θεοῦ*: God's prophet Ex
 6. 22 Nu 13. 13 Neh 11. 22 129
 מִיכָה מִיכָהוּ, מִיכָהוּ, מִיכָהוּ *μάντις Διός*: prophet
 of Zeus IR 22. 8-9 (= מִיכָהוּ) Neh 11. 22 (= מִיכָה),
 12. 3 (= מִיכָה) ICh 13. 2 (= מִיכָה), 18. 8 82, 129, 310, 326
 מִיָּם *ἁλμαία*: = ἁλμη (*sea-water, brine*; after
 Hom., *brine*, i.e. *the sea*), *brine*: in pl. Gn 1. 1, 10, 26 83 t, 96
 מִיָּץ מִיָּץ, מִיָּץ *μάντις*: v. מִיָּץ IIR 3. 4 Dan 1. 7 ICh 2. 42 129
 מִיָּץ *κατάπλασμα*: *poultice* IIR 8. 15 (pref.-suf. meta.,
 כ, ב, א, π, λ, ρ, -τ, -σ) 70
 מִיָּץ *πτύον*: *winnowing shovel, fan* Ex 27. 4 (pref.-suf.
 meta., כ, ב, א, π, λ, ρ, -τ, -σ) 70
 מִיָּץ *αὐλιον*: *fold, stable, etc.* Hab 3. 17 Ps 50.
 9, 78. 70 70, 80
 מִיָּץ *πώλημα*: *thing sold* Neh 13. 16, 20
 or *sale* Lev 25. 14, 25, 33, 42; *χρῆμα* 70, 328, 427 t
 מִיָּץ (etc.) *πίμπλημι* (etc.) xxvii, xxx-xxxi, 343-4 tm, 346,
 397, 411 t, 414 t
 מִיָּץ *μέγας* 296 tm, *μελαινῶ*, *μελαινῶ* *μαλακίζομαι*
 44, 335-6 tm
 מִיָּץ *αλμίζομαι*: *to be made salt* Ex 30. 35 Lev 2. 13
 מִיָּץ *ἁλμη*: *spray that has dried on the skin; salt incrusta-*
tion on soil Gn 19. 26 Lev 2. 13 Nu 18. 19 Ez 47. 11
Zeph 2. 9; *saltiness*, esp. as a bad quality in soil
Jer 17. 6 *Job* 39. 6; מִיָּץ מִיָּץ 70
 מִיָּץ *ἀπαλλάσσω*: Act., *set free*,
deliver from; free (W) IIS 19. 10 IR 1. 12 Jes 31. 5
 Am 2. 15 Mich 6. 14 Ps 22. 5, 9, 41. 2, 91. 14,
 107. 20; מִיָּץ מִיָּץ, מִיָּץ intr., Pass., *to be*
set free or released from; *get off, escape* Gn 19. 19-20
 Jud 3. 26, 29 IR 19. 17 Ez 7. 16 Am 9. 1 Ps 124. 7
 Job 19. 20, 22. 30 (פ/מ) 35 t
 מִיָּץ *βασιλεύω*: *to be king, rule, reign* IS 12. 14
 IIS 5. 5 IR 1. 11, 13, 18, 2. 11; causal, *appoint as*
king IS 8. 22 IR 1. 43 Jer 37. 1 37, 76 t, 92, 99

- מֶלֶךְ βασιλεύς: *king, chief* Gn 14. 1 Zach 14. 9, 16 ICh 29. 20; freq. with collateral sense of *captain* or *judge* IS 8. 20 IR 10. 9 Eccl 1. 1, 12 34 t, 75 t, 101, 305, 402
- מְלוּכָה מַלְכוּת, βασιλεία: *kingdom, dominion* IR 11. 25 Ob 21 Ps 145. 14 Esth 1. 14, 3. 6, 8 Dan 11. 2 ICh 28. 5; *kingly office* IS 10. 16, 18. 8 IR 2. 22 Esth 1. 19; *reign* Jer 49. 34 Esr 4. 5-6 ICh 26. 31; *diadem* Esth 1. 11 101
- מֶלֶךְ, מֶלֶךְ, מַלְכֵּן, מַלְכֵּן, etc. πλουθεῖον 93, 116, 304-8 tm
- מִלְלָה προλαλέω: *state, announce before* Gn 21. 7; κατα-: *talk, babble loudly* Ps 106. 2 Job 8. 2; simply, *address a person* Ib 33. 3; cf. ἀπο-, ὑπο- 47, 67
- מִלְקוֹחַ φάρυγξ, -υξ: *throat; windpipe: of the pharynx;* both of *pharynx* and *windpipe* Ps 22. 16 47, 71, 93, 259 tm, 290
- מְמַרָּא παμμεγάλου, -γας: *very great, immense* Gn 35. 27 121
- מִן מִן, μᾶ, μᾶ: *not, the negative of the will and thought, as οὐ of fact and statement; lest* Dt 32. 27, 33. 11 12
- מִן מִן, μᾶ, μᾶ: ἀπό 83 t, 168-9 tm
- מִנְחָה δόμα (A): (δίδωμι) *gift* Esth 9. 19, 22 Neh 8. 10, 12, 12. 44, 47; μόριον: *portion* IS 1. 4, 9. 23; cf. ἀνάστημα 28 t, 70, 71, 387, 400
- „ ἡ εἰμαρμένη: (μείρομαι (A)) (sc. μοῖρα) *destiny* Ps 11. 6, 16. 5 387, 400
- מִנְרָה φανός: *torch; = λύχνος (portable light, lamp)* Ex 25. 31 IIR 4. 10 (φ, מ, s/p) 290
- מִנְרָה מִנְרָה, μάντις: v. מִנְרָה Gn 41. 51 Ex 2. 10 Jud 18. 30 (cf. ICh 23. 15-17) 129, 132, 310, 326, 332, 406 t
- מִסַּד δασμός: *tribute* Ex 1. 1 Dt 20. 11 Jud 1. 28 IR 5. 27, 28, 9. 21 Jes 31. 8 Thr 1. 1 71, 82
- מִסָּה βάσανος, -νισμός 381-2 tm, 422 t
- מִסְלָה στρώμα, κατα-: *pavement* Nu 20. 19 Jud 21. 19 IIS 20. 12 Jes 19. 23, 35. 8; στρωτός: *coterred; λιθόστ.: paved with stones; v. p. 529* 71
- מִסְמָר מִסְמָר, מִסְמָר, מִסְמָר, מִסְמָר ἐπιούριον Jes 41. 7 Jer 10. 4 Eccl 12. 11 ICh 22. 3 (2) ICh 3. 9 71, 401 m
- מִסְרָת δέσμα: (δέω A) poet. for δεσμός (*band, bond, anything for tying and fastening; in sing., collectively, bonds, imprisonment, bond, feller* Ez 20. 37 71
- מִסְרָת מִסְרָת, μέτρον 343 tm
- מִסְרָת מִסְרָת, μέγεθος; מִסְרָת, μέγαρον 298 tm

- מעוֹךְ מַעֲכָה, מַעֲכָה μάντις: v. מצא Gn 22. 24 IIS 23. 34 129, 310
 „ μαντείον: v. מצה IIS 10. 6, 8 129-30 t, 132-3 t,
 300, 326
- מעֵל ἀμαρτία: a failure, fault; error Lev 5. 15 Nu 5. 6;
 guilt, sin Lev 5. 21 Nu 5. 12, 27, 31. 16 Jos 7. 1, 22.
 16, 20, 31 Ez 14. 12 IICl 36. 14 381
- מַעֲלָה αὐλήμα: piece of music for the flute Ps 121. 1 70
- מַעֲלָה αὐλίον: chamber, cave, grotto IICl 32. 33 70
- לְמַעַן ὅπως, ὅππως, ὅκως, ὅπως: Final Conjunction,
 that, in order that, the original notion of modality
 being merged in that of purpose or design, cf. ἵνα
 (Final Conj., that, in order that), with which it is sts.
 interchanged; in early Att. Inscr. only ὅπως ἄν
 is used; ὅπως without ἄν only once in cent. IV B.C.,
 after which it becomes gradually prevalent; ὅρα:
 Final Conj., that, in order that; ὅρα' ἄν Gn 12. 13
 Dt 8. 3, 11. 21, 16. 3; ἔνεκα, or ἔνεκεν (twice in
 Hom.); εἵνεκα or εἵνεκεν (both forms in Hdt. . . .);
 εἵνεκε, ἔνεκα, ἔνεκα on account of Dt 3. 26; for the
 sake of Gn 18. 24 Dt 30. 6 IIR 19. 24 Dan 9. 19 63. 85-6 t
- מִצְנָה ἡμίονος, αἰμί- xxix tm, 24 t, 51, 83 t
- מִצְנָה Εὐμενής: (μένος) well-disposed, kindly, epith. of
 gods; Εὐμενίδες (sc. θεαί), αἱ, strictly the gracious
 goddesses, euphem. of the Ἐρινύες [or Ἥραι, אֵרִיבִּים]
 or Furies Dt 33. 27 69
- מִצְרָה ὄρυγμα, ὄρυμα: (ὀρύσσω) excavation Gn 23. 9
 Jos 10. 18 IS 24. 4; tunnel, mine IS 13. 6 Jes 2. 19;
 μέγαρον: large room, hall; in pl., house, palace, like
 Lat. aedes, because the house consisted of many
 rooms; freq. in Hom. IS 17. 23; the oracular
 chamber in the temple, sanctuary, shrine; in this
 sense always, like Lat. aedes, in sing. Jos 13. 4 Jer
 7. 11; μέγαρα, τά, pits sacred to Demeter and
 Persephone, into which young pigs were let down
 in the Thesmophoria (cf. Heb. mē'ārāh 'cave') 71
- מִצְרָה μέγαρον 298 tm, ὄρυγμα 71, מִצְרָה μέγας 92, 296,
 298 tm, מִצְרָה ἀμφί 124, 127, 168 tm, 312, מִצְרָה 42,
 122-4, 128, 168 t, 311-12 t, 390, מִצְרָה τὰ ὅπλα
 342 tm
- מִצְלָצָה πλάσμα: anything formed or moulded, image,
 figure IR 15. 13 71, 80

- מצה *μάζα*, later *μάζα*: (*μάσσω*) *barley-cake*; distd. from *ἄρτος* (wheaten bread); *the bread of slavery* (Aeschylus, *Agamemnon* 1041) Lev 2. 4-5 Nu 6. 15, 19; *ἄζυμος*: *without process of fermentation*; of bread, *unleavened* Ex 12. 15, 39 24 t, 119 tm
- „ מצות *μάχη*: (*μάχομαι*) *battle, combat; contention, strife* Jes 41. 11-12 (cf. Ez 27. 10), 58. 4 47, 422 t
- מצח *κνημὶς*: (*κνήμη*) *greave, legging* IS 17. 6 (pref.-suf. met., κ/צ, ν/π) 71
- מצרים *μεσ' κεράοιν*: *middle, or in the middle of the two arms or branches of the Nile*; מצרי 129-30, 300
- מצור *μέσος, μέσος*: *middle, in the middle* 129, 300
- מקדש *ἁγίασμα*: = *ἁγιαστήριον* (*holy place, sanctuary*) Ex 13. 17 Lev 12. 4 Jos 24. 26 Jes 27. 13, 32. 1 72, 79
- מקל *βάκλον*: = Lat. *baculum*, *stick, cudgel* Gn 30. 37, 32. 11 Nu 22. 27 IS 17. 40 48, 80
- מקרה *κύρμα*: *that which one meets with* IS 6. 9 Eccl 9. 2-3 298
- מִר *μικρός, σμ-*: *small, little*; *μικρόν*: *small piece* Jes 40. 15 41
- מִרְבָּה *μεῖραξ*: *young girl, lass*; in later writers masc., *boy, lad* IS 14. 49 128
- מִרְבָּה *μυρίοι*: pl. of *μυρίος* (*numberless, countless, infinite*), as a definite numeral, *ten thousand* Gn 24. 40 Dt 32. 30 Jon 4. 11 Cant 5. 10 Esr 2. 64, 69 39, 46, 48, 93, 390
- מִרְדּוֹת *ἁμαρτία*: v. מעל Nu 17. 25 Dt 31. 27 Jos 22. 22 IS 20. 30 Jes 30. 9 Ez 2. 5; v. עבֵל
- מִרְדֵּךְ *ἁμαρτάνω*: *do wrong, err, sin* Lev 5. 15 Esr 10. 10 IICh 26. 18; *sin against* Dt 32. 51 IICh 12. 2; *be frustrate* מִרְדּוֹ Jes 58. 7 Thr 1. 7, 3. 19 86 t
- מִרְיָה *περί* 123, 128, 172 tm, 312
- מִרְיָה *περί Ἑλίου* 123, 128, 311 t
- מִרְיָה *μορία (A)*: mostly in pl. *μορίαί* (with or without *ἐλαῖαι*), *the sacred olives in the Academy*; generally, of *olives that grew in the precincts of temples* Gn 22. 2 IICh 3. 1

- מרק βρέγμα, βρέγμα, -μος, βροχμός: = ἀπόβρεγμα
(infusion), infusion, extract Jud 6. 20 35 t
- מרר πικραίνω: make bitter; metaph., embitter, irritate;
make harsh Thr 1. 4 60
- מרר, המר, πικράζω: = πικραίνω, sup. Ex 1. 14 Ruth
1. 20 60
- מרירות, תמרור, πικρότης: of taste, bitterness; metaph.,
bitterness, harshness, cruelty Jer 6. 26 Ez 21. 11 73-4
- מרור πικρίδιον: endive Ex 12. 8 60, 74
- משא φόρημα, προς- IICh 17. 11 xxvii-xxviii tm, 127, 170
- „ משאת, μαντεῖον: oracle, prediction, pl. Jes 13. 1
Jer 6. 1 Thr 2. 14 161-2 tm
- משור, πρίων (A): saw Jes 10. 15 79
- משא, μαντεῖον: v. מצה Gn 10. 30; משא, μάντις Ib 25. 14
Prv 30. 1 127 t, 129-30, 132, 326
- משאון, משואה, πειθώ: persuasiveness; πιθανότης, πειθ-:
persuasiveness, plausibility Prv 26. 26 Ps 73. 18, 79,
162 tm; משואה, ὑψωμα 72, 162 tm
- משאר, שאר, πενθερός: generally, connection by marriage,
c.g. brother-in-law Lev 18. 6, 12, 13 [in Lev 25. 49
the מ is part of the radical, and the ν is absorbed
by the דגש; or rd. משאר and not מש" (π/מ, -ν)]
74
- משח, μάσσω, μάττω: to work with the hands; knead;
wipe Gn 31. 13 Ex 29. 7, 30. 26 Nu 35. 25 IR 1. 34,
19. 16 Jes 21. 5 Am 6. 6 Eccl 2. 3 23 t
- משוח, משוח, משיח, ἐπίχριστος: smeared on Ex 29. 2
Lev 4. 3 IS 24. 7 IIS 1. 21, 3. 39 Jes 45. 1 Jer 22. 14 24 t
- משך, μεσεγγύον: deposit Job 28. 18 34 t
- משל, βασιλεύω: v. מלך to be king, rule, reign Zach 6. 13;
to be king of, rule over Gn 37. 8, 45. 26 Jes 3. 12 Thr
5. 8 Dan 11. 43; Pass., generally, to be governed or
administered Gn 24. 2 37, 92
- משל, βασιλεύς: v. מלך king, chief Ez 19. 11 Eccl 10. 4 37, 42 t
- מתג, μάστιξ: whip, scourge Prv 26. 3; μάσθλης, μάσλης:
thong of a whip IIR 19. 28 [Assyrian kings pulled
their notable prisoners by a thong passed through
the pierced upper lip] 78, 82
- מתושאל, μάντις θεοῦ: prophet of God Gn 4. 18 129
- מתי, πότε: when? at what time? 39, 42 t, 48, 400

- lapse of time* Lev 7. 24, 17. 15 Ez 4. 14 [cf. בִּלְהַ/καταπαλαιόμαι, Pass., *grow very old* Job 21. 13] 59
- גֹּב *νότος, του*: south or south-western quarter; the south (ג/כ, כ/ט, ט/ב) 131 t
- גָּד *ἀν' ἰθύν*: = against Ex 10. 10 נָכַח IR 20. 29
- גִּיד *ἡγεμών*; הָגִיד *διηγέομαι*; גָּח *κεντέω*: v. גָּד Ex 21. 28; cf. *נָגַח* = *נָשַׁח* = *נָטַח* 87, 138 tm
- גָּח *κατα-*: pierce through, prick Dt 33. 17 Dan 8. 4; cf. *διανύττω*, strengthd. for *נָטַח*: prick, pierce 87, 139 tm
- הַתְנַח *συγ-*: v. הִתְנַח Dan 11. 40; cf. *διανύττω*, Pass. 87, 139 tm
- גָּל *ῥέω*: flow, run, stream, gush Am 5. 24 67, 412 tm
- גַּע *θιγγάνω*: touch, handle Gn 26. 11 Nu 31. 19; have intercourse with Gn 20. 6 Prv 6. 29 59, 86-7 t, 139 tm
- הָגַע *ἐπι-, גַּע* *ἰκνέομαι* 87, 139 tm
- גַּע *ἐφ-*: reach or hit; to visit with blows Gn 12. 17; cf. *νοσάζω* 87, 139 tm
- הָגַע *ἀφ-*: arrive at, come to, reach 87, 139 tm
- גָּע, גָּח *κόπτω*: smite; smite with weapons Gn 32. 26, 33 Jos 8. 15 Jud 20. 35 IS 6. 9 Job 1. 19 57, 68
- גָּח, הַתְנַח *προσ-*: intr. stumble or strike against; cf. *πταίω*: stumble, trip, fall 57, 139 tm, 646 tm
- גָּר *ῥέω*: v. גָּל; גָּר *κατα-* 41, 50, 87, 139 tm, 412
- גָּשׁ *הָגִישׁ* *ἐγγίζω*: (*ἐγγύς*) bring near, bring up to; mostly intr., approach; c. inf. to be on the point of doing 42 t, 140 tm
- גָּב *δίδωμι* 14, 58, 87, 140 tm, 360 tm
- הַתְנַח *ἐπι-*: give besides; esp. contribute as a 'benevolence', for the purpose of supplying state necessities, opp. *εἰσφέρειν* (contribute) which was compulsory Esr 2. 68 ICh 29. 17; give oneself up, devote oneself Jud 3. 9 Neh 11. 2 58, 87
- גָּבַח *δῶρον* 59, 74, 100, 140 tm, 389
- גָּיַב *δοτήρ*: giver, dispenser Jes 32. 5 58, 140 tm
- גָּבַח, הָגִיב *δῶρον* *Διός/Δι/γαμήτρου* a present of, or a votive gift to, Zeus, Baal ICh 27. 6 127, 129, 141 tm
- גָּד, נָד *τινάσσω*: generally, shake; shake wings Od. 2. 151 Jes 10. 14; cf. *σειώ* 42, 64
- גָּד *τιναγμός*: shaking; cf. *σεισμα, -μός* 64, 71, 143 tm
- גָּד *θήκη* 98 tm, 141 tm
- גָּד, נָד *δῶρον* 74, 114, 141 tm, 336 t, 349 tm, 387; גָּד *δίδωμι* 14, 58, 119 m, 142 tm, 360 tm; גָּד

δῶρον 14, 59, 74, 100 m, 119 m, 142 tm, 361 tm; נהג הָגָעוֹמַי 50; נָהַגְּ לְפָ- lead to a place 87, 142 tm	
מָנִיגְּ הָגֵמֹנֶעֻמַּ: leading IIR 9. 20	71
נהג, נהם הָחָעוֹ, אָחָעוֹ: sound Mich 2. 4 Prv 5. 11	142
נהי, נהיה הָחָהּ, אָחָהּ: wail Jer 9. 9 Mich 2. 4	142
נהק הָקָאָוֹמַי: bray Job 6. 5	142
נהורא, נהורה, נהירא, נהרה, נהרה φῶς	65, 143 tm, 337-8 tm
נהל, נהל הָגָעוֹמַי, אָפָ-	50, 67, 142 tm
נָהַלֵּל αὐλός: duct Jes 7. 19	79
נהר רָעוֹ: v. נַחַל 41, 50, 313 m; נָהַר Νεῖλος, ρόος 44, 121, 142 tm, 300, 313, 412	
נַחַרֵּי כְּוִשׁ the Euphrates and the Tigris, the Rivers of Scythia Jes 18. 1	129
נָחַרְרָה ὄρυγμα: (ὀρύσσω) excavation, trench, ditch, moat; tunnel; mine; written ὄρυμα; = ὄρυγμός Jud 6. 2	71
נָחַרְרָה πρόφασις	72, 143 tm, 664 tm
נָחַרְרָה φύτευσις: = φυτεία (planting; generation, pro- duction; growth; plantation or simply a plant), pl.	72
נִיד סείω, ἀλητεύω, ἀλάομαι	42 t, 143 tm
נִיחַ νομός: place of pasturage IIS 7. 8 Ez 34. 14 (o/a, μ/ι, o/ε)	39, 46
נִיחַ נִיחַ נָחַס 26, 400 t; נִיחַ נָחַס 61, 67, 87; נִיחַ נָחַס 87; נִיחַ נָחַס, נָחַס, נָחַס ἀνάπαυμα, ἀμπ-: repose, rest 61, 71, 87, 143 tm	
נִיחַ נָחַס, ἀνά-, ἀμπ-: repose, rest; resting-place; especially, relaxation, recreation Prv 29. 9 Eccl 4. 6	61
נִיחַ ὕπνος	78, 144 tm
נִיחַ ὕπνωδία	78, 144 tm
נּ a letter in the alphabet; Nun, Ναυή Jos 1. 1	336
נִיחַ φεύγω: abs. flee, take flight Gn 14. 10 Nu 35. 25	65, 144 tm
נִיחַ φύκτιμος: = φύξιμος (older and poet. form of φεύξιμος; of places, whither one can flee, or where one can take refuge; where it is possible to escape; ἱερὸν φ. an asylum), τὸ ἱερὸν αἶσυλον καὶ φ. εἶμεν a temple inviolable and a place of refuge we would be; φύγι- μον: place of refuge, asylum	66, 144 tm
נִיחַ נִיחַ, נִיחַ φυγή: (φεύγω) flight 66; נִיחַ κινέω 60, 68; πεινάω 61, 68, 144 tm	
נִיחַ τόπος: place, region Ps 48. 3	64

- נָיָה *νεῖφω* 43, 144 tm; נָיָה *φῶς* 337 tm; נוֹה *σπείρω* 66;
הָוָה *δια-* 145 tm; נוֹל *ρέω*: v. נָל 41, 50, 145 tm,
412-13
- נוֹה *φυσάω*: *spurt* Lev 6. 20 IIR 9. 33 Jes 63. 3; הָוָה
δια-: *disperse* Jes 52. 15; *κατα-*: *spray, besprinkle*
Lev 4. 6, 14. 16 66
- נוֹה (וָה) *σειώ*: *shake, move to and fro* Ex 28. 28 47
- הָרָה *ἀπέχω*: *hold oneself; keep away from; refrain oneself*
Nu 6. 3; *παρ-*: *present or offer for a purpose; give*
oneself up, submit oneself; καθιερώνω Nu 6. 2 87, 119 m
- הָרָה *παρέχω*: *submit, give oneself up* Hos 9. 10; ἐγκρα-
τεύομαι: *exercise self-control* Zach 7. 3 88, 119 m
- נָדָה *ἐγκρατής*: *holding fast; stout, strong; abs., master*
of oneself, self-controlled, self-disciplined; abstinent (W)
Nu 6. 13; εὐκτός 87 tm, 103 tm, 118-20 tm
- נָדָה *ἐγκράτεια*: *mastery; οὐρα; abs., self-control; ab-*
stemiousness, self-restraint (W) Nu 6. 12
- נָדָה *ἀνθος (A)*: *chaplet of flowers; brightness, brilliancy* 119 m, 145 tm
- נָדָה *ἡγέομαι* 50, 145 tm; הָנַחַה, הָנִיחַ, הָפֵן- 143 tm, 145 tm
- נָדָה *ἀνάθημα, ἄνθημα (B)* 71, 119 m, 275 tm
- נָדָה *ἀναγκαστός, -αῖος* 102 tm, 109, 146 tm
- נָדָה *αὐλός*: v. אֵילֵל, נָדָה Ps 5. 1 [from נָדָה, נָדָה
κενών: (*κενός*) *empty* Ps 109. 22; Pass., *to be emptied,*
made or left empty נָדָה, for נָדָה; similarly, נָדָה
for נָדָה, נָדָה, נָדָה; *κενός/חליל/חליל (for חליל)/חליל*
(for חליל)/קנה] 79 t
- נָדָה *κηλιδόω*: *stain, soil; metaph., defile, sully; ὀλλυμι*:
to be in a state of ruin Ez 25. 3; διακενώνω 396 t
- נָדָה *κληρώω, κληρῶν ἐπι-, κατακληρουχέω,*
v. p. 218; נָדָה *κληρῶς* 66, 82, 88, 93, 146 tm, 327, 396 t
- נָדָה *φοίνικος, φοῖνιξ*: *date palm* Nu 24. 6 65
- נָדָה *ἡγέομαι*: v. נָדָה 50, 67, 142 tm
- נָדָה *νοέω*; נָדָה *ἐν-*; הָנַחַה, הָנִיחַ, *μετα-* 88, 327, 350 tm
- נָדָה *παράμυθόμαι*; נָדָה *παράμυθός, παρὰμυθός,*
παράμυθός, παρὰμυθός, παρὰμυθός; נָדָה *παράμυθός;*
παράμυθός, παρὰμυθός 146 tm, 327, 347 tm
- נָדָה *πυρόω*: *burn with fire* Jes 5. 25; Pass., *to be set on*
fire; metaph., set on fire, inflame, v. p. 146 62
- נָדָה *ἐχίδνα*: (*ἐχίς*) *viper*; prob. of a *constrictor snake* Gn
3. 1; pr. n. of a monster נָדָה IIR 18. 4; ἐχίδιον:
young viper נָדָה Ex 6. 23 עֲכָשִׁיב Ps 140. 4 73, 415 t

- זָמַר μερίζομενος, -ιστός: *divided* (from μερίζω: *divide*; Pass., *to be divided*) [presumably because the tiger is striped; v. כָּרַם] 101, 151 tm
- נָסָה βασανεύω: = -νίζω (*rub upon the touch-stone*; hence, *put to the test*); -νισμός/נִסְיָה: *torture* Job 9. 23; -νός/נִסָּה: *test, trial of genuineness* 56, 152 tm, 174 t
- נָסַג, נָסַג, נָסַג χάζομαι 35 t, 88, 152 tm, 427 t
- נָסַג, נָסַג, נָסַג ἀνα-; συγγίγνομαι: *have sexual intercourse with* Mich 6. 14 88, 152 tm
- נָסַךְ σπένδω: *make a drink-offering* (because before drinking wine a portion was poured on the table, hearth, or altar) [To this day, before ritual drinking, the Jews pour a little wine from the brim-full cup into the saucer, which is not drunk]; נָסַךְ/σπονδή: *drink-offering* 119 t, 152 tm
- נָסַךְ, נָסַךְ, נָסַךְ τήκω, τάκω: *melt, melt down* (trans.), of metal, Jer 6. 29; *bring clouds down in rain* Ex 9. 33; נָסַךְ, נָסַךְ, נָסַךְ κατα-: *dissolve* Job 38. 37 24 t, 34-5 t, 64, 88, 152 tm
- נָסַךְ, נָסַךְ, נָסַךְ δια-: *melt* 88, 165 tm
- נָסַךְ, נָסַךְ, נָסַךְ ἐφηγέομαι: v. הִנָּחָה Dan 2. 25, 4. 3, 6. 19 50, 67
- נָסַךְ, נָסַךְ, נָסַךְ κλείδωμα: *fastening*; ὑπόδημα: *sandal* 71, 153 tm
- נָסַךְ, נָסַךְ, נָסַךְ κλειῖθρον 71, 80, 153 tm
- נָסַךְ, נָסַךְ, נָסַךְ ἄγω, προσ-: *bring or draw to oneself, attach to oneself, bring over to one's side*; cf. εὐνοέω; cf. נָסַךְ προσάγωγος: *attractive, persuasive*; εὐνοος 67, 153 tm
- נָסַךְ, נָסַךְ, נָסַךְ δόναξ: v. אֲנָשׁ Jes 55. 13 58
- נָסַךְ, נָסַךְ, נָסַךְ σείω: Neh 5. 13 88, 154 tm
- נָסַךְ, נָסַךְ, נָסַךְ ἐκ- 88, 154 tm
- נָסַךְ, נָסַךְ, נָסַךְ φέρω, απο-: Pass., *to be carried from one's course* 65, 88
- נָסַךְ, נָסַךְ, נָסַךְ κατα-: Ps 136. 15 154 tm
- נָסַךְ, נָסַךְ, נָסַךְ φορυντός 66, 154 tm
- נָסַךְ, נָסַךְ, נָסַךְ προσαίρέομαι: *choose and associate with* Gn 37. 2; cf. νεανιεύομαι 62, 154 tm
- נָסַךְ, נָסַךְ, נָסַךְ πείνα 61, 154 tm
- נָסַךְ, נָסַךְ, נָסַךְ Μέμφοις: Jes 19. 13 56
- נָסַךְ, נָסַךְ, נָסַךְ τόπος: v. הָוָה Jos 11. 2, 12. 23 64
- נָסַךְ, נָסַךְ, נָסַךְ πτύον: (πτύω) *winnowing shovel, fan* Jes 30. 28 80
- נָסַךְ, נָסַךְ, נָסַךְ φυσάω 88, 101, 154 tm
- נָסַךְ, נָסַךְ, נָסַךְ δια-: *blow or breathe through* Job 20. 26 88

- הַפִּיחַ *ἐκπνέω* 155 tm
 הַפִּיחַ *ἀνθραξ*: cf. *τόπαζον* 63, 64, 72, 155 tm
 הַפִּיחַ, etc. *βάλλω*, etc. 40, 88, 107, 327; הַפִּיחַ, etc. *πίπτω*, etc. 643-5 tm; הַפִּיחַ, etc. *σφάλλω*, etc. 88; הַפִּיחַ *πτῶμα* 71; הַפִּיחַ *σφάλμα* 71; הַפִּיחַ *ἀμβλύς* 65; הַפִּיחַ *ἀμβλωθρίδιον* 65, 644 tm; הַפִּיחַ *προσπίπτω* 327, 645 tm; הַפִּיחַ *διαφύσσω* 36 t; הַפִּיחַ *πετάννυμι*; הַפִּיחַ *ἀπο-* 156-7 tm
 הַפִּיחַ *ἀναψύχω*: *cool, refresh*; Pass., *to be revived, refreshed*; the Act. is also used intr., *become cool, recover, revive; take relaxation* 156 tm, 427 t
 הַפִּיחַ *ψυχή* 13, 53, 156 tm, 426-7 t
 הַפִּיחַ *πτολεμίζω*, *πολ-* 14, 40, 369 tm; הַפִּיחַ *πτόλεμος*, *πολ-* 14, 40, 74, 79, 97 tm; הַפִּיחַ *ἵστημι* 387; הַפִּיחַ *ἀν-* 88; הַפִּיחַ *σύστημα*; הַפִּיחַ *ἰστίον*, *σταθμός* 71, 156-7 tm
 הַפִּיחַ *εἰσάγω*: *introduce; to bring a cause into court*; generally, *bring a person into court, prosecute* Am 5. 15; *προσ-*: *introduce; introduce at court; bring a person into a law-court as a defendant or as a witness*; הַפִּיחַ *ἐξαιρέω* 28 t, 62, 157 tm, 203 tm
 הַפִּיחַ *τινάσσω*; cf. *σειώ* 64, 157 tm
 הַפִּיחַ *φθείρω*: *destroy*; Pass., *to be destroyed* Jer 2. 15, 9. 11 65
 הַפִּיחַ *μάχομαι*: *fight*; in Hom. mostly of armies and persons fighting as parts of armies, but sus. of single combat Ex 2. 13 157 tm
 הַפִּיחַ *ἀποσυλάω*: *strip off spoils from a person*; hence, *strip off, take away* Ex 3. 22, 33. 6 85 t, 88, 158 tm
 הַפִּיחַ *νεκρία*, *σωστός* 24 t, 158 tm; הַפִּיחַ *νεκρός* 48, 158 tm
 הַפִּיחַ *κεραμεύς*: *potter* Ps 73. 26 Job 7. 20 158 tm
 הַפִּיחַ *κόπτω*, *δια-* 57, 158-9 tm
 הַפִּיחַ *διακοπή* 159 tm, 189 tm
 הַפִּיחַ *κόπανον*: *pestle*; = *κοπίς*: *chopper, cleaver*; *σκάμμα* 71, 159 tm
 הַפִּיחַ *φακώδης*: *freckled* Gn 34. 32 Jos 3. 5; *lentil-coloured* *καλαβῶς* calabash; of the kidneys *כִּלְיֵי* Ex 29. 13 65
 הַפִּיחַ *φακωτός*: *lentil-shaped* Cant 1. 11 [to this day, women in the Middle East wear necklaces of stringed coins or coin-shaped pieces of metal] 65
 הַפִּיחַ *δικάζω*: *decree punishment*; *τίνυμαι*: poet. for *τίνομαι* (*punish; take vengeance*) *avenge, take vengeance*

for; *avenge oneself*; *repay*, of the punisher (הִתְנַקֵּם);

ἀποτίνυσθαι 58, 88, 159 tm

נָקַם, נִקְמָה, דִּיקָה: *penalty*; *punishment*; *vengeance*; τίσις:

retribution, *vengeance*; *punishment for* 58, 67, 159 tm

נָקַם δικάστης: *avenger*

58, 159 tm

נָקַח ἔχω

88, 160 tm

נָקַח περι- *encompass*, *surround* Jos 6. 11 Ps 88. 18;

surround so as to guard IICh 23. 7

88, 160 tm

נָקַח κόπτω 29 t, 33, 57, 160 tm; נָקַח κατα- 57, 160 tm

נָקַח κόπτω: of birds, *peck* Prv 30. 17; ὀρύσσω: *dig*; *dig*

up; *gouge out eye*

60, 68, 88, 160 tm

נָקַח נָקַח ἔκ-: *have eyes knocked out*; *gouge out* (V);

ἐξορύσσω: *dig out* Jes 51. 1; *gouge out the eyes*;

ἐκκαίω: *to have one's eyes burnt out* Jud 16. 21

88, 160 tm

נָקַח φενακίζω

65, 160 tm

נָסָא ἀριθμέω: *number*, *count*, *reckon* Nu 1. 2

63

נָסָא, נָסָא αἰθω

72, 161 tm

נָסָא, נָסָא πείθω

88, 161-2 tm

נָסָא, נָסָא ἀνα-, κατα-

88, 161 tm

נָסָא, נָסָא σείω

162 tm

נָסָא ἔπι-, μεταφέρω: *carry across*, *transfer* IIS 17. 13

88

„ ἐπαίτιόμαι: *bring a charge against*, *accuse* Lev 22. 16;

נָסָא αἰτιόμαι: *accuse*, *censure*, *impute* Ib 19. 17

נָסָא, נָסָא, נָסָא τίθημι

64, 88, 163 tm, 372 tm, 423

נָסָא, נָסָא ὑπο-: *put down as a deposit or stake*, *pawn*,

pledge, *mortgage* Dt 24. 10 Ps 89. 23

88

נָסָא ὑψόω; נָסָא, נָסָא ὑψωμα

72, 88, 101, 161 tm

נָסָא ἔξ-: *exalt*; *elevate* IIS 5. 12 Esth 5. 11, 9. 3

161 tm

נָסָא ὀρέω xxvii-xxviii, 88, 92, 101, 112, 160 tm, 411 t, 638 tm

נָסָא ἀνα-: *raise up*, ἀ. πόδα *lift it*, Euripides, *Phoenissae*

1410 Gn 29. 1; *utter* ἀνεείκατο μῦθον

Nu 23. 7 Jes 14. 4, φωνήν κλυ ἀπὸ κλυ

Apollonius Rhodius 3. 463, 635; δια-, προσ-

88, 160-1 tm

נָסָא προσφόρημα: = προσφορά (*food*, *victuals*) Gn

43. 34 IIS 11. 8 Jer 40. 5 Esth 2. 18

72

נָסָא φόρημα xxvii-xxviii tm, 15-16 t, 72, 161 tm;

נָסָא αἰδεστός 102 tm, 107, 113, 161 tm

נָסָא καίω: *kindle*; Pass., *to be lighted*, *burn*; cf. αἰθω

88, 164 tm

נָסָא, נָסָא κατα-: *burn completely*; cf. καταίθω 164 tm; מְשֹׁר

πρίων 49, 79, 165 tm; נָסָא, נָסָא δανείζω 678 tm,

426; נָסָא, נָסָא δανειστής Ex 22. 24, 162 tm, 327

- 16; in writing, *pass from one subject to another; change course, turn round* Gn 2. 11, 13 Nu 34. 4, 5 Jos 15. 3, 10; *go after, follow a pursuit eagerly* Jer 31. 22 (21) 56, 76 t
 סְבִיבוֹ, סְבִיבָה, סְבִיבָה ἀμφί 168 tm
 סֵטֶל a point of vocalization 99
 סִנְלֵה συγκλείς: Thessalian for σύγκλητος (*called together, summoned; οἱ σ. invited guests; σ. ἐκκλησία at Athens, an assembly specially summoned; generally, σύγκλητος (sc. βουλή), summoned council, opp. ἐκκλησία*) Ex 19. 5 Dt 26. 18 Mal 3. 17 78
 „ σύγκλεισις, ξύγκλησις (συγκλείω) *locking up, safe storage* Eccl 12. 8 ICh 29. 3 78
 סָגַר, סָגַרָה κλείω (A) *shut, close, bar* Gn 8. 2, 19. 6 Jos 2. 5; *shut in, enclose* Ex 14. 3 25, 68
 וְסָגַר, וְסָגַרָה עָג-: *shut in, close; generally, shut up, confine* IS 23. 7 Ps 63. 12 25, 29 t
 סָגַר, סָגַרָה, סָגַרָה κλείθρον, κλείστρον: *bar for closing a door* Ex 25. 27 Jos 24. 22 Hos 13. 8; cf. -ῖσμα 38, 74, 80
 סָגַר, סָגַרָה συγκλεισμός: *being shut up, confined* Jos 42. 7 Mich 7. 17 71
 סָגַר, סָגַרָה εἰσχειρίζω: *put into one's hands, entrust* IS 26. 8 Jos 19. 4 25, 29 t
 סָגַרָה ζακρύοις: *very numbing, freezing* Prv 27. 15 51
 סָגַרָה σανδών: *transparent robe; συνδών: fine cloth, usually, linen; anything made of such cloth, garment of linen (sts. muslin)* Jud 14. 12 Prv 31. 24 56, 78
 סָגַרָה Σκυθῶν: (sc. ἄστυ, town) *of the Scythians* Gn 13. 10 129, 300
 סָגַרָה στρέφω: *turn about or aside* Cant 2. 17 327
 סָגַרָה μετα-: *turn about, turn round; generally, change, alter* IIR 23. 34, 24. 17 Est 6. 22; ἀπο-: *turn away or aside* Ez 7. 22 Cant 6. 5 327
 סָגַרָה ζεύγνυμι 117 tm
 סָגַרָה ζευκτός: *joined* Cant 7. 3 117 t
 סָגַרָה σηκός: *pen, fold* Ez 19. 9 48, 77
 סָגַרָה σύνοδος 55, 77, 90, 378 t
 סָגַרָה ἐπισκίασμός: *shadowing, covering* Ex 34. 33 71
 סָגַרָה, סָגַרָה, סָגַרָה σηκός, σακός: *pen, fold, esp. for rearing lambs, kids, calves* Gn 33. 17; *the dragon's den* Jer 25. 38 Ps 10. 9; *sacred enclosure, precinct, chapel, shrine; the σηκός was sacred to a hero, the*

528 XIX. CATALOGUE OF GENERAL HOMOLOGIES

- ναός (נוה) to a god, a distinction not observed Ps
27. 5, 76. 3 Thr 2. 6 48, 77
- סוס ἵππος: v. חבל Gn 49. 17 Ex 14. 9 Dt 17. 16 IIR
23. 11 Jer 12. 5 Cant 1. 9 24 t, 41, 44, 51, 60
- סוף ψοφέω: intr. *perish, come to a bad end* Gn 18.
23-4, 19. 15 IS 26. 10 Jer 12. 4 Am 3. 15 53
- סוף σχοῖνος: v. אַנְמָן Ex 15. 4 77
- סופה Τυφώς: as Appellat., *whirlwind, typhoon*; =
Τυφών: as Appellat., *typhoon* Jes 5. 28, 17. 13, 21. 1,
29. 6 Jer 4. 13 Hos 8. 7 Prv 1. 27 Job 21. 18, 37. 9 78
- סור κλίνω: *turn aside* Gn 19. 2 Ex 3. 4, 32. 8 Jud 4. 18
IIS 2. 21, 23 Thr 4. 15; v. סלם 22-3
- סור σειραῖος 107 tm, 113-14; סחב, סחף; סחב; סחב;
σπάσμα 350-1 tm
- סחר ἀγορά: *provisions, supplies*; ἀγοράσμα: *that
which is bought or sold, mostly pl., wares, merchandise*
Jes 45. 14 Ez 27. 15 Prv 31. 18 74, 377
- סחר ἀγοραῖος: *frequenting the market; those who fre-
quented the ἀγορά*; = *traders (i.e. sutlers)* Gn 23. 16,
37. 28 Jes 23. 2, 8 Ez 38. 13 48
- מסחר ἀγορασμός: *purchasing; purchase* IR 10. 15 71
- סחרת, סחרת γέρπον: *anything of wicker-work* Esth 1. 6;
oblong shield, covered with ox-hide Ps 91. 4 15 t, 41, 48, 80-1,
326
- סין Σκυθία: *Scythia* Ex 16. 1 Nu 13. 21 Ez 30. 15 129 t
- סיני Σκύθης: *Scythian* Gn 10. 17 Ex 19. 1, 11 Jer
49. 12 129
- סיס ūs or sūs: *the wild swine, of the boar; sow; of the
domesticated animal*; sūs ἄγριος ועזר Jer 8. 7
[the ו replaces the spiritus] 23-4 t, 41, 48
- הסכית ἡσυχάζω: *keep quiet, be at rest; abs., impose silence*
Dt 27. 9 33-5 t, 55, 92
- סכך σκιάζω: *overshadow, shade, darken; cast a
shadow; generally, overshadow, cover* Ex 25. 20, 33.
22, 40. 3 Ps 140. 8 Job 10. 11, 40. 22 83, 252 tm
- הסך ἐπι-: *throw a shadow upon, overshadow; of the Divine
presence, overshadow for protection, etc.* Ex 40. 21
Ps 5. 12, 91. 4 Job 3. 23, 38. 8 88
- סכה σκίας: (σκιά) *canopy or arbour (in form like a sun-*

- shade) Lev 23. 34, 42 Jes 1. 8 Jon 4. 5 Am 9. 11
Job 27. 18 Neh 8. 15-17 52
- קֶסֶף σκισμός, ἐπι-: v. מֶסוּחַ Ex 27. 16, 35. 12, 15 IIS
17. 19 Jes 22. 8 Ps 105. 39 71
- מֶסֶכֶת ἱστίον: (Dim. of ἱστός in form only), *web, cloth*
Jud 16. 14; *sheet* Jes 28. 20 71
- מִצָּחַת, מִצָּחָה, מִצָּחָה, מִצָּחָה σχῆμα: *form, shape, figure*
Lev 26. 1 Nu 33. 52 Ez 8. 12 Am 5. 26; *appearance*,
opp. the reality, esp. *outside show, pomp* Ez 28. 13 53, 71-2, 93
- סֶכֶל, סֶכֶל, סֶכֶל, סֶכֶל σκολιάζω, -αίνομαι 95 tm
- מִצָּחָה σκήνημα, σκάνημα: = σκηνή, σκανά: pl., *camp*
Ex 1. 11 IR 9. 19 IIC 17. 12; = σκήνωμα:
mostly in pl. *soldiers' quarters*; v. מִצָּחַת (סֶכֶל) 71
- סֶכֶל θυλακίσκος = θυλάκιον I, Dim. of θύλακος = θύλαξ,
and θυλακίς, *bread-basket* Gn 40. 16-17 Ex 29. 3, 32
Jud 6. 19; cf. מִצָּחָה/καλάθιον, Dim. of κάλαθος: *basket*
narrow at the base, esp. for fruit; carried in proces-
sion in honour of Demeter Dt 26. 2, 4 39, 79
- סֶכֶל τέλος: *through to the end, completely; throughout, for*
ever, all the time, always Hab 3. 3 Ps 3. 3 41-2 t, 48
- מִצָּחָה, מִצָּחָה, מִצָּחָה ὁδονομέτης (with or without ὁδός)
thoroughfare, highway Nu 20. 19 Jud 5. 20 Jes 19. 23,
35. 8, 62. 10; v. p. 514 71
- סֶכֶל ἐλεέω: (ἐλεος) *to have pity on, show mercy to*; ἐλά-
σκομαι: (ἐλαος) *to be merciful, gracious*; ἐλήκω: (ἐλά-
σκομαι) *to be gracious, of a god*; = ἐλατεύω, ἐλεῖμι
Ex 34. 9 Lev 4. 20 Jes 55. 7 Jer 5. 1, 7; v. מִצָּחָה 51
- מִצָּחָה ἐλεος: v. מִצָּחָה; ἐλασία = ἐλασμός, ἐλασμα,
ἐλέωσις: *propitiation* Ps 130. 4 Dan 9. 9 Neh 9. 17 51
- סֶכֶל ἐλεήμων: v. מִצָּחָה; ἐλαστής: *propitiator* Ps 86. 5 51
- סֶכֶל κλίμαξ: (κλίνω) *ladder* (because of its leaning against)
Gn 28. 12 39, 69
- סֶכֶל θυμίαμα: *incense*; name of a particular kind
(perh. = ἀμμωνιακόν, מִצָּחַת); usu. in pl., *fragrant*
stuffs Ex 30. 34 42 t
- סֶכֶל ξανθόω: *dye yellow*; Pass., *become yellow* Ps 119. 120 45
- סֶכֶל, סֶכֶל, סֶכֶל ξανθός (Σκάμανδρος) 48, 93, 316 tm, 401
- סֶכֶל σάμπι: a letter in the alphabet 20
- סֶכֶל κλίνω: *lean, lean upon or against a thing* 35 t
- סֶכֶל σμίλευμα: a piece of carved work Dt 4. 16 Ez 8. 3, 5 43

סנה	ὄπλον (cf. σκηνή: <i>tabernacle</i> ; אדרעי, אדרע: <i>temple, shrine</i>)	315 tm, 406
סנה, סנה	σκηνή, -νημα: <i>tabernacle</i> Dt 33. 16 Jos 15. 49	81
ספ	σής: <i>moth</i> Jes 51. 8; cf. ψυχή: <i>butterfly or moth</i> ; פרעש	53, 374 tm, 427
סעב	σειώ: v. נדד Ps 55. 9	12
סעיף	πτόρθος: <i>young branch, shoot</i> ; generally, <i>branch</i> Jes 17. 6, 27. 10 Ez 31. 5-6; v. סער	93
סער	ζεώ, ζείω, ζέννυμι: <i>boil, seethe</i> ; metaph., <i>boil or bubble up</i> τῆς θαλάσσης ζεσάσης Jon 1. 11; of passion IIR 6. 11	51
סער, סערה	ζέσις: <i>seething, effervescence, boiling</i> Jer 23. 19 Ez 13. 13 Ps 107. 25, 29	35 t, 402 t
ספ	σκύφος: <i>cup, can</i> , esp. used by peasants; of wooden milk vessels Jud 5. 25, 6. 30 Zach 12. 2 Ps 56. 9; cf. κύπελλον: <i>milk vessel</i>	81, 315
ספד	κόπτω: <i>smite</i> ; Med. κόπτομαι, <i>beat or strike oneself, beat one's breast or head through grief; mourn for any one</i> Gn 23. 2 Jes 32. 12	48
ספה	προστίθῃμι: <i>impose, inflict</i> disgrace upon him Dt 32. 23; add Nu 32. 14 Jes 30. 1; cf. ספי	62
ספא	στιβάδιον, -δειον, Dim. of στιβάς: (στείβω) <i>bed of straw, rushes, or leaves, whether strewn loose or stuffed into a mattress; straw strewn at a sacrifice</i> Gn 24. 25 Jud 19. 19	71
ספפה	πτύγμα: v. ספספ	71
ספנה	σκάφος (B): <i>hull of a ship</i> ; generally, <i>ship</i> ; Dim. σκάφιον (B): <i>small boat</i> ; σκαφίς (B): <i>boat, skiff</i> Jon 1. 5	52
ספל	χήλινος (cf. σκύφος)	315 tm
ספן	σκεπάζω, σκεπάω: <i>cover, shelter</i> ; cf. κρύπτω	31 t, 35 t, 61, 68
ספן, ספן	σκεπαστός	35 t, 105 tm
ספק	τύπτω: <i>beat, strike, smite</i> Nu 24. 10 Jer 31. 19 (18) Job 27. 23; cf. ψοφέω	53, 65
ספר	ψηφίζω: v. ספח Gn 16. 10 Lev 15. 13, 23. 15 IIS 24. 10 Jes 22. 10	53
ספר, ספספ	ψηφίον, Dim. of ψηφός: <i>reckoning, number</i> Gn 41. 49 Ex 23. 26 Lev 25. 15-16 Dt 32. 8 Jud 6. 5 IIS 24. 2 Jes 2. 28 Ps 147. 5 Job 3. 6, 21. 21 Esr 8. 34 ICh 32. 16 (15) IICH 2. 16	71

XIX. CATALOGUE OF GENERAL HOMOLOGIES 531

ספר	γραφή, συγ-	xxv, 22-3, 113 tm
ספר	γραφεύς: scribe, scrivener	23
ספר	ὄπλον (cf. γραφή, συγ-)	315 tm
ספרד	Σπάρτη, -τα: Sparta	38, 130-1 t, 300
ספרה	σκούφος: v. סף	81
סקוה	Σκευᾶ: Sceva	320-2 t
סר	ἐχθρός: v. אכזר IR 20. 43	326
סרח	στόρνυμι, -νύω, στρώννυμι, -ύω, στορέννυμι, -ύω: spread the clothes over a bed; generally, spread, streu Ex 26. 12 Ez 17. 6 Am 6. 4	33 t, 35 t, 52
סריון	θωρακίον: cuirass Jer 46. 4, 51. 3 Job 41. 18 Neh 4. 10 IICh 18. 33, 26. 14	35 t, 48, 59, 393
סרנים	τεθωρακισμένοι: (θωρακίζω: prose form of θωρήσσω, arm with a breast-plate; Pass., θωρακισθεῖς; τεθωρακισμένοι) cuirassiers IS 29. 2; τύραννος: an absolute ruler, unlimited by law or constitution; κοίρανος: king, ruler, leader, commander IS 6. 18	48, 59, 393 t
סרעפה	πτόρθος: v. סעף	
ססרה	θεράπων: henchman, attendant; servant, slave (like סרף); ὑπηρέτης: servant, attendant (like סרף) Am 6. 10	48
סרר	ψάλλω: pluck, pull, twitch; mostly of the strings of musical instruments, play a stringed instrument with the fingers, and not with the plectrum ICh 15. 22, 27	15-16 t, 39, 53-4
סרת טעם	ράθυμος	41, 90 tm, 298-9 tm
סחם	φράσσω: stop up, block Thr 3. 8 IICh 32. 3-4, 30; Pass., Neh 4. 1	52
נסתר	συγκρύπτω: cover up or completely; conceal IS 20. 5 IR 17. 3 Jer 16. 17 Prv 22. 3, 27. 12 Job 3. 23, 28. 21	23, 411 t
ספ	νάπος: post-Homeric form, = νάπη (woodland vale, dell, glen); of a grove or thicket; also, ravine, gully IS 26. 13 Jer 4. 29	44, 57
„	νέφος: cloud, mass of clouds Ex 19. 9 Jud 5. 4 Jes 18. 4 Ps 77. 18 Prv 16. 15	44, 57
סבד	ὀπηδός, ὀπαδός: attendant; as Adj., following, accompanying, attending Gn 9. 25, 24. 5, 26. 24 Dt 34. 5	38

- עֲבָדָה, עֲבָדָה 128
 עֲבָדָה, עֲבָדָה, עֲבָדָה ὁπῆδὸς θεοῦ: attendant of God
 [עֲבָדָה may mean عبد الله] IR 4. 6 Jer 36. 26 ICh 5.
 15 128
 עֲבָדָה, עֲבָדָה ὁπῆδὸς Διός: attendant, follower of
 Zeus IR 18. 3 Ob 1 ICh 6. 29 128
 עֲבָדָה [I think אֲדָם here is (like אָדָם, red) the
 homologue of ξανθός, the sun] IIS 16. 10 128, 310 t
 עֲבָדָה מֶלֶךְ ὁπῆδὸς Μόλοχ: the servant of Moloch Jer
 38. 7 93, 128, 307 t
 עֲבֹשׁ ὑποθήκη 57, 78, 90 tm, 424 t, 679 tm
 עֲבֹשׁ πυρός: wheat, Triticum vulgare Jos 5. 11-12 66, 77
 עֲבִי ὑπό; עֲבִי πρόσ, ὑπέρ 173-4 tm
 עֲבַר παραβαίνω: overstep, transgress Jud 2. 20
 Jes 24. 5 Prv 22. 3; sin against a god Nu 14. 41, 22.
 18; pass over; let pass Am 7. 8 Mich 7. 18 Esth 1. 19;
 in Med. commit an offence against Prv 14. 16, 26. 17 61
 עֲבָרָה παράβασις, παραίβ-: overstepping; transgression
 ἀμαρτία: guilt, sin Prv 21. 24 381
 עֲבַר περάω; העביר ὑπερ-; διαπεραιόω 66, 114 t, 309 tm
 עֲבָרָה πόρος: (πείρω, περάω) means of passing a river,
 ford, ferry IIS 19. 19; cf. πορθμός 74, 79
 עֲבָרָה, מַעְבָּרָה πορθμός: (πείρω, πόρος) ferry or place
 crossed by a ferry, strait, narrow sea Gn 32. 23 Jud
 3. 28; any narrow passage IS 14. 4 71, 79
 עֲבַר πυρόω, העביר ἑκ- 66, 87, 93, 114 t, 305 t, 308-9
 tm; עֲבַר νάπος: ע. ע. ע. ὑπέρ 3, 174 tm
 עֲבָרָה ἔπος: ע. דבר 50
 עֲבָרִי ἡπειρώτης: landsman; dweller on the mainland (from
 ἡπειρος, ἄπ-, terra firma, land, opp. the sea), opp.
 νησιώτης (islander); Asiatic; ἀβρός: graceful, delicate,
 pretty; freq. with a notion of disparagement,
 dainty, luxurious; hence, ἀβρὰ παθεῖν live delicately; a
 common epithet of Asiatics Gn 14. 13, 39. 14 4, 8, 286 t
 עֲבַת ἄμμα: (ἄπτω) anything tied or made to tie; hence,
 cord Jud 16. 2 Ez 4. 8 Hos 11. 4; link of chain Ex
 28. 22, 24; עֲבַת ἄπτω, ἐφ-: claim as one's property
 Mich 7. 3 326
 עֲבַב ἀγαμαι: abs., wonder; admire a person Ez 23. 9, 12;
 to be delighted with Ib 23. 5, 7 326

XIX. CATALOGUE OF GENERAL HOMOLOGIES 533

- עָלָל κύκλος; עָלָל εὐκύκλος 94 tm
- עָלָל ἀγορά: v. עָלָל; ὄχλος: in political sense, *populace*,
mob; popular assemblies Ps 68. 31 378-9
- עָלָל ἀγοραῖν: v. עָלָל Jes 15. 8 355 tm, 377
- עָלָל μόσχος (B): *calf, young bull* Gn 15. 9 Ex 32. 4
Lev 9. 2 Dt 21. 3 Jud 14. 18 Jes 11. 6 Jer 34. 18,
46. 20 377-8
- עָלָל ἀγάμμα, κύκλωμα; עָלָל κύκλωμα 94 tm, 174 t;
עָלָל, עָלָל, עָלָל τὸ αἰεὶ; עָלָל αἰδῖος 49, 318 tm
- עָלָל ἐναντίος: *opposite*, = ἀντίος; in hostile sense, *oppos-*
ing, facing in fight; an enemy Gn 49. 27 Jes 33. 23 199 tm
- „ -δε: v. עָלָל, עָלָל IS 2. 11; עָלָל μεγάλως 83, 296 tm
- „ αἰεὶ, αἰεὶ, αἰεὶ: *ever, always* Jes 26. 4; ὁ αἰεὶ χρόνος
eternity Jes 30. 8 Hab 3. 6 Ps 111. 8 עָלָל Lev 27. 20
(cf. Ib 25. 23, 30) 318 tm
- „ εἰς: to denote a certain point or limit of time, *up*
to, until, ἐς ἡν Od. 11. 375 עָלָל (עָלָל) Gn 32.
25, εἰς πότε; *until when? how long?* עָלָל Ex 10.
3 IS 1. 14, 16. 1 Ps 94. 3 Prv 6. 9 Neh 2. 6 עָלָל
(עָלָל/עָלָל) Ex 8. 5; *in, as far as* 13, 131 t, 334
- עָלָל εἰς 5, 13, 28, 30 t; עָלָל εἰς τὸ νῦν 76 t; עָלָל
עָלָל εἰς αἰδῖον 49, 169 tm, 318 tm
- עָלָל εἰς αἰεὶ χρόνος Ps 132. 12, 14 318
- עָלָל εἰς, εἰς, εἰς, ἡς; εἰς, αἰεὶ, αἰεὶ 30 t, 51, 318-19 tm
- עָלָל ἐν εἰς: *while, so long as* IIS 1. 9 Job 27. 3
- עָלָל εἰς ἄν: *until, till* Gn 24. 33 319 tm
- עָלָל εἰς ὅψε; עָלָל εἰς πρωί; עָלָל εἰς κε;
עָלָל εἰς πότε: *how long* Ex 10. 3, 7 IS 1. 44, 16.
1 Jes 6. 11 Prv 6. 9 Neh 2. 6 319 tm
- עָלָל εἰς ὅτε; עָלָל εἰς ἄρτι; עָלָל εἰς κε 319 tm
- עָלָל ὥστε: *so that* Cant 2. 7, 3. 4, 8. 4 51
- עָלָל μέγας; οὐ, οὐχ: v. עָלָל 296 tm
- עָלָל εἶδω 325, 330 tm
- עָלָל δάιος: *enemy* Gn 49. 27 עָלָל 83 t
- עָלָל δύω: *go or get into; of clothes and armour,*
get into; trs., put on Jes 59. 17 Jer 4. 30, 31. 4 (3),
43. 12 Hos 2. 15 Ps 71. 13, 104. 2, 109. 29 Job 40. 10;
עָלָל, עָלָל ἐν- or ἐνδύνω: *of clothes, put on, wear*
Prv 25. 20; causal, *put on another, clothe in; clothe*
Ez 16. 11 Ps 89. 46 88, 114

- קדַּעַּ patéw, batéw, máttm: (patós) *tread, walk* Job 28. 8 61
 „ קדַּעַּהּ στολίζω; יְדַעַּ στολή; יְדַעַּ στόλος 339 tm, 341; קדַּעַּ ἔθνος 80, 378–9 tm
 „ קדַּעַּהּ, קדַּעַּהּ ἔθος: (ἔθω) *custom, habit* Dt 4. 45 IR 80
 2. 3 Ps 99. 7, 119. 2, 14, 46, 88, 168 ICh 29. 19 28 t
 קדַּעַּהּ γάδιξ(ις)· ὁμολογία (agreement, compact) (γάδ-) Ex 16. 34, 25. 16, 22, 27. 23, 30. 6, 31. 18, 33. 21 78
 Lev 24. 3 Nu 9. 15 Ps 19. 8, 25. 10, 93. 5, 132. 12
 קדַּעַּהּ Αἰδης; Αἰδωνεύς 68, 76, 121, 318 tm
 קדַּעַּהּ ἔδεσμα: (ἔδω) *meat, food; pl., eatables, meats* Gn 49. 20 Thr 4. 5 71
 קדַּעַּהּ, קדַּעַּהּ ἡδονή: *enjoyment, pleasure; prop. of sensual pleasures* Gn 18. 12; cf. ἔδεσμα, ἡσθημα 38, 71
 קדַּעַּהּ ἀθροίζω: *gather together, collect, muster* ICh 12. 33 (34), 38 (39); *form a society, form a party* 77 IR 1. 7 (7/1/θ)
 קדַּעַּהּ ἀθροισμα: *that which is gathered, a gathering* Gn 29. 2 Jer 13. 17 Joel 1. 18 Zach 10. 3 Cant 6. 5–6 ICh 32. 28 79
 קדַּעַּהּ ἀπισόω: *make equal* Thr 2. 13 31 t
 קדַּעַּהּ ἄτη (ἄάω for ἄάτη), ἄτα, ἀτάτα (ἄτ-): *reckless guilt; or sin, as that of Paris; in pl. deceptions* Ex 20. 5, 34. 7 Lev 16. 21 Jes 1. 4, 33. 24 Ez 29. 16 Mich 7. 19 Dan 9. 13 41
 קדַּעַּהּ φεύγω: v. קדַּעַּהּ Jes 30. 2 65
 קדַּעַּהּ φύγιμον: v. קדַּעַּהּ Jes 25. 4, 30. 2; קדַּעַּהּ μοῦσα: *music* ICh 30. 21 (cf. ICh 15. 16, ICh 5. 13, 7. 6, 23. 13) 66, 71
 קדַּעַּהּ, קדַּעַּהּ, קדַּעַּהּ παιδίον: Dim. of παῖς, *little or young child* (up to 7 yrs.) IIR 8. 12 Jes 13. 16, 49. 15 Jer 44. 7 Ps 8. 3, 137. 9 Job 19. 18 Thr 2. 20 61, 101
 קדַּעַּהּ ἔλλοχάω: *lie in ambush* (λόχος) Jud 20. 45 54
 „ קדַּעַּהּ τέλλω: poet. Verb, but used in Cretan Prose; *accomplish; perform duties, rites, etc.* Thr 1. 22, 2. 20, 3. 51; cf. קדַּעַּהּ συν-: *perpetrate* Ex 10. 2 53, 64
 „ קדַּעַּהּ φυλλίζω, ἐπι-: *glean grapes in a vineyard* Lev 19. 10 Dt 24. 21; metaph., *deal hardly with* Jes 3. 12; cf. קדַּעַּהּ φύλλον; קדַּעַּהּ/ἐπιφυλλίς: *small grapes left for gleaners* 54, 64

- 9; *might, power* IS 2. 10 Jes 42. 25, 43. 17 Jer 48. 17 28 t, 53, 92
- עִיר *ἄστυ*: *town*; with name in gen. [v. סדם]; in Attica, 86 t, 130, 134^a
town, i.e. *Athens* Gn 10. 19
- עִזּוּב *ἀγαθοῦ, -θός*: v. עִצּוּר Dt 32. 36 IR 14. 10 82
- עִזְבוֹתַי *ἀγαθόν*, pl., τὰ ἀγαθά, τὰγαθά: *goods of fortune, treasures, wealth* Ez 27. 12, 14, 22, 27; v. טוֹב 82
- עִזְוִיָּה *ἀζένα*; *πωγωνίας* 95 tm
- עִסָּה *ἀίσσω, ἄσσω, ἄττω, ἄττω*: *turn eagerly to a thing, be eager after* Cant 1. 7
- „ *δίδωμι* 58, 360 tm
- „ *עִסָּה, דָּוָה*: v. עִסָּה Ps 65. 14 114, 425 t
- עֵין *δοκεύω*: *keep an eye upon, watch narrowly* IS 18. 9 68
- עֵין, מַעְיָן, מִצָּא, *πηγή*: *running water*, used by Hom. always in pl., *streams* Gn 49. 22 Jes 41. 18; *fount, source* (pl.) Gn 24. 29 Lev 11. 36 Dt 8. 7 IR 18. 5 IICH 32. 4; *source, origin*, mostly in sing. IIR 2. 21 Mich 5. 1 Ps 75. 7; *the fount of light*, i.e. the South Ps 75. 7; *πηγή ἀργύρου*, of the silver mines at Laureion Job 28. 1; *ἀέναος, ἀενάων*: *everflowing* 61, 68, 71, 378
- עֵיִן *αἰθή*: *light of the sun, sunlight; the sun; light; generally, any bright light* Ex 10. 5; and in pl., *rays, beams* IIS 12. 11; of the eyes, *the eyes* Gn 3. 7; *ὄψ* 65, 337 tm, 389 t, 416 t
- עֵיר *אֵיר*: v. אֵיר Gn 4. 17 Jes 14. 21 Thr 1. 1 68, 83 t, 92, 131 t, 290 tm, 411
- „ *αἴρη* 285-6 tm
- עֵל *ζυγόν*; also *ζυγός, δυ-*: *yoke of a plough or a carriage* Nu 19. 2; metaph., Dt 28. 48 IR 12. 4, 10 51, 59
- עֵל *ἀμφί*; *על*, *ἀνά* 30, 168 tm; *εἰς* 169 tm; *על*, *ἐπί* 15 t, 75 t, 83 t, 170 tm; *על*, *ἔως*: v. עד 30 t; *על*, *παρά*; *על*, *περί* 61, 172 tm; *על*, *πρός* 62; *על*, *בשל*, *ὑπερ* 5, 15, 28, 173 tm, 301
- עֵלְבָן *ἥλιος*: v. אֲבִיָּאֵל 125, 402
- עֵלֵּג *ἄλογος*: *speechless* (אֵלֵּם) 44, 64
- עֵלָה *πυρόω*: v. בער Ps 78. 21; cf. *שָׁעַל*; *ὀλοκαυτέω, -τώ*: *bring a burnt-offering, burn an offering entire* 23, 56, 62, 93, 100
- עֵלָה *ἐκπύρωση*: *conflagration; calcination* Lev 1. 3 IS 7. 9; *ὀλοκαύστησις, -καύτησις, -τῶσις*: *sacrifice of a burnt-offering* 119
- עֵלָה *τελέω*: *pay what one owes, what is due; generally,*

- pay; lay out, spend IR 10. 16–17 IICH 9. 16; τέλλω = ἀνατέλλω: intr., rise, appear above the horizon, of any heavenly body, as sun and moon Gn 32. 25, 27 64, 67, 422 t
 עלָּאָנָּא ἀνά 168 tm
- עָלָּאָנָּא ἀναβαίνω, ἀμβ-: go up, mount; climb (V) Gn 28. 12 Ex 34. 2 Jud 4. 12 IR 18. 42 Cant 7. 9; go up to heaven Jos 8. 20; to the upper rooms Ib 2. 8; go up to a temple Dt 17. 8 Jud 21. 5 IS 1. 3, 22 IR 12. 28 Jes 38. 22; ascend to heaven Jes 14. 13 Ps 68. 19 Prv 30. 4; of rivers in flood, rise Jer 51. 42; overflow the fields Jer 8. 7 (עָלָּאָנָּא Prv 18. 4); of plants, shoot up Gn 40. 10 Jes 5. 6; c. acc., surpass Prv 31. 29; enter into one's heart, of thoughts Jer 7. 31; in causal sense, make to go up (עָלָּאָנָּא Jos 2. 6 Jes 8. 7) 22
- עָלָּאָנָּא βάθρον: step IR 10. 19 Ez 40. 22, 34, 37 [note that the material element from the Heb. viewpoint, namely, the Prep. ἀνά, is absent]
- „ αὐλημα: (αὐλέω) piece of music for the flute Ps 122. 1 [this should have been spelt מַחֲלִיל, similarly to its cognates: מַחֲלִיל/αὐλός IS 10. 5, and מַחֲלִיל/αὐλός Ps 5. 1] 71
- עָלָּאָנָּא φύλλον: leaf Prv 11. 28; ע. עלָּאָנָּא 66
- עָלָּאָנָּא ἀναβαθμός: flight of steps, stairs Ex 20. 26 Am 9. 6 Neh 3. 15, 12. 37 71, 175
- עָלָּאָנָּא עָלָּאָנָּא ἀγλαίζω: take delight in IS 2. 1 Hab 3. 18 Zeph 3. 14 Ps 9. 3, 149. 5 Prv 7. 18, 11. 10 14, 24 t, 32 t, 43, 422 t
- עָלָּאָנָּא αὐλιον: chamber Jud 3. 20 IIR 1. 2 Jer 22. 13–14 Ez 40. 26, 31 Ps 104. 3; cave, grotto IICH 32. 33 71, 80
- „ αὐλισμα, -μός, -σις: lodging IR 17. 19 80
- עָלָּאָנָּא μεγαλειός: magnificent, splendid Ps 91. 9 297 tm, 300–1
- „ ὀλοϊός: poet. for ὀλοός (ὀλώϊος, οὐλοός, ὀλός; rare in pass. sense, destroyed, lost) IR 9. 8 IICH 7. 21 38, 403 t
- „ Ὑπερίων
- עָלָּאָנָּא δεινός: (δέος) fearful, terrible לְחִיל Dan 2. 31; τὸ δεινόν danger, suffering, horror Jes 66. 4; δεινὰ ποιεῖν make complaints Dt 22. 14, 17; clever, skilful לְחִיל ICH 28. 21; in bad sense, over-clever Jes 3. 4; τέλλω: perform Thr 1. 22, 2. 20 58

- עֲלִילָה עליִלָּה, τέλος: (τέλλομαι, τέλλω) *achievement*
 IS 2. 3 Jes 32. 19 Ps 77. 13, 78. 11 64
- עֲלִילָה ἐπιφυλλίς: *small grapes left for gleaners* Jud 8. 2
 Jes 17. 6 Jer 49. 9; cf. עֲלִילָה/ἐπιφυλλίζω: *glean grapes*
in a vineyard Lev 19. 10 Dt 24. 21 Jer 6. 9 54
- עֲלִמָּה, עֲלִמָּה πῶλος, ὁ and ἡ, *foal, whether colt (فلو) or*
filly (فلوه); in poets, in fem., *young girl, maiden*; freq.
 masc., *young man* Gn 24. 43 IS 17. 20 62, 67, 100-1
- עֲלִמָּה αὐλός: *pipe, flute, clarinet* Ps 46. 1 79
- עֲלִמָּה ἀθανάτως: *perpetually* Ps 48. 15 59
- עֲלִמָּה, עֲלִמָּה ἀθάνατος: *undying, immortal*; of things,
 etc., *everlasting, perpetual* ICh 8. 36 59
- עֲלִמָּה, לעֲלִי לείχω: v. להֲ Ob 16 Job 39. 30 12
- עֲלִמָּה καλύπτω: *cover*; Med., *cover or veil oneself* Gn
 38. 14 Jon 4. 8 92
- עֲלִמָּה, עֲלִמָּה γαμέτης: e.g. עֲלִמָּה, אֲלִיָּה 125-7, 291 tm, 415 t
- עֲלִמָּה, עֲלִמָּה γαμέτης: *husband, spouse*; γάμος: *unlawful*
wedlock Gn 19. 38 [unless עֲלִמָּה, in the context—like
 אֲבִי—is the homologue of γονεὺς: *begetter, father*; or
 πατήρ; cf. אֲבִי and אֲבִי being synonyms—אֲבִי/אֲבִי];
 Pythag. name for *three* (γ/2), for *five* (ε/2) Ib 45. 22);
 name of month (جَمَاد) 44, 125-7, 291-2 tm, 415 t
- עֲלִמָּה, עֲלִמָּה δῆμος: v. אֲבִי Ruth 1. 16, 3. 11, 4. 4 Neh 9. 22, 24 12, 58,
 292 tm, 377
- עֲלִמָּה δημότης: *one of the same people, fellow-citizen*; at
 Athens and elsewhere, *member of a deme or of the*
same deme Lev 5. 21, 18. 20 58
- עֲלִמָּה λαός: v. אֲבִי Dt 20. 2, 5, 8, 9; γένος: *race, stock, kin*
 IIR 4. 13 Esth 3. 8 12, 56, 291-2 tm
- עֲלִמָּה, עֲלִמָּה θυμός 79, 297 tm, 299; עֲלִמָּה, עֲלִמָּה μετά 35 t,
 171 tm; עֲלִמָּה, עֲלִמָּה σύν 173 tm
- עֲלִמָּה σταθμός: (ἵσθημι) *upright standing-post*, freq. in
 Hom.; sts. of the *bearing pillar* of the roof Jud 16.
 25-6 [the אֲבִי here, and in עֲלִמָּה/ἵσθημι, is added to
 facilitate pronunciation, e.g. τύμπανον, τύπανον] 74
- עֲלִמָּה, עֲלִמָּה σταθμός: *standing-place* for animals, *farmstead*,
stead; sts. including the human dwelling; of
 men, *dwelling, abode*; *quarters, lodgings* for travellers
 or soldiers IR 10. 5; עֲלִמָּה/ἵσθημι, אֲבִי 71, 352 m
- עֲלִמָּה, עֲלִמָּה πένομαι: v. עֲלִי Ps 127. 1 61

XIX. CATALOGUE OF GENERAL HOMOLOGIES 539

עָמַל	πόνος: v. עוֹי Eccl 2. 20	61
עָמַל	πένης: v. עוֹי Job 3. 20	61
עָמַל	ἀμαρτία: failure, fault; error; guilt, sin Nu 23. 21	
	Jud 10. 16 Prv 24. 2; v. אָמַר	381
„	ἀμύλλα: contest for superiority, conflict; striving after	
	Eccl 10. 15	44
עָמַל	ἀνδρογίγας	289 tm
עָמַל	γεμίζω: (γέμω) fill full of, load	
	Ps 129. 7 Neh 4. 11, 13. 15	44, 243 tm, 326, 385 m
עָמַל	γεμιστός	103 tm, 385 t
עָמַל	γέμισμα	71, 360 tm
„	γόμενος	385-6 tm
עָמַל	κόμη: v. צִמְרָה Dan 7. 9	35 t, 44, 68
עָמַל	χοίνικος, -νιξ: <i>choenix</i> , a dry measure, esp. for corn Ex 16. 36; the <i>choenix</i> of corn was one man's daily allowance; given to slaves [cf. Ib 16. 16];	
	ἀμάλλα: bundle of ears of corn, sheaf Dt 24. 19	33 t
עָמַל	(ἄστυ) Κιμμεριών: (town) of the Cimmerians	
	Gn 13. 10	60, 300
עָמַל	Ὅμηρος: Homer IR 16. 16	121
עָמַל	οἰνόπη: a kind of ἀμπέλος (any climbing plant with tendrils, esp. <i>grape-vine</i>) Gn 40. 10 Dt 32. 14, 32	120 tm, 326
עָמַל	ἀναύχης: coolness, relief, respite Jes 13. 22, 58. 13	74
עָמַל	ἀναδέω, poet. ἀνδέω: bind, tie up, wreath Prv 6. 21	
	Job 31. 36	69
עָמַל	ἀνάδεμα, poet. ἀνδεμα = ἀνάδημα, poet. ἀνδημα = ἀναδέσμη: band for women's hair, snood Job 38. 31	69, 71
עָמַל	αἰνίζομαι	110 tm
עָמַל	πένομαι: intr., toil, work; (to have to work for one's living, hence) to be poor or needy Ps 116. 10	61
עָמַל	πένης: (πένομαι) one who works for his living, day labourer, poor man Dt 24. 12	32 t, 61, 290 tm
עָמַל	πενία: (πένομαι) poverty, need; lack, need Job 36. 15	61
עָמַל	עָוֹן, πόνος: (πένομαι) work, esp. hard work, toil; stress, trouble, distress, suffering Ex 3. 7 Thr 3. 1 Eccl 4. 8; business, enterprise, undertaking Ib 5. 13	29, 61, 68
עָמַל	πεινάω: to be hungry Ps 119. 107; to be starved Jes 58. 10	
עָמַל	πείνα: hunger, famine Ps 88. 10 Thr 1. 3 תַּעֲנִית	61

- וְעָרָה, תַּעֲנוּת *νηστis*: *not eating, fasting* Ps 88. 16 Esr 9. 5;
cf. נָע; *πείνα*, *sup.*; *ταπείνωσις*, *inf.* 72
- עֲנָה *φωνέω*: *prop. of men, speak loud or clearly, or simply, speak, give utterance* Dt 27. 14 Job 32. 15
Cant 2. 10 לָלֵךְ; *of animals, utter their cries* Jes 13. 22;
as law-term, affirm, testify Gn 30. 33 Dt 31. 21 IIS 1.
16 66
- עֲנָה *φωνή*: (*φάω*) *sound, tone; prop., the sound of the voice* Ex 32. 18 66
- מִעֲנָה *φώνημα*: *sound made, utterance, voice* Prv 15. 1;
thing spoken, speech Mich 3. 7 Prv 15. 28, 16. 24 66
- עֲנָה, עֲנָה, הִתְעַנָּה *καταπονέω*: *to subdue* Ps 88. 8; *Pass., to be subdued* Gn 16. 9 Ex 10. 3; *maltreat, oppress* Gn 16. 6 Dt 26. 6 Jud 16. 5-6, 19 Job 37. 23, esp. in *Pass.* Gn 16. 9 Jes 53. 7 62-3
- עֲנָה, עֲנָה, עֲנָה, הִתְעַנָּה *ἐκταπεινώω* *strengthened. for ταπεινώω*: *humble, abase* IR 8. 35, 11. 39 IIR 17. 20, *Pass.* Gn 16. 9 [cf. *πονέομαι*] Jes 53. 4 Ps 107. 17, 119. 71, 132. 1; *violate a woman* IIS 13. 12 Ez 22. 10-11 (cf. *εὐνάζω*); *Pass., humble oneself, esp. of fasting and abstinence* Lev 16. 31 Jes 58. 3 Ps 35. 13 (cf. *διαπεινάω*) 62-3
- עֲנָה, עֲנָה *ταπείνωσις*: *humiliation, abasement* IIR 14. 26
Ps 22. 25; *-νότης*: *low estate, abasement; lowness of spirits, dejection* תַּעֲנוּת (v. *ἐκταπεινώω*, *sup.*) 62-3, 73
- עֲנָה *ταπεινός*: *of persons, humbled, abased in power, pride, etc.; small, poor, weak, submissive; in moral sense, either bad, mean, base, abject; or good, lowly, humble* Dt 24. 12-15; *πέντης*: *one who works for his living, day-labourer, poor man* 63
- עֲנָה *εὐνοια*: (*εὐνοος*) *goodwill, favour* IIS 22. 36 Prv 15. 33, 18. 12, 22. 4 63
- עֲנָה *εὐνοος*, *-νοιος*: *well-disposed, kindly, friendly* Nu 12. 3
Ps 37. 11 32 t, 63
- עֲנָה *αἶνεσις*, *ἐπ-*; cf. *φωνή* 66
- עֲנָה *εὐνή*: *bed; bedding; abode of nymphs, animals; lair of a deer; form of a hare, nest* Ex 21. 10; v. תַּא 44
- עֲנָה, עֲנָה *πένθημα*: *lamentation, mourning (pl.)* Ez 24. 22 Am 2. 8 61, 290 tm
- עֲנָה, עֲנָה *ἀνήρ* 32 t, 82, 285-7 tm, 290 tm

- עֵינַן *πόνος*: *work*, esp. *hard work*, *toil* Eccl 1. 13, 3. 10;
trouble Ib 2. 26, 4. 8; *business*, *enterprise*, *undertaking*
 Ib 5. 13; *stress*, *trouble*, *distress* Ib 2. 23, 5. 2 68
- עֵינַן, עֵינַן *εὖογκος*: *of good size*, *bulky*, *massive*; *of moder-*
ate or convenient bulk, *compact*, *portable*, *of manageable*
size 24 t, 38
- עֵינַן, עֵינַן *ἀγκύλιον*: Dim. of *ἀγκύλη*, *loop in noose*;
link of a chain Jud 8. 26 Cant 4. 9 38, 42 t
- עֵינַן *δρόσος*: *dew*; in poets *pure water*; of other liquids,
 δ. ἀμπέλου (*grape*), δ. καλάμου *sugar*; of oil, of
 honey Joel 4. 18 Cant 8. 2; cf. *πιέσιμος*, p. 640 57, 59
- עֵינַן, עֵינַן *ὄπλον* 315 tm, 342 tm, 406
- עֵינַן, עֵינַן *τέφρα*, -ρη: *ashes*; γῆ, γαῖα: *earth*, as an ele-
 ment Gn 18. 27 Jos 7. 6 IIS 13. 19 Ez 27. 30, 28.
 18 Jon 3. 6 Job 2. 8, 30. 19, 42. 6 Thr 2. 10; *earth*
 (including land and sea, opp. *heaven*, or *land* opp.
sea) Job 41. 25 [†א, γ, †ר] 60
- „ *τάφος*: *grave*, *tomb* Jes 38. 18 Ps 22. 30 63
- עֵינַן, עֵינַן *ἀγορά*: v. עֵינַן Jos 18. 23 IICH 13. 19;
 cf. Latin *forum*; עֵינַן *ἀγοραῖος* Gn 23. 8 32 t, 377
- עֵינַן *ξύλον*: *wood*, cut and ready for use, *firewood*, *timber*
 Gn 6. 14 Ex 25. 10 IR 6. 23 IIR 12. 12; *post*, *gallows*
 Dt 21. 23 Jos 8. 29 Esth 2. 23; of live wood, *tree*
 Gn 1. 11, 2. 9, 18. 4; cf. *ὄξύλον* *ισόξύλον* (*like wood*); 45
- עֵינַן, עֵינַן *ὀδύνη*; v. עֵינַן Gn 3. 16, 17 93
- עֵינַן *ἀγαθός*: *brave*, *valiant*; *good*, *capable* Dt 32. 36
 IR 14. 10, 21. 21 IIR 9. 8 (v. עֵינַן) 82
- עֵינַן *σχολλάω*: *to have leisure or spare time*, *to be at leisure*,
have nothing to do; *to loiter*, *to linger* Jud 18. 9 53, 66
- עֵינַן *σχολερός*: *idle* Prv 6. 6, 9, 26. 14 53, 66
- עֵינַן, עֵינַן *σχολή*: *leisure*, *rest*, *ease*; *idleness* Prv 19.
 15, 31. 27 45, 66, 422
- עֵינַן *ὀστεόν*, contr. *ὀστοῦν*, poet. *ὀστεῦν*: *bone* Gn 2. 23
 Ez 24. 5, 10; *bones of the dead* Gn 50. 25 Ez 37. 1;
 of the skin Thr 4. 7; cf. *δέμας*; *σῶμα* 81, 99, 386
- עֵינַן, עֵינַן *δύναμις*: (*δύναμαι*) *power*, *might*; generally,
strength, *power*; *outward power*, *authority*, *influence*
 Jes 40. 29, 47. 9 56
- עֵינַן, עֵינַן *ἀγορά*, *ἀγυρίς*: (*ἀγείρω*, *ἀγορ*) *assembly*;
gathering, *crowd* Jer 9. 1 Joel 1. 14 61, 326, 377

- עֲצָרָה, עֲצָרָתָּה *πανήγυρις, πανάγ-*: (*πᾶς, ἄγυρις*) *general or national assembly; esp. a festal assembly in honour of a national god; festival (W); ἄγεσις Dt 16. 8 IIR 10. 20 Am 5. 21* 61, 326
- עֲקֹב *φενακίζω*: *play the φέναξ (cheat, quack, impostor), cheat, lie Gn 27. 36 Jer 9. 3; עֲקֹבָה φενაკισμός: cheating; imposture (W) IIR 10. 19* 65
- עֲקֹב *ἄκρος πούς; ἄκρος*: *at the farthest point or end; esp. of extremities of body; ἄ. πόδες ends of feet; ἄκρος πούς heel (W); στήθεος, στήθος: ball of the foot; ἀκρόπους: foot Gn 3. 15, 25. 26; ἵχνος: track; spoor; poet., foot; foot-print (W) Cant 1. 8* 52, 63
- עֲקֹד *ἐκδέω*: *bind so as to hang from, fasten to or on; bind Gn 22. 9* 113, 194 tm, 420 t
- עֲקֹד *φακώδης*: *lentil-coloured; freckled Gn 30. 39-40* 65
- עֲקָה *ἔργμα*: *fence, guard Dt 22. 8* 71
- עֲקָל *σκολιάζω; עֲקָלָהן ἀγκταλιάζω* 94 tm
- עֲקָרָה, עֲקָרָה *ἄκουρος: (κοῦρος) childless, without male heir Gn 11. 30, 25. 21, 29. 31 Dt 7. 14* 44, 327, 380, 667
- עֲקָרָה *ἐξορύσσω*: *dig out of the ground, dig up; uproot (W) Eccl 3. 2* 380
- עֲקָרָה *σκορπιός* 331 tm; *עֲקָרָה οἰκουρός* 327, 380 tm
- עֲרָ *γῆ*: *v. אֶרֶץ Nu 21. 28; χώρος: land, country* 92-3
- עֲרָב *ἀρραβωνίζεται; עֲרָבִין, ἀρραβών; ἀρφα; ἀρχα; ῥύσιον; עֲרָב ἐρύω (B); תַּעֲרָבוּהוּ τὰ ῥύσια* 97-8 tm, 327, 349 tm, 387, 402, 423 t, 426 t, 679 tm
- עֲרָב *θαρσέω*: *pluck up courage, venture Jer 30. 21; v. הָרַס* 59
- „ *φέρω*: *bear or carry a load Ez 27. 9; receive Gn 44. 32; ἐρύω (B): protect, guard Ib 43. 9* 65, 638 tm
- עֲרָבָה *φόρημα*: *that which is carried, load; freight (W) Ez 27. 9* 66, 71
- עֲרָבָה *ἀρέσκω*: (*ἄρω*, not extant) *please, satisfy Mal 3. 4 Prv 3. 24 (-σά)* 23
- הַתַּעֲרָבָה *φύρω*: *Med., mix with others, mingle in society; have dealings with a person Esr 9. 2* 66
- עֲרָבָה *φύρμος*: *mixture, confused mass, disorder Ex 12. 38 Neh 13. 3* 66
- עֲרָבָה *ἀγοραῖν*: *v. חֲפְרָיִם Ex 12. 6* 377
- עֲרָבָה *ἐρπετόν*: (*ἔρπω*) *beast or animal which goes on all*

fours; creeping thing, reptile, esp. snake; ἔρπης: name of an animal (snake?) Ex 8. 17

79

עֶרֶב ἔσπερος

עֶרֶב κόραξ: raven, crow Gn 8. 7 Lev 11. 15

23, 302 m

עֶרְבָה πόρευμα: means of going, carriage Ps 68. 5; ὄροφος: reed used for thatching houses Lev 23. 40 Ps 137. 2; pl., ὀρόφους Φοῖβου, i.e. his temple غُرْنَات [heights overlooking Mecca]

46, 62

עֶרֶב עֶרְבָה, ἐρημία

37, 42 t, 130 t, 300, 313 tm

עֶרֶב עֶרְבָא, ἐρημικός; עֶרְבִי, ἐρημίτης

130 t, 313 tm

עֶרַג ὀρέγω: reach, stretch, stretch out; metaph., reach after, grasp at, yearn for; abs., yearn, desire Ps 5. 4, 42. 2; χρῆζω: desire, long for, crave

43, 45, 328

עֶרַה ῥέω: flow, run, stream, gush; metaph., of things, rain Jes 32. 15

41

עֶרַה עֶרַה, φορέω, -εύω: Frequentat. of φέρω, implying repeated or habitual action; most commonly of clothes, armour and the like, bear constantly, wear Jes 22. 6 ICh 12. 8 (9)

14, 65

עֶרַה הִתְעַרְהָ, ἐρημόω: strip bare Thr 4. 21; leave empty ICh 24. 11; empty (W) Gn 24. 20

40, 380

עֶרוֹה μόνον: esp. of the members or parts of the body; in pl., esp. parts or genitals, male and female Gn 9. 22 IS 20. 30

46

עֶרוֹה πονηρία: bad state or condition Gn 42. 12; in moral sense, wickedness, vice, knavery Dt 23. 15, 24. 1

61

עֶרִיסָה κάδοπος: kneading-trough (pl.) Nu 15. 20

69

„ ξηρός: dry; solid food, i.e. cereals; καρπὸς ξ., i.e. cereal, opp. κ. ξύλινος, produce of trees, i.e. fruit, wine, oil Nu 15. 21 Neh 10. 38

45

עֶרֶץ θηκωδης: of beasts, savage; of men, brutal! Jes 29. 20 Ps 54. 5

59

עֶרֶץ פָּרִיץ, κράτιστος, κάρτ- (as always in Hom.): isolated superl. from κραύς, strongest, mightiest Jes 13. 11, 35. 9, 49. 25 Jer 15. 21, 20. 11 Ez 28. 7 Ps 37. 35, 86. 14 Job 6. 23; best in its kind; of persons, best in birth and rank; of animals, best; fiercest

עֶרֶיר, חֲרִירִים στερρός (B): barren Gn 15. 2 Lev 20. 20

33 t, 52, 380

עֶרַךְ παρασκευάζω: get ready, prepare Gn 22. 9 Ex 40. 4

544 XIX. CATALOGUE OF GENERAL HOMOLOGIES

Nu 23. 4 Prv 9. 2 Job 13. 18; הָעֵרִיךְ ἑναριθμέω: <i>make account of, value</i> Lcv 27. 8; v. חדה	61, 382
עָרַךְ מַעְרָכָה, מַעְרָכָה παρασκευάσμα: <i>arrangement</i> Ex 39. 37, 40. 23 ICh 29. 18; -σκευή: <i>a pitched battle</i>	61
עָרַךְ παρατάσσω: <i>place or post side by side, draw up in battle order</i> Gn 14. 8 Jud 20. 20, 30, 33 IS 4. 2 IIS 10. 9-10 Jer 50. 14	61
מַעְרָכָה παράταξις: <i>marshalling, line of battle; pitched battle, battle</i> IS 4. 12, 16, 17. 20-2 ICh 12. 38 (39)	61
עָרַךְ θαρσέω: <i>have no fear of; not to flinch from (face bravely) (W)</i> Job 37. 19	59
עָרַל τραυλός: <i>mispronouncing letters, lisping, stammering</i> Ex 6. 12	64
„ τραυματίαῖος: <i>wounded</i> Ez 32. 21 (doubtful)	64
מַעְרָל (הַעֲרִיל) τραυματίζω: <i>wound, Pass.</i> Ez 32. 27	64
עָרַל κείρω: <i>cut short, shear, clip, esp. of hair</i> 394 m, 666 m	
עָרַל ἄκουρος: (κουρά) <i>untshaven, uncut (W)</i> 394 m, 666-7 m	
עָרַלָה κουρά: <i>that which is cut off; lock of hair; cut off end (of a wedge or beam)</i> 394 m, 666 m	
עָרַל μέγας 24-6 t, 29-30 t, 48, 56, 92, 296 m	
עָרַם φρονέω: <i>have understanding, be wise, prudent; to be well aware of; to be sensible, be alive</i> Prv 15. 5, 19. 25; εἰρωνίζω: = εἰρωνεύομαι (generally, <i>dissemble</i>) IS 23. 22	66
הָעֵרִיךְ ἐπι-: <i>to be shrewd, prudent</i> IS 23. 22	66
עָרוֹם φρόνιμος: <i>sensible, prudent; possessing sagacity or discernment</i> Prv 13. 16, 22. 3 Job 5. 12-13; <i>sagacious, of animals</i> Gn 3. 1	66
עָרַכָה φρόνιμον: <i>practical wisdom, prudence; wisdom</i> Prv 1. 4, 8. 5, 12; εἰρωνεία: <i>dissimulation, i.e. ignorance purposely affected to provoke or confound an antagonist, a mode of argument used by Socrates against the Sophists; pretence; generally, dissembling</i> Ex 21. 14 Jos 9. 4; φρόνησις: <i>sagacity (W)</i>	66
עָרַךְ רָעָה: v. עָרָה Dt 32. 2, 33. 28 41, 45, 50, 369 m, 412-13	
„ ραχίζω, ρακχ-: <i>cut through the spine, esp. in sacrifices</i> Ex 13. 13 Dt 21. 4 Jos 66. 3	369 m
עָרַךְ ἀρπάζω 242 m, 383	
עָרַפַּת πρόπυλον: <i>gateway, entrance; -λών: gateway of a house; ὀροφος, -φή: roof</i>	414

- עֲרָבָה *πέρθω*: v. הרס Jes 2. 19 Ps 10. 18; *θαρσέω*: v. ערב
Job 31. 34; *κρατιστεύω*: to be mightiest, best, most
excellent Ps 89. 8 61
- עֲרָקָה *ράκας*: v. גיד Job 30. 7; cf. *νεῦρον* 93
- עֲשָׂה *δασύς*: v. דשא Gn 1. 11, 25. 25,
27. 11, 36. 8 Ob 8 38, 55, 58, 92
- עֲשָׂה *τεύχω*: produce by work or art; esp. of material
things, make, build Gn 1. 7, 16, 2. 2, 3. 21, 8. 6 Ex
1. 21, 36. 8, 12, 24-5, 35 IR 7. 8 Jes 54. 16; dress or
prepare a meal Gn 27. 4, 7, 9, 14, 17, 31 IIS 13. 5,
7, 10; form, create Gn 1. 25, 5. 1, 6. 6, 9. 6 Ex 32. 35
Jes 46. 6 Ez 29. 3; in Hom. freq. of building Ex
1. 21, of smith's work 40, 64, 76 t, 85-6 t
- עֲשָׂה *τεκτῆρ, -τωρ*: maker IIR 12. 12 Jes 17. 7 Job
31. 15 Eccl 3. 9 64
- עֲשָׂה *τεκτός, τυκ-*: finished, wrought out, i.e. complete
Ez 40. 17, 41. 19, 46. 23; made by man's hand Ex
41. 20 IIR 23. 4 Ez 21. 20 64
- מַעֲשֵׂה *τεῦγμα*: that which is made, a work Nu 31. 51 Jes
29. 16 Ez 46. 1 Eccl 8. 9 64, 71, 76 t
- עֲשָׂה *ἡθεός*: v. אלה; e.g. עֲשָׂה־אל IIS 2. 18,
אל-עֲשָׂה Jer 29. 3 128
- עֲשָׂה *δέκα*: ten; עשרים *εἴκοσι* 58, 68, 75 t, 316
- עֲשָׂה *δεκάς, -άδος*: the number ten; = *δεκάτη* (v.i.)
שָׁחַד Gn 24. 55 58
- עֲשָׂה *δεκάτη*: tenth; tenth part Ex 16. 36
Nu 15. 4 Jes 6. 13 58
- עֲשָׂה *δεκατεύω*: of things, tithe them Gn 28.
22 Dt 14. 22 IS 8. 15, 17; make people pay a tithe
Neh 10. 39 58
- מַעֲשֵׂה *δεκαευτής*: tax-farmer Neh 10. 38 58
- מַעֲשֵׂה *δεκάτευμα*: tenth Nu 18. 26 Ez 45. 11, 14 Neh
10. 39; tithe Gn 14. 20 Lev 27. 32 Nu 18. 26 Dt 26. 12 58, 71

[The significance of the last few homologies, centred on עֲשָׂה, cannot be exaggerated or too strongly emphasized; because they include examples of cardinal, ordinal and fractional numbers, a period of days (cf. *ἐπτάς*/שִׁבְתָּ), a peculiar proportion importing economic and religious customs, and verbs. Besides, numbers are typical of a language; one learns them early on in life and

counts them on one's fingers. Of course these homologies are not isolated; they form part of a complete system classified elsewhere, together with other groups of homologies. These remarks apply with equal force to other sets of homologies in this all-embracing catalogue.]

עש	πυραύστης: v. פרעש; ψυχή: butterfly or moth	53, 62, 93, 427
עשן	καπνός: smoke Ex 19. 18 Jos 8. 20 Jes 6. 4 Prv 10. 26	60
עשק	πιέζω	45, 637-8 tm
מעשקה	πιεσμός: metaph., in pl., constraint, pressure of circumstances Jes 33. 15 Prv 28. 16	71
עשת-עשר	εἰς τε (καὶ) δέκα	389 tm
עשתרת	ἀστήρ	121 m, 288 t, 402 tm
עת	ἔθος: custom, habit Esth 1. 13	80
כעת	καθ' ἔτος: this year Gn 18. 10; עתק φθόγγος	65, 171
פאה	γωνία: corner Ex 25. 26 Lev 19. 9, 27	78
„	φóβη: lock or curl of hair Jer 9. 25	78
פאה	ἐπί (secondary)	170 tm
„	πρός	173 tm
פאר	φάος	337 tm
„	φάρος: a large piece of cloth; commonly, a wide cloak or mantle without sleeves Ex 39. 28 Jes 3. 20, 61. 3, 10 Ez 44. 18	43, 74, 80
פגע	θιγγάνω: touch Jos 16. 7; ἐπέχω	78, 90 tm
אַרם	πεδῖον ἄρμου: plain of the junction [of the Euphrates and Tigris] Gn 31. 18	130, 300, 668-9
פדר	πραπίδες: = φρένες, midriff, diaphragm Lev 1. 8	78
פה, פי, פא	ῥέε: v. זה Gn 19. 12 Ez 40. 10, 12, 34	27-30 t, 34 t, 76
פה	ἀναπνοή, poet. ἀμν: recovery of breath; breathing organ, of the nose (أَنف) and mouth Ex 4. 10	415 t
פאָהד	ἀπὸ μιᾶς 169 tm; פוּה φθίω 318 tm	
הפּיח	διαφυσάω: blow in different directions, disperse Jes 42.	
22		90
פוט	Αἴγυπτος: the river Nile; Egypt; ὑπτιος: of land, flat, horizontal; sloping evenly, of Egypt Gn 10. 6, 41. 45 Ez 27. 10	130, 300
פול	θηρίον: (in form Dim. of θήρ) wild animal, esp. of such as are hunted; freq. of elephants [פול is homophonous with نيل; in antiquity rulers assumed or were given the names of wild beasts] IIR 15. 19	92

- פול *φάσηλος*: a kind of bean, *calavance*, *Vigna sinensis*
IIS 17. 28 Ez 4. 9 77
- פוז *φύζω*, late Ionic for *φεύγω*: abs., *flee*, *take flight*,
opp. *διώκω* (*pursue*, *chase*, in war or hunting; *follow*
(דבק) Nu 10. 35 255 tm
- נפץ *φυσάω*: *blow*, *puff*; *swell* with political pride Jer 22.
28 156
- נפוצ, נפוצ, נפוצ *διαφυσάω*: *blow* in different directions, *disperse*;
Pass. Gn 10. 18 Nah 3. 18 36 t
- פור, פור, פור, פור *παράσσω* 97 tm
- פון *ψοφέω*: *sound*, *make a noise*; *rattle* IIS 6. 16; v. פפפ 53
- פור *σπείρω*: *scatter like seed*, *strew* Ps 141. 7 29 t, 69
- פזר, פזר, פזר *δια-*: *scatter* or *spread* about Joel 4. 2 Ps 53. 6,
89. 11; *κατα-*: Pass., *to be spread* abroad, *dispersed*
Esth 3. 8 29 t
- פחד, פחד, פחד *φοβέω*: *to be seized with fear*, *be affrighted* Dt
28. 66-7 Jes 44. 8 Prv 28. 14 88
- הפחיד *κατα-*: *strike with fear*; *ἐκ-*: *alarm*, *cause alarm*
Job 4. 14 88
- פחד *φόβος*: (*φέβομαι*) *panic flight*; *Φόβος* personified,
as son of Ares, worshipped at Selinus; *panic fear*:
generally, *fear*, *terror* (distd. from *δέος* (*fear*, *alarm*);
awe, *reverence*, for a ruler or divine being; cf. *όάβα*
μέγας φόβος; v. איבה 33. 42 t, 44, 43
- פחד *φοῖβος*: *pure*, *bright*, *radiant*; as pr. n., *Φοῖβος*,
Phoebus, i.e. the Bright or Pure, an old epith. of
Apollo, *Φ. Απόλλων*; rarely inverted, *Απόλλων*
Φοῖβος; then alone as pr. n. [It is possible that *פזל*
is the homologue of *Φοῖβος* as well as of *ἥλιος*,
Apollo being the Sun-god.] 4 t, 38, 42 t
- „ *ἐπιγουνίδος*, *-νίς*: *part above the knee*, *great muscle*
of the thigh, taken as a sign of strength and vigour
Job 40. 17 82, 327, 380
- פחת, פחת, פחת *ὑποκάτω*: Adv. *below*, *under*; in Logic,
τὸ ὑ. γένος the subordinate genus—IR 20. 24 Jer 51.
23 Hag 1. 1 Mal 1. 8 Neh 3. 7, 5. 14, 12. 26—opp.
τὸ ἐπάνω (*above*, *on the upper side* or *part* *על-פני* Ez
41. 12, 15, 42. 10, 13 *על-פני* Gn 1. 2; *before*, *in front*
of *על-פני* Ex 23. 17 *על-פני* IR 12. 6 *על-פני* Gn 23.
17, 27. 7 *על-פני* Ib 11. 28, 23. 19; *in the presence of*

- על-פני Job 2. 5 Ex 20. 3 Jes 65. 3 Job 1. 11;
in former times לפנים Dt 2. 10); ὑπαρχος: subordinate
commander, lieutenant; subordinate governor, of satraps 56, 67
- מַטְיָא τυπάς, ἄδος: mallet, hammer Jer 23. 29 78, 82
- לפי, על-פי; ἄμφι 124, 127, 312; ἄμφι 168 tm; ἐπί 170 tm
- פִּי-בַסְתָּ ἄμφι πόσιος: about the husband, i.e. a follower
of Baal Ez 30. 17; מפִּיבֶסֶת (ס/ש) -/- (Ashkenazi
way), בַּסְתָּ/בִּשְׁתָּ/בִּשְׁתָּ 123-4, 128, 312
- פִּד פάθος: v. אִיד Job 31. 29; cf. Prv 17. 5 93
- פִּכֵּל Ἀμφίθεος Gn 26. 26 128, 390
- פִּלְגֶשֶׁת παλλακίς, ἵδος: concubine, mistress, Lat. *pellec*—
Gn 35. 22 Jud 19. 1 IIS 16. 21 Esth 2. 14 IIC 11.
21—opp. to a lawful wife (κουριδίη ἄλοχος, ἀκοιτίς
אֶחָוִית Cant 4. 9); prob. from same root as παλλάς =
νεάνις נַעֲרָה [It is diffidently submitted that
παλλακίς is an atavism, the original homologue
of פִּלְגֶשֶׁת being ἄμφι ἄλόχω (short for ἄλοχος ἄμφι ἄ.,
a wife added to a wife, a second wife) or ἄμφι λέχω
(short for λέχος ἄ. λ., a bed added to a bed—another
bed—or a spouse added to a spouse, another
spouse)]; = παλλακή; ἄλοχος (ἄ- copul., λέχος)
poet., partner of one's bed, wife לְחֹנָה Dan 5. 23; leman,
concubine; (ἄ- priv.) unwedded פִּלְגֶשֶׁת [like פִּלְגֶשֶׁת, q.v.] 82, 168 t,
390
- פִּיכָה κομήτης: wearing long hair; with or without
ἀστήρ, comet 34 t
- פִּיפִיּוֹת ἄμφι γνάθω: with point or edge on both sides;
double-pointed, double-edged Ps 149. 6; ἄμφι: v.
פִּי; γνάθος: point of a wedge, edge of an axe (W) 168 tm,
312, 390
- פִּךְ πρόχοος: vessel for pouring out, jug, esp. ewer for pour-
ing water upon the hands of guests [to this day the
Jews wash their hands before meals, the water
being poured out of a ewer] IS 10. 1 IIR 9. 1, 3 33 t, 63
- הַפְּלָא ἀπειλέω, -είω (B): hold out either in the way of
promise—Lev 27. 2 Nu 6. 2—or threat Jes 29. 14 119 m
- פִּלְאִי Ἀπολλώνιος: of or belonging to Apollo Jud 13. 18 121
- פִּלְגָּה ταραχή 97 tm
- פִּלְחָה τροχός: (τρέχω) wheel 40, 42 t, 93
- פִּלְחָה θεράπευμα: θ. θεοῦ divine worship 50

- פִּלֵּט ἀπαλλάσσω: v. מִלֵּט Ps 18. 49 35 t
 פִּלֵּט אֱלִיפִלֵּט, פִּלֵּט אֱלִיפִלֵּט Nu 34. 26 IIS 5. 16 πῶλος θεοῦ/Ἡλίου
 —initiate in the service of God/the Sun-god—
 or Πλούτων θεός ἐστι, Pluto is God 125 m, 128
 פִּלֵּי תֵּלֵּי τέλειος and τέλεος: serious, dangerous Job 31. 11, 28 48
 פִּלֵּל βάλλω: Act., throw; with acc. of person or thing aimed at, throw so as to hit, hit with a missile, freq. opp. striking with a weapon in the hand; Pass. Ez 28. 23 88
 פִּלֵּל הִתְפַּלֵּל, הִתְפַּלֵּל ἀντιβολέω: meet as a suppliant, entreat, supplicate Dt 9. 18, 25-6 IS 1. 27 IR 8. 33, 42, 44, 48 Ps 106. 30 Dan 9. 20 Esr 10. 1 Neh 1. 4 42 t, 67, 88, 645
 פִּלֵּל ἀντιβόλησις: = -λία (an entreaty, prayer) IR 8. 38 72
 פִּלֵּל ἀπολύω: loose from; set free, release, relieve from; deliver (W); freq. in legal sense, acquit of the charge, acquit of being a thief; abs., acquit IS 2. 25 185
 „ ὀνειροπολέω: dream, dream of Gn 48. 11
 פִּלֵּצָה πλάσμα: anything formed or moulded, image, figure IR 15. 13 71, 275
 פִּלֵּצָה πλάσις: moulding; fiction, invention Jer 49. 16 72
 פִּלֵּס הָאֶרֶץ הַיָּם ἡ παράλος γῆ: the coast-land of Attica; hence οἱ Π. the people of the coast-land Ex 15. 14; v. פִּלֵּס הָאֶרֶץ הַיָּם 8
 פִּלֵּס הָאֶרֶץ הַיָּם Πελασγοί: Pelasgians; used generally for Greeks. The Pelasgians appear among the allies of the Trojans; but in Od. 19. 177, we hear of them in Crete. In Il. 16. 233, however, Achilles prays to Dodonian Zeus as Pelasgian; and τὸ Πελασγικὸν Ἄργος was Thessalian Argos, the original seat of the Hellenes. Hdt. contrasts the Pelasgians with the Hellenes in 1. 56, while equating Πελασγίη with Ἑλλάς in 2. 56. But Πελασγοί is used for Greeks in Euripides Orestes 857, as in Virgil. Hence, Adj. Πελασγικός, Thessalian; but later for Argive, Eur. Phoenissae 107. [Perhaps Hebrew can shed some light on the subject and clear up the confusion. נִי is sometimes the homologue of γῆ, esp. in Zeph 2. 14 (cf. Ps 79. 2); but mostly, it is a derivative of γῆ and a homologue of γαῖος (of the land), 'of the

country', i.e. 'people'—generally translated by 'Gentile'. From the Hebrew viewpoint, therefore, Πελασγοί is the Adj. of πάραλος γῆ, i.e. 'people of the coast-land', נ of the πάραλος. It is simply an appellative applicable to litoral people in general, and not the peculiar appellation of any particular people or stock. And that is precisely what the פלשתים considered themselves to be. The coast-land of Attica was the original πάραλος γῆ, whereas the South-Eastern coast of the Mediterranean was called πάραλος γῆ (פלשת) by its Greek ἀποικοί, after their mother coast-land; just as its capital was called ἄστυ (עזה), after Athens. Further corroboration is afforded by neighbouring ירקן ירקן δράκων and ירקן/Σκίρων.]

- פלשתים ὀπλῖται 264 tm, 342 tm, 406 8
 ירקן μή: *lest* 12, 39, 42 t, 48, 68, 85-6 t
 פנה ἐκκεινώω, -κεινώω: *empty out; clear out; empty* (W)
 Gn 24. 31 Lev 14. 36 Jes 40. 3 48, 51
 פנה γωνία: *corner, angle* Prv 7. 8 IICh 28. 24; *metaph., corner, secluded spot* Prv 7. 12 48, 78, 326, 417
 סהף פני, פני, פנה, פנה פוֹיניξ, ικος: *blood-bay, of a horse; of red cattle; of the colour of fire; n. יק Nu 25. 7 IS 1. 2 (cf. פנה, פנה: pearl) Prv 8. 11 Thr 4. 7 93, 121*
 פני μῆνις, μᾶνις: *wrath; from Hom. downwards, freq. the wrath of the gods* Lev 17. 10, 20. 3, 5-6, 26. 17
 IS 1. 18 (cf. Ib 1. 6, 7) Ps 34. 17 39-40, 292 tm
 ,, πρόσωπον; *face, countenance, Hom. always in pl., even of a single person* Gn 43. 3 Ex 10. 28, 33. 23
 Ez 1. 10 Esth 7. 8 62, 83 t, 289
 פנה ψέγος: = τάφος ((θάπτω יק) *grave, tomb*) Dt 3. 27, 34. 1 53
 פנה πηδάω: *leap, spring* Ex 12. 13 IR 18. 21 13, 38, 48, 403
 פנה ἐπι-: *leap upon, rush at, assault* IR 18. 26 38, 42 t
 פנה πήδημα: *leap, bound; πήδησις: leaping* Ex 12. 1 13, 38, 42 t, 48, 67, 288, 403
 פל ψιλος: *generally, bare, uncovered; naked* Ex 20. 4; *freq. in Prose, as a military term, of soldiers without heavy armour, light troops, such as archers and slingers, opp. ὀπλῖται (פלשת), first in Hdt.; (οἱ ψ. = οἱ ψιλήται:*

- unarmed soldiers; the light troops*) bare-headed, without helmet Jud 3. 19, 26 21, 43, 53, 406 t
- פסנתרין, פסנתרין ψαλτήριον: *stringed instrument, psaltery, harp* Dan 3. 5, 7 33 t, 39, 48, 67
- פסס ἀφανίζω: *make unseen; Pass., disappear, be missing* Ps 12. 2 51
- פער Φοῖβος: v. פחד 306-7, 310-11 t
- פעל βούλομαι: *will, wish; mean* Nu 23. 23 40 t
- „ ποιέω: used in two general senses, *make* and *do*; *make, produce*, first of something material, as manufactures, works of art, etc. Jes 41. 4, 44. 12 Ps 7. 14; in Hom. freq. of building; *build* Ex 15. 17; *do*; c. dupl. acc., *do something to another* Job 22. 17; εὖ ποιεῖν Ps 15. 2, 74. 12; κακῶς π. Mich 2. 1 Prv 30. 20 Job 36. 23 67
- פעל ποίημα: *work; deed, act*, opp. πάθημα (pl., incidents, happenings) Dt 33. 11 Jes 40. 10 Ps 28. 4, 46. 9, 64. 10 Prv 8. 22 71, 74, 80
- פעל ποίησις: *fabrication, creation, production*, opp. πράξις (*action*) Ps 28. 5, 109. 20 IICH 15. 7 74, 80
- פעם ἀπαξ: *once* IIS 23. 8, *once only* Jud 6. 39, *once for all* Jos 10. 42; ἀ. ἔτι yet this once פעם־הַיָּחָדָה Gn 18. 32 Ex 10. 17 Jud 6. 39 69
- פעם πούς: *foot*, both of men and beasts Jud 5. 28 IIR 19. 24 Jes 26. 6 Ps 58. 11 Cant 7. 2 79
- פצה, פסה, פסק, פתח πετάννυμι: *open doors; open wide*, of folding doors Gn 4. 11 Dt 11. 6 Jud 11. 16 Ps 66. 14 Prv 13. 3; *spread out* Lev 13. 5-6, 8, 23, 32, 14. 39, 44 30-1 t, 33 t, 35-6 t, 44, 101, 417 t
- פצק ἀπο-: *spread out* Ez 16. 25 36 t
- פצח σπίζω (A): *pipe, chirp*, of the shrill note of small birds; = πιπιρίζω (*chirp like young birds*) Jes 14. 7, 44. 23, 54. 1 Ps 98. 4 30-1 t, 36 t
- פצח ἐκκόπτω: *cut out, break out*; κατα-: generally, *break in pieces* Mich 3. 3 36 t
- פדה, פדע, פצה, פείδομαι: *spare persons and things*, e.g. in war, i.e. *not destroy them; have mercy upon* Ps 26. 11; ἀποσώζω: *save or preserve from; keep safe; preserve* Ex 13. 13 Lev 27. 27 Nu 18. 16 Dt 7. 8 IIS

4. 9 Jes 29. 22 Jer 15. 21 Ps 78. 42 Job 5. 20 Nch
1. 10 29-30 t, 31 t
- פָּצַח, פָּצַח *πείθω*: prevail upon, persuade, usually by fair means Gn 19. 3, 9; prevail on by entreaty IS 28. 23; in bad sense, talk over, mislead IIS 13. 25, 27 [obviously, a metathesis] 69
- פְּקָדָה, פְּקָדוֹן *παρακαταθήκη, καταθήκη* (prob. falsa lectio): deposit of money or property entrusted to one's care Lev 5. 21, 23; of persons entrusted to guardianship, ward Jer 52. 11; of persons under the protection of the state, sacred trust Gn 41. 36 56-7, 74, 93, 655
- פְּקָדָה *ψηφός, ψᾱ-, ψᾱφᾱξ*: pl., accounts; reckoning Jes 10. 3 Hos 9. 7; cf. *ψηφίζω*: פָּקַד ע. חֶסֶד Nu 1. 44 IIS 24. 2, 4 53, 74
- פְּקָדָה, פְּקָדָה, מְפָקֶדָה *ψηφίσμα*: proposal passed by a majority of votes; esp. measure passed by a popular assembly, decree, act Ps 119. 4, 56, 87, 93, 168 Job 10. 12 IIS 31. 13 53
- פְּקָדָה *τάγμα*: ordinance, command IIS 31. 13 פְּקָדָה Ps 119. 4 פְּקָדָה Job 10. 12; body of soldiers, division, brigade מְפָקֶדָה IIS 24. 9 פְּקָדָה Nu 1. 46 71
- פָּקַח *οἶσιν, οἰσιν*: the compd. *ἀνοίγνυμι* or *ἀνοίγω* is much commoner, cf. also *διοίγνυμι*;—open Jes 37. 17, 42. 20, 61. 1; Pass., Gn 3. 5, 7 Jer 32. 19 35-6 t, 42 t
- פָּרָה, פָּרָה *βους* 40, 48, 174 t, 662 tm
- פָּרָה, פָּרָה *θηρίον*: as a term of reproach, beast, creature Gn 16. 12 Jes 32. 14 Jer 2. 24 Ps 104. 11; אֲרִיָּה ע. 27 t, 39, 42 t, 92
- פָּרָה *πτόρθος*: ע. פֶּאֶרָה 93
- פָּרָה, פָּרָה *προβολή*: advanced body of cavalry 29 t
- פָּרָה, פָּרָה *ὄρεύς, οὐρεύς, έως*: mule IIS 13. 29, 18. 9 IR 1. 33, 10. 25 IIR 5. 17 83 t
- פָּרָה, פָּרָה *ρόδον*: ע. פֶּרָה ESR 2. 55 Neh 7. 57 41, 51
- פָּרָה *παράδεισος* (also *παράδιος*): enclosed park or pleasure ground, Oriental word first used by Xenophon, always in reference to the parks of the Persian kings and nobles; *Ἑσπερίς, ίδος*, pecul. fem. of *έσπεριος*, western (غربي); as pr. n., *Ἑσπερίδες, αἱ*, the Hesperides, daughters of night, who dwelt in an island, on the western verge of the world, and guarded a garden with golden apples Cant 4. 13 Eccl 2. 5 Neh 2. 8

- פרה *φέρω* 42 t, 638 tm
 פְּרוֹי פְּרוּצָה, פְּרוּחַ *ἄφρακτος, ἄφαρκτος: unfenced, unfortified, unguarded* Dt 3. 5 IS 6. 18 Ez 38. 11 Zach 2. 8 Prv 25. 28 Esth 9. 19 42, 112
 פְּרָחָה *ἔργον: of flowers (secondary); ῥόδον, βρόδον: rose; mostly Rosa gallica, red rose* 26, 41-2 t, 48. 50-1, 59, 109 t
 פְּרִי *ῥοπά: (φέρω) that which is brought forth, fruit, produce, crop* Gn 1. 11, 30. 2 Dt 26. 2, 28. 51 Jes 3. 10 79
 פְּרִי *ἔργον, ξέργον, ξάργον: (ἔρδω) hard work, difficult to do* 42 t, 43, 50
 פְּרִיכָה *πυργώτις: fem. of -τός, made like a tower, ἐμπετάσματα π. curtain-hangings edged with a pattern like battlements* Ex 26. 31, 35. 12, 38. 27 Lev 24. 3 82
 פָּרַק, פָּרָק *σπαράσσω: v. טָרַף Lev 10. 6; פָּרוּם διασπαράκτος: torn to pieces [cf. σπάρακτος in κυνοσπάρακτος: torn by dogs]* Ib 13. 45 67, 417-18
 פָּרַס *γρύψ: griffin; a bird, prob. the Lämmergeier, LXX* Le. 11. 13, De. 14. 13 38, 409
 פָּרַס *πυρός (γῆ): (land) of fire; hence also יָרֵא! [-π, o' a, + terminal ו] Ez 27. 10, 38. 5 Esth 1. 3 Dan 5. 28 Esr 1. 1 IICh 36. 23* 300
 פָּרַס *χωρίζω: separate, divide* Lev 11. 3 Dt 14. 7 Jes 58. 7 Zach 2. 10 Ps 69. 32; Pass., *to be separated, severed or divided* Ez 17. 21, 34. 12 [x/θ פ] 25, 35-6:
 פָּרַע *ταράσσω, -τω, also θράσσω: stir, trouble, in a physical sense; agitate, disturb; cause confusion; of an army, etc., throw into disorder* 30, 48, 97 tm
 פָּרַע, פָּרַעָה *ταραχή, also τάρχη: disorder, disturbance or upheaval; political confusion, turmoil, and in pl. tumults, troubles* 93, 97 tm
 פָּרַע *προκόμιον: (κόμη) forelock of a horse; frontal tuft; of human beings* Nu 6. 5, τὰ π. ψιλοῦν Strabo 3. 4. 17; *ψιλόω: strip bare, mostly of hair; חָלַץ/ἀποξυράω: shave clean; shave off (W); ופָּרַע לֹא יִשְׁלַח: Ez 44. 20; the LXX has: καὶ τὰς κόμας αὐτῶν οὐ ψιλώσουσι; cf. חָלַץ/ἀποστέλλω: put off, doff* 119 m
 פָּרַע, פָּרַעָה *(Φαραώ) ἑφορός; cf. φρουρός: watcher, guard (Contr. from προορός (cf. οὔρος (B)))* 86 t, 336, 345 tm
 פָּרַעַשׁ *πυραύστης: (αὔω (A)) moth that gets singed in the candle* IS 24. 15 45, 93, 99

- פרץ *ρήσσω, ῥήγνυμι* or *-ύω*: the word is hardly used by correct Att. Prose-writers, exc. in Pass.—*break asunder, rend, shatter* IIS 5. 20 Ps 80. 13 Neh 3. 35; *break oneself a way through* Gn 38. 29; cf. פצר 50
- פֶּרֶץ *ῥήγμα*: *breakage, fracture; cleft, chasm, chink* Jud 21. 15 IR 11. 27 Ez 22. 30 Job 16. 14 Neh 4. 1, 6. 1 74
- מִפְרֵץ *φράγμα*: (*φράσσω*) *fence, breast-work, screen, (pl.); boom* placed in a harbour Jud 5. 17 71
- פרץ *πέρθω, πορθέω*: v. הָרַס IIS 5. 20 Ps 80. 13, 89. 4 Eccl 10. 8 ICh 14. 11 62
- „ *πράσσω, -ττω, -δδω, πρήσσω*: *effect an object, be successful; εὐπραγέω*: = *εὖ πράσσω, do well, be well off, flourish; prosper* (V) Gn 28. 14, 30. 30, 43 Ex 1. 12 Jes 54. 3 Hos 4. 2, 10 Prv 3. 10 Job 1. 10 ICh 4. 38 IICh 11. 23, 20. 39 371
- פֶּרֶץ, מֶרֶץ *βρέγμα*: = *ἀπόβρεγμα, infusion, extract; = βροχμός, from βρέχω (wet, steep in water)* 351
- פֶּרֶץ *πόρος*: (*πείρω, περάω*) *means of passing a river, ford, ferry; π. Ἑλλης, = Ἑλλήσποντος; Ἰόνιος π.* the Ionian Sea which is the *passage-way* from Greece to Italy Ob 14 74
- מִפְרֵקָה *ράχετρον*: = *ράχis*; *the beginning of the spine* IS 4. 18 71
- פֶּרֶץ *πραπίδες*: v. פָּדַר Ex 29. 14 78
- פֶּרֶץ *προστάς, ádos*: *vestibule, porch, portico* Jud 3. 22
- פֶּרֶץ *γραφή*: *catalogue, list, return* Esth 4. 7, 10. 2 66
- פֶּרֶץ *θήρ, θηρός, ό*; later also *ή*: *beast of prey, esp. a lion* Gn 2. 14; v. הִדְקַל; פֶּרֶץ 300
- פֶּרֶץ *βαδίζω*: *walk; march, of armies; generally, go, proceed* Jes 27. 4 Am 4. 4 38
- מִפְרֵעָה *βαθμός* or *βασμός*: *generally, hollow in a joint* ICh 19. 4 71
- פֶּרֶץ *πούς, οδός*: v. פָּעַם IS 20. 3 79, 82
- פֶּרֶץ, פֶּרֶץ *πετάινυμι, ἀνα-*: v. פָּעַח
- פֶּרֶץ *ἀθέτημα*: *breach of faith, transgression* 4031
- פֶּרֶץ *ἀθετέω*: (*ἀθετος*) *deny* Hos 8. 1; *deal treacherously with, break faith with* IIR 1. 1 Jes 1. 2 55, 68, 92, 98 um
- פֶּרֶץ, פֶּרֶץ, פֶּרֶץ, פֶּרֶץ *φράζω*: *point out, show; explain* (opp. λέγω which means simply *speak, say*), *declare; of oracles* Gn 40. 8 Lev 24. 12 Nu 15. 34 IS 3. 1

- Dan 5. 12, 16 ICh 13. 2; χωρίζω: *separate, divide; exclude; Pass., to be separated, severed, or divided; to be different; laws apart from others, far different* 25, 36 t, 42 t, 44, 69
- פָּתַח ποτόν: v. בִּיתָן Dan 1. 5; σῖτα (*grain: wheat and barley*) καὶ ποτά, Hdt. 5. 34, βρωτοῖσι (*meat, opp. ποτόν*) καὶ ποτοῖσι, Euripides *Supplices* 1110, *meat and drink* [phrases similar to בָּרָא-תָּבַע] 73-4
- פָּתַח פָּתַח αἰφνιδίως: v. פָּתַח; cf. παρ ποδός: *at once* 82
- פָּתַח φθέγμα: (written φθέγμα in later Inscr.) *voice; speech; saying; v. מִכְתָּב; ψήφισμα: proposal passed by a majority of votes, esp. measure passed by a popular assembly, decree* Esth 1. 20 74
- פָּתַח ποθέω, -θήω: Med., *long for, yearn after* (what is absent), *miss or regret* (what is lost) Job 31. 9 48
- פָּתַח a point of vocalization 83, 99
- פָּתַח πετάινυμι: v. פָּתַח
- פָּתַח παιδός, παῖς: v. בֶּן Prv 8. 5, 19. 25, 21. 11 82
- פָּתַח ψιττία: = ψωμία; ψωμίον: Dim. of ψωμός: (*ψώω*) *morsel, bit; παστόν: (πάσσω) powder* Lev 2. 6, 6. 14 Ps 147. 17 53
- פָּתַח πτηνός, πτανός: (πτήναι, πέτομαι) *flying, winged; π. ὄφεις: v. פָּתַח; Πύθων: the serpent Python, slain by Apollo* Dt 32. 33 Jes 11. 8 Job 20. 14, 16 43
- פָּתַח βαθμός: (βαίνω) *step, threshold* IS 5. 4-5 Ez 9. 3 Zeph 1. 9; פָּתַח 71
- פָּתַח αἰφνιδίως: v. פָּתַח Nu 6. 9 Hab 2. 7 82
- פָּתַח φράζω: v. פָּתַח 24 t, 69
- פָּתַח κάκκη: *human ordure* Dt 23. 14 Jes 4. 4, 36. 12 60
- פָּתַח ξύλον: v. פָּתַח; σχοῖνος: *rush, reed* Job 40. 21 45, 52
- פָּתַח κτήνος, -νη: (κτάομαι) *mostly in pl. κτήνεα, contr. κτήνη, flocks and herds; in sg., a single beast, as an ox or sheep* Gn 4. 2, 12. 16, 26. 14, 30. 43 Ps 8. 8 27 t, 55
- פָּתַח σέβομαι: *generally, pay honour or respect to; Act. σέβω is post-Hom., worship, honour, mostly of the gods; of suppliants* Ex 38. 8 IS 2. 22
- „ στρατεύω: *serve in the army* Nu 4. 23 (?)
- פָּתַח σῆμα: *constellation, mostly in pl., heavenly bodies* Gn 2. 1 Dt 4. 19; *σημεία: military standard; a body of troops under one standard* Ex 12. 41 Nu 10. 14 Jud 8. 6 422 t

- צבא στρατιά: = στρατός, *army* IIS 3. 23, 17. 25, 20. 23
IR 22. 19; sts. = στρατεία, *service* Nu 8. 24; *military service* Ib 1. 3 (?); ψήφος: *number* Jes 40. 2 Job 7. 1
- צבאות σέβας: *reverential awe*, which prevents one from doing something disgraceful; also *awe* with a notion of *wonder* צבי Ez 20. 6; generally, *reverence, worship, honour*; c. gen. objecti, Διὸς σέβας, *reverence for him* יהוה צבאות IS 1. 3; σέβασις: *reverence*, (pl.) יהוה אלהי הצבאות Hos 12. 6 Am 6. 14; cf. Σαβάζιος: (Σαβός) a Phrygian deity, whose mysteries resembled the τελεταί of Dionysus; hence afterwards taken as a name of Dionysus himself; Δι Σαβαζίω; Δι Σεβαζίω (sic); also Σαόαζος; τοῦ Διὸς Σαουάζου; Σαβέδιος; Adj. Σαβάζιος, *Bacchic* 45, 414 t
- צבוע ὕαινα: prop. a fem. of ὕς (or σὺς); the striped hyena, a carnivorous animal with a bristly mane like a hog (whence the name) Jer 12. 9 45, 51, 79, 101
- צביה, צבי ὕαινα: a kind of antelope Dt 14. 5 Cant 2. 9, 17, 4. 5 45, 51, 79, 101
- צבי σέβας: (σέβομαι) *awe* with a notion of *wonder*; object of *awestruck wonder* Jes 13. 19 Ez 20. 6 45, 80
- צבע χροία, -ή, χροά: *skin*; *appearance* to the eye of a thing, its *colour* Jud 5. 30 45, 101
- צד στῆθος: *breast*, of both sexes, being the front part of the θώραξ, divided into two μαστοί Jes 60. 4, 66. 12; צדה σίτησις: *food* Gn 42. 25 Jud 7. 8 52, 57, 74, 77, 326, 416 t
- צדי a letter of the alphabet 20, 24
- צדים Σκύθης: v. צדו Jos 19. 35 129 t
- צדק, צדקה, צדק εὐδικος, ἰν-: *according to right, just, legitimate* Lev 19. 36 Dt 4. 8; τὸ μὴ ἰνδικον, = τὸ ἀδικον (*wrong, unrighteous*) Dt 32. 4; *truth* Jes 42. 6, 63. 1 Prv 8. 8, 10. 2, 13. 6; εἰ. πόλις, a city in which justice is done, Plato Hippias Major 292 b Jes 1. 26; Adv. -κως, *right, with justice, fairly* Lev 19. 15 Jes 1. 27, 11. 4 Prv 9. 9, 16. 8, 12; of persons, *upright, just* Gn 6. 9, 18. 23 45, 75 t, 127
- צדקיהו יהוה צדקיהו 127
- הצדק δικάζομαι: *plead one's cause, defend one's rights* Gn 44. 16 86 t

- צָהָב ξανθός: Lev 13. 30 45, 82, 93, 366 tm, 400
- לָהָב φθέγγομαι: *utter a sound or voice, esp. speak loud and clear* Jes 10. 30, 54. 1 Esth 8. 15; *open your mouth* Jes 12. 6; of animals, as a horse, *neigh, whinny* Jer 50. 11 65
- לָהָב φθέγμα (written φθέγγμα in late Inscr.): *sound of the voice, voice; utterance; pl., accents; of other sounds, as of birds, cries; of a bull, roaring* Jer 8. 16, 13. 27 65, 71
- „ ζήλωμα: in pl. *emulous efforts, rivalries*; ζηλοσύνη: poet. for ζήλος, ου, ό, later εος, τό, ζᾱλος: *jealousy* (= φθόνος); more usu. in good sense, *eager rivalry, emulation; fervour, zeal* Jer 13. 27 (cf. לָהָב זִיזְנוּ, -לוֹ: c. acc. pers., *vie with, emulate*; also of persons, *pay zealous court to* Ib 5. 8) 71
- צָהָב θυρίς: Dim. of θύρα (*door*), *window* 44, 378 t, 390, 395 t
- צָהָב ἀγοραῖν: v. צָהָב; *midday, the time when the a.m. market ended and the p.m. one began* 99, 377-8
- צָהָב δειρή, δέρη: *neck, throat; collar* Gn 27. 40 Jes 30. 28 Cant 1. 10, 4. 9 69, 326, 386 tm, 421 t
- „ θώραξ, -ρηξ, θόραξ: *corslet; coat of mail, scale armour* Job 15. 26 69, 77
- צָהָב ξανθός: IIS 8. 3, 10. 8 27 t, 82, 93, 366 tm, 400-1
- צָהָב ζητέω, -εύω: *seek, seek for; search after, search out; hunt for (W)* Gn 27. 33 Ex 21. 13 Lev 17. 13 IS 24. 12 Jer 16. 16 Thr 3. 52; cf. צָהָב 43
- צָהָב ζήτημα: *that which is sought*; ζητός, ζατός: = ζητητός (*sought for*) Gn 25. 27, 27. 3; צָהָב ζητήσιμος: *to be searched*; τὰ ζ. *places to be beaten for game* IS 23. 14; צָהָב σίτησις: *food* Gn 42. 25 57, 71, 74
- „ צָהָב ζητητήριον: = βασανιστήριον (*question-chamber; in pl., instruments of torture*); ζήτηρειον: *a place of punishment for slaves at Chios* Ez 19. 9 Ps 66. 11 71
- צָהָב ζητητής: *seeker* Jer 16. 16; צָהָב ζήτησις: *quest; search (W)* Nu 35. 20 57
- צָהָב σταθμός: *quarters, lodgings for travellers or soldiers* IS 22. 4 ICh 12. 8 (9); *quarter of a town* IIS 5. 7 ICh 11. 7 71
- צָהָב κατατίθημι: *place, put, lay down; ordain; make a testamentary disposition* Gn 50. 16 Dt 3. 28 IIS 17.

- 23; δια-: *arrange each in their several places* Jes 45. 12;
arrange or settle mutually, make a covenant with one
 Jos 7. 11, 23. 16 Ps 111. 9 64, 423
- צוֹ, תָּצוּהָ θεσμιος, τέθμιος: (θεσμός) Θ., title of Apollo,
 of Demeter Hos 5. 11; θέσμιον, τέθμιον, esp. in pl.,
laws, customs, rites Gn 26. 5 Dt 5. 28 Prv 13. 13 Neh
 1. 7; θεσμός: *law*; esp. of divine laws 71, 78, 86:
 73
- צוֹק κωκυτός: *shrieking, wailing* Jes 24. 11 Jer 14. 2
- צוֹלָה ἄλος, ἄλς (B): *sea* (generally of shallow water
 near shore) Jes 44. 27 74, 82, 33:
 71, 33:
- צוֹלָה ἄλμη: *sea-water, brine*; after Hom., *brine*, i.e.
the sea Ex 15. 5 Mich 7. 19 [cf. Il. 1. 314]
- צוֹף ὀπός; χυμός: *juice of plants*; distd. from ὀπός, in
 that ὀπός is prop. *vegetable juice, the milky juice* which
 is drawn from a plant by tapping it, esp. *the acid*
juice of the fig-tree, used as rennet Prv 16. 24;
 σκύφος: *cup, can*, esp. used by peasants; of wooden
 milk-vessels 81, 39:
- צוֹף ἀνθέω: *blossom, bloom*; of flowers and plants;
flourish Ez 7. 10; cf. ἀνθίζω
- צוֹף ἐξανθέω: *put out flowers, bloom* Nu 17. 23 Ps 90. 6;
 metaph., *burst into flower, break out* Jes 27. 6 Ps 92. 8;
 ἐπ-: *be bright* Ps 132. 13
- צוֹף σκοπιάζω: *spy from a high place or watch-tower*;
 generally, *spy, watch*, even on a plain Cant 2. 9
- צוֹר, צוֹרָה δέω (A): *bind, tie, fetter* Ex 12. 34 Dt 14. 25
 IIR 5. 23, 12. 11 Ez 5. 4 Prv 30. 4 Job 26. 8
- צוֹרָה δέσμη: *package, bundle* Gn 42. 35 IS 25. 29
 Hag 1. 6 Job 14. 17 Cant 1. 13
- צוֹר κεραμεύω: v. צוֹר
- צוֹר τειχίζω: *build a wall* [cf. τείχισμα: *wall, fort*; צוֹר
 Dt 20. 20 Hab 2. 1 Ps 60. 11 IIR 8. 5 צוֹרָה
 Nah 2. 2 IIR 14. 5]; τειχομαχέω: *fight the walls*,
 i.e. *conduct siege operations* [cf. τειχομαχία: *battle with*
walls, i.e. *siege* צוֹר Dt 20. 19-20 Jer 52. 5 IIR
 11. 5] Dt 20. 12 IR 15. 27 Jer 21. 4 Dan 1. 1 71
 45, 125,
 390, 424
- צוֹר θεός: v. אל Dt 32. 4, 15, 18, 30-1, 37 IS 2. 2
- צוֹר χοιράς: *like a hog or hog's back; rock* Ex 17. 6,
 33. 21-2 Dt 32. 13 Jos 5. 2 צוֹר IR 5. 15, 9. 11 130

- צור־אל *εἰργν Διός*, youth devoted to or granted by Zeus, a synonym of צור־יָדֵי [in the last compound pr. n. צור is the homologue of *ἡθεός*, whereas in the former two it is that of *Ζεύς*] Nu 1. 5-6, 3. 35 125-6, 390 t
- צור *κηρίον*: (*κηρός*) *honeycomb*, mostly in pl. Ps 81. 17 391 tm
- „ *ὄρος*: *mountain, hill* Nu 23. 9 368 tm, 410
- צח *διαυγής* 89 tm
- צחק *ἀγωνίζομαι*: *fight, contend for victory; compete, wrestle (W); generally, struggle, exert oneself* Ex 32. 6 Jud 16. 25 IIS 2. 14 Prv 29. 9 36 t
- צחק *καχάζω*, also in nasalized form *καγχάζω*: *laugh aloud, jeer, mock* Gn 19. 14, 21. 9, 26. 8, 39. 14 IIS 6. 21 Prv 1. 26 Job 30. 1 Thr 1. 7 IICH 30. 10 24 t, 36 t, 44, 48, 99, 299, 399
- צחק *καχασμός*: *loud laughter* Gn 21. 6 Hab 1. 10 Ps 126. 2 Prv 14. 13 Thr 3. 14 72, 74
- צחר *κορός* (B): *pure* Ez 27. 13; cf. *κορός* (A) צחר 44
- צחר *ὤχρος*: *pale, wan, of complexion; esp. pale-yellow, sallow; the colour yellow* Jud 5. 10 50, 69
- ציר *στόλος*: (*στέλλω*) *expedition; sea-force, fleet* Jes 18. 2, 33. 21 100, 292 tm, 339 tm, 341
- צידון *Σιδών, ξουθός*: *golden yellow* Gn 10. 15 Jud 1. 31 Joel 4. 4 22, 31 t, 68, 130-1, 336, 393 t
- צידונים *Σιδόνιος*, later *-ών*, *ξουθός* Dt 3. 9 Jud 3. 3. 10. 12 IR 5. 20, 11. 33 Esr 3. 7 35 t, 366 tm
- ציה *θίς*: of the *sandy desert* of Libya Jes 25. 5, 32. 2, 41. 18, 53. 2 Jer 2. 6, 50. 1; *sand or mud* at the bottom of the sea Ps 105. 41; v. טיס 35 t
- ציון *κίων*: *columnar gravestone; any column bearing an inscription* IIS 5. 7 IIR 22. 17 Jer 31. 21 (20) Ez 39. 15 78, 399
- ציר *ἀκανθα*: (*ἀκή* A) *thorn, prickly; any thorny or prickly plant* Jer 48. 9; = *ἀκακία*, *ἄ. Αἰγυπτία*; = *ἀκαθός*; cf. *יצא, נצא ἀκανθόομαι*: (*ἀκανθα*) *become prickly; ἀκανίζω*: (*ἀκανος, ἀκή* A) *to be thistle-headed* Jer 48. 9
- ציר *ἄνθος* (A): *blossom, flower* Nu 17. 23 Jes 28. 1, 4, 40. 7-8; *chaplet of flowers* Lev 8. 9; cf. *ἀνθίζω* 23
- צור *ἀνδριάς* 288 tm; *θαιρός; θεωρός; κοῖλον; στόλος; ὠδής* 292 tm

- צלה φρύγω: *roast or parch* IS 2. 5 Jcs 44. 16, 19 35 t, 416 t
- צלי φρυκτός: *roasted* Ex 12. 8-9 36 t, 416 t
- צלול, צליל κενός, κεινός, κενεός, κέννος: *empty*; κοῦλος, κόυλος: *hollow*; κύκλιος: *round, circular* Jud 7. 13 24 t, 60, 395*
- צלחת, צלחת, צלצל, צלצל χαλκείον, -κήϊον: = -κίον (*copper vessel, cauldron, kettle*), cauldron, pot IIR 2. 20, 21. 13 IICH 35. 13; צלצל/χαλκός: *copper; anything made of metal* Jes 18. 1 36 t, 80, 422 t
- צלחת θυλακίς, θυλάκιον: Dim. of θύλακος (*sack, esp. to carry meal in; bag*) Prv 19. 24, 26. 15 78, 80
- צלל הציל, הציל σκιάζω: *overshadow, shade; cast a shadow* Ez 31. 3; *darken* IIS 20. 6 Neh 13. 19 33 t, 67
- צלל σκιά: *shadow* Jud 9. 36 Jes 25. 5 Ez 17. 23 Hos 4. 13 Cant 2. 17; *shade of trees, rock, etc., as a protection from heat* Nu 14. 9 Jes 4. 6, 16. 3, 25. 4, 30. 2-3, 32. 2, 49. 2 Jon 4. 6 Ps 36. 8, 91. 1, 121. 5 Job 8. 9 Cant 2. 3 Thr 4. 20 Eccl 7. 12; ἐν σκιᾷ, i.e. indoors Gn 19. 8 22, 45
- צלל κελαδέω: *sound as flowing waters; of persons, shout* cloud Hab 3. 16; δύω: *sink* Ex 15. 10; cf. צבצב 399
- צלצל קודון: *bell* Zach 14. 20 71
- „ κύμβαλον: *cymbal*; mostly in pl. Neh 12. 27 ICh 15. 19; cf. χαλκίον: *cymbal* 71
- צלצל הצלצל הַ קַּלְלִיפֹּנוֹס 54, 75 t, 89 tm
- צלצל צלצל, צלצל, צלצל, צלצל αἶγαλα Nu 33. 41 Jud 8. 5, 9. 48 IIS 23. 28 Ps 83. 12 Dan 2. 31 31 t, 37, 45, 74, 355 tm
- צלצל כרע, כרע σκέλος: *leg from the hip downwards* Lev 11. 21; *leg of sacrificial victim* Ib 8. 21; *side-wall of a temple* Ex 26. 26, 37. 27 81, 339 tm, 341
- „ πλευρά: = πλευρόν, ῥιῶ Gn 2. 21-2; *side, of things and places* Ex 25. 14, 27. 7 IIS 16. 13 45
- צלצל ξύλον: *wood cut and ready for use; piece of wood, log, beam, post; plank (W)* IR 6. 15, 16 36 t, 52
- „ πύλη: prop. *one wing of a pair of double gates*—mostly in pl.—*sis. of the house-door* IR 6. 34; θύρα: *door; freq. in pl. of double or folding doors* 392, 399, 416 t
- צלצל הצלצל, הצלצל, הצלצל καλλίπαις, παιδος: *with beautiful children, blessed with beautiful children; beautiful child* Nu 26. 33 45
- צלצל צמא, צמא, צמא δίψα, -ψη: *thirst* Dt 8. 15, 28. 48 Jer 2. 25 Thr 4. 4 402

- צמד *συνωρίς, ἵδος: (συνήορος) pair of horses* (with or without a chariot or carriage) Jes 21. 7; of mules IS 14. 14 IIR 5. 17; generally, *a pair or couple of* anything Jud 19. 10 IS 11. 7 xxix t, 83 t, 90 tm
- צמה *צמרת, κόμη: hair of the head* Jes 47. 2 Cant 4. 1; metaph. *foliage* of trees Ez 17. 3, 31. 3 [cf. צבה (plant) Gn 19. 25 Hos 8. 7] 35 t, 37-8, 45, 67, 326
- צמה *κομάω, -έω: let the hair grow long, wear long hair* Lev 13. 37; metaph., of trees, plants, etc. Gn 2. 5. 41. 8 Ex 10. 5 Jes 43. 10 Job 5. 6 88
- צמה *הצמיה, ἐπι-: wear long hair* Jud 16. 22 IIS 10. 5 Ez 16. 7 Ps 104. 14, 132. 17 [meaning extended to 'growing', generally] 83
- צמיד *ἀποκαμπτός: bent* Gn 24. 22 Nu 19. 15, 31. 50; cf. κάμπτω: *bend, curve; Pass., bend oneself* צמד Nu 25. 3, 5
- צמר *κόμη: wool* Lev 13. 47; v. צבה 326
- צמרי *ξανθός (Σκάμανδρος) Gn 10. 18* 316 tm, 401
- צמרת *κόμη: v. צמה* 45, 69
- צמיתה *ἀθάνατος* Lev 25. 23, 30 323 tm
- צנה *ὄπλον* 315 tm, 406, 411 t
- צנום *κενός* 397 tm
- צנן *ἀκανθα: thorn, prickle; in pl., prickles or spines of the hedgehog and of certain fish* Jos 23. 13 416 t
- צניף *στεφάνος, ου: crown, wreath, chaplet; crown as a badge of office; cf. צניפה/στεφάνωμα: that which surrounds, crown, wreath* Lev 16. 4 24 t
- צנר *κενός* 364 tm, 396
- צעה *ἐκχέω, -χύνω: pour out, prop. of liquids* Jer 48. 12; cf. צעה/קאה/χέω; צעה/βοάζω: v. קיץ Jes 63. 1; צעה/καῖμαι: *lie, lie outstretched* Jer 2. 20 51
- צעור *מִצֵּר, מִצְעָר, מִצְעִיר, מִצְעֹר, μικρός and σμικρ-, μικρός: small, little; in Size, Gn 19. 20 Dan 8. 9; in Quantity, Jes 16. 14, 28. 10; in Amount or Importance, IS 9. 21 Mich 5. 1 Job 8. 7; of persons, of small account Jer 14. 13 Ps 119. 141; of Time, short Job 36. 2; of Age, young Gn 19. 31 Jud 6. 15 IR 6. 34 Job 32. 6; σμικροῦ or μικροῦ within a little* Jes 10. 25, 29. 17 32 t, 41, 92
- צעק *κωκύω: shriek, wail* Gn 4. 10 Dt 22. 24 Jer 22. 20 32 t, 326, 377

- צַעֲקָה *κωκυτός*: *shrieking, wailing* Gn 27. 34 IS 4. 14
Jer 48. 3, 49. 21 Zeph 1. 10 78
- נִצְעַק *συνάγω*: *v. נועץ* Jos 8. 16 Jud 6. 34-5,
7. 23-4, 10. 17, 12. 1, 18. 22-3 IS 10. 17, 13. 4, 14.
20 IIR 3. 21 32 t, 399
- צַעַר *ἀγορά* 355 tm, 377-8
- צָפָה, צָפֵן, צָפִין, סָפֵן *σκεπάζω*: (*σκέπω*) *cover, shelter*
Ex 26. 32, 27. 26, 36. 24 IR 6. 15 Prv 26. 23 31 t, 33 t, 67-8
- צָפָה *σκοπάω*: = *σκοπιάζω* (*spy from a high place or watch-tower*) Gn 31. 49 Ps 66. 7 Prv 15. 3 Cant 7. 5 52
- צֹפֶה *σκοπός*: (*σκέπτομαι*) *one that watches; mostly look-out man, watcher, stationed in some high place (σκοπιά/פִּי) to overlook a country, esp. in war*
IIS 18. 24-7 IIR 9. 17 Ez 3. 17 32b
- צֹפֶה *σκοπέω*: *inspect; look to or into*; *σοφίζομαι*: *c. acc. rei, devise cleverly or skilfully* Prv 31. 27 422 t
- צָפֹר *στρουθός*: *sparrow* Gn 7. 14 Dt 22. 6 Ps 84. 4 Prv 26. 2 81
- צִפְחִית *σκαφίς, ἰδος*: Dim. of *σκάφη* (*basin or bowl* צִפְחִית IR 17. 12, 19. 6), esp. *pot* for honey Ex 16. 31 81
- צִפְּיָה *ἐλπίς*: *hope, expectation* Thr 4. 17 74, 81
- צִפְּיָה *σπυράς, σόυ-*: *ball of dung, such as that of sheep or goats, hence in pl.* xxxi, 32 t, 422 t
- צִפְּיָה, צִפְּיָה *στέφος*: (*στέφω*) *poet. for στέφανος, κίφος Messenian for στέφανος (כֶּתֶר); crown, wreath, garland* Jes 22. 24, 28. 5 35 t, 45, 52
- צִפְּיָה *τράγος*: *he-goat, opp. αἴς (she-goat)* IICh 29. 21 57
- צָפֵן *σκεπάζω*: *v. צָפָה*; cf. *κεύθω*: *poet. Verb, cover, hide, conceal; καλύπτω; κρύπτω*
- צָפֵן, צָפֵן *σκεπαστός*: *covered* 24 t, 32 t, 35 t, 105 tm
- צִפְּיָה, צִפְּיָה *δαφνηφάγος*: *bay-eating; hence, inspired* Gn 41. 45 132 m
- צָפָה *ὄφης*: *v. נפעא* Jes 14. 29 93, 368 tm
- צִפְּיָה *ὀφίδιον*: Dim. of *ὄφης*, *sup.* Jer 8. 17 51
- צִפְּיָה *σπίζω (A)*: *pipe, chirp, of the shrill note of small birds; = πιπιρίζω; φθέγγομαι: utter a sound; of the human voice, of weak, small voice, of worms* Jes 8. 19, 29. 4; of animals, as a horse, *neigh, whinny* Jes 38. 14; of birds; *ψοφέω*: *sound, make a noise* Jes 10. 14 53, 65, 422 t
- צִפְּיָה *χήλη* 315 tm

צפת	στέφος: v. צפיעה IICH 3. 15 كَيْفَة; cf. כתר	52, 326
צקלקן	θυλάκιον: bread-basket; = -κίσκος; θύλακος: v.	
צלחת	IIR 4. 42	79
צר	ξηρός: v. גורה Prv 23. 27	
צר	στενός: narrow, opp. εὐρύς רחב IIR 6. 1 Jes 49. 20	44
מצר	στενόν: narrow space Ps 118. 5; Subst., τὰ σ. the narrow, straits of a pass Ib 116. 3 Thr 1. 3	71
צרב	ξηραίνω, ἀλείρει	45, 52, 95 tm, 100 tm, 402
צרתה	IICH 4. 17	336 t
צרה	ζήλη: female rival IS 1. 6	44-5
צרי	a point of vocalization	
צרי	στύραξ: v. תורק; ψωρικόν, τό, (sc. φάρμακον, σμῆγμα = σμῆμα: (σμάω) soap, unguent) itch-salve Gn 37. 25, 43. 11 Jer 8. 22, 51. 8	57, 93
צריך	χρέος: = χρεία ((χράομαι) need, want), χρεώ (want, need) IICH 2. 15	101
צרעה	ἀνθρηδών: hornet Ex 23. 28	58
צרפת	θεράπνη IR 17. 9-10 Ob 20	130-1 t, 300, 320, 390
צרר	ἐχθαίρω, ἐχθραίνω: hate, detest; κηραίνω (A): (κήρ) harm, destroy Nu 25. 17, 33. 55 Esth 3. 10; οἱ ἐχθράναντες one's enemies צָרְרִים Jes 11. 13	68
צר	ἐχθρός: hated, hateful, of persons and things; Act., hating, hostile; as Subst. enemy Gn 14. 20 Nu 10. 9 Dt 32. 41 IIS 24. 13 Thr 1. 5 Neh 9. 27	326
צרר	θησαυρίζω: store, treasure up; lay by IS 25. 29 Jes 8. 16 Prv 30. 4 Job 26. 8	392
צורר	θησαυρός: receptacle for valuables Gn 42. 35 Hag 1. 6 Prv 7. 20; πτόρθος: young branch, shoot; generally, branch Cant 1. 13	
צרר	κηραίνω (B): (κήρ) to be sick at heart, anxious; at a thing Gn 32. 8 Jud 2. 15 IIS 1. 26, 13. 2 Thr 1. 20 ICh 21. 13; cf. κηραίνω (A), sup.	
צרה	צרהה, קָה: doom, death; plague, disease Gn 35. 3, 42. 1 IIR 19. 3 Jer 6. 24, 15. 11 Ps 120. 1	
צרתן	Jos 3. 16 IR 4. 12, 7. 46	336 t
קאה	קיה, χέω, χείω, χεύω, χύνω: used in the simple form mostly by Poets; Radical sense, pour, prop. of liquids, pour out, let flow Lev 18. 28 Jer 25. 27	28 t, 48, 392
הקיא	ἐκ-: v. צעה Lev 18. 25, 28 Jon 2. 11 Prv 23. 8	51
קבל	ἀναδέχομαι: receive, entertain as a guest ICh 12.	

- 18 (19); *take upon oneself, submit to; accept, receive*
 Prv 19. 20 Job 2. 10 Esth 9. 23, 27 Esr 8. 30 ICh
 21. 11; *undertake* ICh 29. 16 58, 85 t
- קָבַל *κεφαλή* 79, 387-9 tm
- קָבַל *παρά* 12, 172-3 tm, 239 tm
- קִבְעָה *κυμβίον*: Dim. of *κύμβη* (A) I (*drinking cup, bowl*)
small cup Jes 51. 17, 22 39
- קִבֵּעַ *κύμβαχος*: v. *קִבֵּעַ* 34 t
- קָבַץ, קָבַץ, קָבַץ *κομίζω, συγ-*: *bring together, collect* Gn 41.
 35, 48 Dt 13. 17, 30. 3 IR 20. 1 Ez 38. 8 Joel 2. 16
bring to oneself, collect round
 one IIS 3. 21 IR 11. 24, 18. 19 Jer 40. 15 Ez 16. 37
 Ps 91. 7 Neh 4. 14 ICh 39. 6 88
- קָבַץ *συγκομιστός*: *brought together* Neh 5. 15 105 tm
- קִבְצָה *κομιδή*: (*κομίζω*) *provision, supplies* Ez 22. 20;
gathering in of harvest; συγ-: *ingathering, harvest* קָבַץ
 Ex 22. 5 Dt 16. 9 Jes 17. 5 Hos 8. 7 קָבַץ Gn 41. 47 78
- קָבַץ, קָבַץ, קָבַץ *πυκάζω, -κάσσω*: poet. Verb; *cover*
closely, freq. with collat. notion of protection Jes 40.
 11; *close, shut up; shut close* Dt 15. 7 Jes 52. 15 Ps 77.
 10 Prv 13. 11 29 t, 69
- קָבַץ a point of vocalization 99
- קָדַם, קָדַם, קָדַם *Σκύθης*: v. *קָדַם* Jud 5. 21 IS 24. 14
 Job 1. 3 44, 121, 129 t, 405 t
- קָדַם, קָדַם *Σκυθία*: v. *קָדַם* Gn 25. 6, 29. 1 Nu 23. 7
 Dt 2. 26; cf. *ἀκτίς*: *East* Gn 2. 14, 3. 24 129 t, 291 t, 404 t
- קָדַם, קָדַם *πάλαι*: Adv., *long ago* Dt 33. 27 Jes 23. 7 42 t, 67,
 404-5 t
- קָדַם *κεφαλή*: v. *קָדַם* Gn 49. 26 Dt 28. 35 Ps 7. 17 74, 79, 87 t
- קָדַם, קָדַם *σκοτάω*: = *σκοτάζω* (*grow dark*) Jer 4. 28,
 8. 21 Ez 32. 7-8 Joel 2. 10 Mich 3. 6 Job 30. 28 52
- קָדַם *Σκυθία*: v. *קָדַם* Jes 21. 17, 60. 7 Jer 2. 10 Ez 27. 21
 Cant 1. 5 121
- קָדַם *Σκυθών*: v. *קָדַם* IR 15. 13 121, 129 t
- קָדַם, קָדַם, קָדַם, קָדַם *καθαρίζω*: *cleanse; καθαίρω*:
in religious sense, purify Lev 16. 19; *purify oneself*
 Ib 11. 44 ICh 5. 11; *get purified* Ex 29. 21; Pass.
 Ez 48. 11; also of menstruation IIS 11. 4; =
κηδαίω, κηδαλίω: *καθαίρω* (v. *קָדַם*) [an atavism] 280 tm
- קָדַם, קָדַם *καθαγίζω, -ιάω*: *devote, dedicate; ἀγνίζω*:

- dedicate (W) Ex 13. 2 Lev 21. 10, 27. 21 Nu 3. 13,
8. 17 Jud 17. 3 IIS 8. 11 Jer 17. 22 280 tm
- קָדַשׁ, קָדַשׁ *ἀγιάζω*: = *ἀγίζω* ((*ἅγιος*) *hallow, make sacred*);
ἀγνίζω: *hallow* (W) Gn 2. 3 Ex 31. 13 Ez 37. 28;
esp. by burning a sacrifice IR 8. 64; Pass. Esr 3. 5 48,
119 tm, 279 tm
- קָדַשׁ *ἀγιότης*: = *ἀγιοσύνη* (*holiness, sanctity*) Ex 22. 30 74
- „ קָדַשׁ, קָדַשׁ *ἀγίασμα*: = *ἀγιαστήριον* (*holy place, sanc-*
tuary) Ex 15. 17, 25. 8, 26. 23 IR 8. 8 Jes 52. 1
Jer 31. 23 (22) Thr 1. 10 Dan 9. 26, 11. 3! نَدَسْ
ἀγίστευμα: *sanctuary* IR 2. 28-31 (Ex 21.
14) 71, 79, 396 t
- קָדַשׁ, קָדַשׁ *ἅγιος*: *devoted to the gods*; in good sense, *sacred*,
holy Lev 9. 19-20, 16. 4; of persons, *holy, pure* Ex
19. 6, 22. 30 Lev 21. 6-7; *ἀγιστός*: *hallowed* Lev 11.
44 21 t, 40, 107, 119 tm
- קָדַשׁ, קָדַשׁ *καταχέζω*: *besoul* Dt 22. 9 Jes 65. 5; = *κατ-*
αισχύνω 280 tm
- קָדַשׁ *ὁδάρχα καταπύγων*: *given to unnatural lust*; gener-
ally, *lecherous, lewd*; *κίναιδος*: *catamite*; generally,
lewd fellow, dancer Dt 23. 18 IR 15. 12; *κιναιδεία*,
-δία: *unnatural lust* IR 14. 24, 22. 47; cf. *καταισχύνω*:
dishonour, put to shame; *dishonour a woman*, also of a
male 280 tm
- קָדַשׁ, קָדַשׁ *κτίζω*: *bring about* IIR 10. 20 Joel 1. 14;
ἀνα-: *rebuild* Neh 3. 1 51, 87, 280 tm
- קָהֵל, קָהֵל *ἐκκλησιάζω*: *Med. hold an assembly* Ex 32. 1
Lev 8. 4 Jos 18. 1 Jud 20. 1 IR 8. 2 Ez 38. 7 Esth
8. 11 IIC 5. 3; trs., *summon to an assembly, convene*
Ex 35. 1 Lev 8. 3 Nu 10. 7, 16. 19 Dt 4. 10, 31. 28
Ez 38. 13 195
- קָהֵל, קָהֵל *ἐκκλησία*: (*ἐκκλητος*) *assembly duly summoned*
Nu 10. 7, 20. 10 Jud 21. 8 Joel 2. 16; *an assembly*
Gn 49. 6 Prv 5. 14 Esr 2. 64 Neh 5. 7 IIC 23. 3 194
- קָהֵל *ἐκκλητος*: (*ἐκκαλέω*) *selected to judge or arbitrate*
on a point; *umpire* Eccl 1. 1, 12. 8-10 [cf. מֶלֶךְ
βασιλεύς: *king, chief*, Hom., etc.; freq. with collat.
sense of *captain or judge*; cf. Ib 1. 12] 195
- קָהֵל, קָהֵל, מְקָהֵל, מְקָהֵל *φυλή*: *a body of men united*
by supposed ties of blood and descent, *clan*, such as the

three Dorian *tribes*; φύλον: (φύω) *race, tribe or class*; in Ep. more freq. in pl. Ex 12. 6 Nu 16. 3 Dt 23. 2-4, 33. 4 Thr 1. 10; *swarm* of bees; *people* Ex 16. 3 Lev 16. 33 Nu 16. 33 IR 8. 65 Jer 44. 15 Ps 22. 23, 26, 26. 5 Neh 5. 7 IICh 31. 18

71, 74, 378

תק אָגוּ: *bring together* Gn 1. 9 Jer 3. 17

תקב אָגוֹן: *gathering, assembly* Gn 1. 10 Ex 7. 19; ἔλπισμα: *hope, confidence*; -μός: *expectation* Jer 14. 8, 50. 7 Esr 10. 2 (cf. Prv 19. 18 Ruth 1. 12 Thr 3. 29) ICh 29. 15

71

תק προσδοκάω, -έω: *expect, whether in hope or fear; wait for* Gn 49. 18 Jes 5. 2 Thr 2. 16

230

תקב προσδοκία: *expectation* Jer 29. 11 Hos 2. 17 Prv 26. 12 Job 7. 6

230

„ τέκμαρ, -μωρ: *fixed mark or boundary; fixed line of separation; sure sign or token* of some high and solemn kind, as Zeus says that his nod is *the highest, the surest pledge* Jos 2. 18

63

קיל φωνή: (φάω) *sound, tone* Ex 32. 18 Dt 5. 19 IS 4. 14 IR 18. 26, prop., *the sound of the voice* Gn 27. 22 Dt 27. 14; mostly of human beings, *speech, voice, utterance* Dt 1. 34, 4. 12, 5. 22 Jud 18. 3 Ez 33. 32; μιὰ φ. תא קיל Ex 24. 3 (cf. תא תא); *the cry* of animals, as of swine, dogs, oxen, asses IS 15. 14 Jer 9. 9 Job 4. 10 Eccl 10. 20; of the nightingale, *song* Cant 2. 12; of *sounds* made by inanimate objects, mostly poet. Gn 4. 10 Ex 19. 19 Lev 26. 36 IIS 5. 24 IR 14. 6 Jer 25. 10 Ez 1. 24, 3. 13 Ps 104. 7; *phrase, saying* Gn 45. 16 قَوْل: cf. קיל κήρυγμα: (κηρύσσω) *that which is cried by a herald, proclamation; announcement* Ex 36. 6 Esr 1. 1 IICh 36. 22; *mandate, summons* Esr 10. 7; קיל (קהל קהל) *assembly, q.v.* Jer 51. 55 (cf. Ib 44. 15 Neh 5. 7)

23

קום ὀρθόω: *rise from one's seat, stand up* Nu 23. 18

24 t, 85-6 t,

325

קום οἶκημα: *dwelling-place* Gn 24. 23, 25 Dt 1. 33, 14. 23 Jos 20. 4 Jud 9. 55 IIS 7. 10; special senses: *horse's stable or stall* Gn 24. 31; *temple, shrine* Gn 22. 4, 28. 11, 17, 19 IR 8. 35 Jes 66. 1; κένωμα: *empty space* Ib 5. 8

71

- קוף *κέρκωψ*: long-tailed ape IR 10. 22 60, 67
- קוץ *θοάζω*: move quickly, ply rapidly
Jer 50. 11 Hab 1. 8 Mal 3. 20 Job 41. 14 33 t
- קוצה *κομίσκη*: Dim. of *κόμη*: v. צמה Cant 5. 2, 11 78
- הקיר *ἐκρέω*: flow out or forth, shed, let flow (הויל) Jes 48. 21
העיר Gn 24. 20 נער Ps 136. 15 (הריק); *κρουνίζω*:
discharge liquid in a slender stream Jer 6. 7 196
- מקור *κρουνωμα*: = *κρουνός* (spring, well-head, whence
streams (πηγαί) issue) Jer 2. 13, 8. 23 Ps 36. 10 Prv
10. 11, 13. 14, 14. 27, 16. 22, 18. 4; metaph., κ.
αἵματος Lev 20. 18; *κρουνίον*: Dim. of *κρουνός*; cf.
ρεύμα 71, 80, 399
- ממקור *κρουνισμα*: gush, stream; -μός: gushing out of water;
κρουνίον: Dim. of *κρουνός*, v.s. Ps 68. 27 [Is this,
like מנשרה, a double prefix-suffix: the first מ repre-
senting the terminal ν, the second replacing -μα in
κρουνωμα?] 71
- מקור *ρεύμα*: (ρέω) that which flows, current, stream Jer
2. 13, 8. 23 Prv 25. 26; discharge, flux, rheum Lev
20. 18 80
- קורה *δοκός*: (δέχομαι) bearing-beam, main beam, esp. in
the roof or floor of a house Gn 19. 8 Cant 1. 17;
= *δορά* (B); *ξύλον*: beam; plank (W) IIR 6. 2, 5;
v. קרה 58, 298 tm
- קטל *κτείνω, κτένω*: kill, slay, freq. in
Poets, also in early Attic Dan 2. 14, 5. 19, 30; put
to death Ib 2. 13 23 t, 33 t
- קטן *ἐλάχιστος*: Sup. of *ἐλαχύς* (small, short,
mean, little); smallest, least Gn 9. 24, 27. 15, 29. 16
Jud 9. 5 IS 2. 19, 16. 11 IIS 12. 3 IR 12. 10 IIR
5. 2 Jon 3. 5; of least account Ex 18. 22 IS 9. 21,
15. 17 Jer 49. 15 Zach 4. 10 76 t, 328
- קטף *ἀπανθίζω*: pluck off flowers Dt 23. 26; gather honey
from flowers Job 30. 4; מלח/מלי: honey 33 t, 60
- קטר *θυμιάω, -ιαίνω, -ιατίζω*: = -ιάω (burn so as to
produce smoke; abs., burn incense; smoke, fumigate)
IS 2. 16 IR 22. 44 Hab 1. 16 הקטר Ex 30. 7,
20 Lev 1. 9, 8. 16 Nu 18. 17 IR 11. 8 ICh 26.
18, 29. 7 280

קָטָר	θυμία, -ίη: = θυμίαμα, -ημα (incense) Ex 30. 7 Dt 33. 10 Jer 44. 21	74
מִקְטָר, מִקְטָרִית, מִקְטָרִית	θυμιατήριον, θυμιατήρ: censer, vessel for fumigation Ex 30. 1 Ez 8. 11 Mal 1. 11 IICh 26. 19	71, 74
קָנִי, קָנִי, קָנִי	φοῖνιξ: purple or crimson; blood-bay, of a horse; red cattle—Phoenician—phoenix	24 t, 42, 48 t, 93 t, 303 tm, 330 t
קָנִי	Φοῖνιξ, ικος: Phoenician Gn 15. 19	82, 93
קִנְיָה	θρήνος: (θρέομαι) dirge, lament Jer 7. 20 Ez 2. 10, 19. 14, 32. 16 Am 8. 10 IICh 35. 25	48
קִיקָיוֹן	κίκαι: the castor-oil tree Jon 4. 6-7	22
קִיר	τείχος: wall Lev 14. 37 IR 6. 27; esp. city-wall Nu 35. 4 Jos 2. 15	22, 64, 80
„	γῆ: land, country Jes 15. 1; city Jes 16. 7, 11	82, 92
קִישָׁן, קִישָׁן	Σκυθῶν: v. סִדְוֹם Jud 5. 21	121, 129 t
קָל	κουφίζω; קָל κούφος: light, nimble IIS 2. 18; buoyant Job 24. 18; unsubstantial, airy Jes 19. 1; light in point of weight Job 24. 18	248 tm, 353 tm
קָל	φωνή: (φάω) sound, tone Gn 3. 8 Ex 32. 17 Lev 26. 36 Jos 6. 5, prop., the sound of the voice Dt 5. 19, 27. 14 IS 4. 6, 14; speech, voice, utterance Gn 21. 17, 27. 22 Dt 33. 7 Jud 18. 3	23
קָלִי, קָלִי, קָלִי, קָלִי	εἶρην: v. אִוֵּר	127
קָלִי	εἶρην Διός Esr 10. 23 Neh 12. 20	128
קָלִיטָא	εἶρην θεοῦ Esr 10. 23 Neh 8. 7	128
קָלָה	φρύγω: v. צָלָה	35 t, 410 t
קָלִי	φρυκτός: v. צָלִי (צ/ק)	36 t, 416 t
קָלָחַת	χαλκεῖον: v. צָלָחַת Mich 3. 3	36 t, 80
קָלָל, קָלָל	καταράσμαι: call down curses upon; curse, execrate Gn 8. 21, 12. 3 Ex 21. 17, 22. 27 Lev 24. 11 IIS 16. 7, 19. 22 IIR 2. 24 Jes 8. 21 Jer 15. 10 Ps 37. 22 Prv 30. 10 Eccl 7. 21-2 Neh 13. 25	48, 67
קָלָלָה	ἀρά, ἀρή: prayer; esp. a prayer for evil, curse, imprecation Gn 27. 12-13 Dt 11. 29 Jud 9. 57 Jer 24. 9, 25. 18 Prv 27. 14	39, 67, 326
קָלָס, קָלָס	χλευάζω: jest, scoff; c. acc., scoff, jeer at, treat scornfully Ez 16. 31; Med. Hab 1. 10	39, 48
קָלַע	γλύφω: carve, cut out with a knife; cause to be engraved IR 6. 35	38, 68
מִקְלָעַת	γλύμμα: (γλύφω) engraved figure IR 6. 32	71

XIX. CATALOGUE OF GENERAL HOMOLOGIES 569

עֲלָקָה	σφενδοιζω: = σφενδονάω (<i>use the sling</i>) IS 17. 19	41
עֲלָקָה	σφενδόνη: <i>sling</i> Job 41. 20	41
עֲלָקָה	ξύλον, πύλη, θύρα: v. עֲלָקָה	36 t, 392, 399 t, 416 t
קָמַר	κομιδή: (κομίζω) <i>gathering in of harvest</i>	78
קָמַר	κομίζω: v. קָמַר	88
קָנָה	עֵנֶה: <i>nest</i> Dt 22. 6 Ob 4 Hab 2. 9; v. קָנָה, קָנָה	48, 326
קָנָה	διαφθονέω: <i>envy</i> Gn 26. 4, 30. 1, 37. 11 Jes 11. 13	
קָנָה	Ez 31. 9 Ps 37. 1, 106. 16 Prv 23. 17; ἐπι-, προσ-	65
קָנָה, קָנָה	όθονερός: <i>envious, jealous, of persons; of the gods, jealous of those who abuse their gifts, or who enjoy unbroken felicity</i> Ex 34. 14 Jos 24. 19	56, 65
קָנָה	όθόνος: <i>ill-will or malice, esp. envy or jealousy of the good fortune of others</i> IIR 10. 16 Eccl 4. 4	39, 65, 239 tm
קָנָה	γεννάω: <i>causal of γίγνομαι; mostly of the father, beget; Med., produce from oneself, create; metaph., engender, produce; call into existence</i> Gn 4. 1, 14. 19	
קָנָה	Dt 32. 6 Ps 78. 54 Prv 8. 22; = γονάω	34 t, 48, 326
קָנָה	γονεύς: <i>begetter, father; generally, progenitor, ancestor</i> Gn 14. 19 Dt 32. 24	24 t, 42 t
קָנָה	ώνέομαι: <i>buy, purchase</i> Gn 25. 10 IIS 12. 3, 24. 24	
קָנָה	Jer 13. 1 Neh 5. 8	51, 85 t, 395
קָנָה	ώνητής: <i>buyer, purchaser</i> Dt 28. 68 Jes 24. 2	51
קָנָה	ώνια, τὰ: <i>goods for sale, market-wares; wares (W)</i> Gn 31. 18 Lev 22. 11 Prv 4. 7	51
קָנָה, קָנָה	ώνημα: <i>purchase</i> Gn 17. 12, 23, 23. 18, 31. 18	
קָנָה	Ex 12. 44 Lev 25. 18 Ez 38. 12	51, 71
קָנָה	κενός: v. קָנָה; σχοῖνος: v. קָנָה Jes 19. 6, 42. 3 Job 40. 21	42 t, 77, 395
קָנָה	ξηνός: = κορμός (A) ((κείρω) <i>trunk of a tree (with the boughs lopped off)</i>)	45, 52
קָנָה	χρησμός: (χράω (B) A) <i>oracular response, oracle</i> Ez 12. 24, 13. 7; χρημα: <i>oracle</i>	71, 427
קָנָה	πηγμα: <i>anything congealed</i> Zach 14. 6	32 t
קָנָה, קָנָה	ἀκανθώδης: <i>full of thorns, thorny; prickly; ἀγνώδης, falsa lectio for ἀ.; ἀκανθόχοιρος: hedgehog [cf. ἀκανθα: in pl., prickles or spines of the hedgehog and of certain fish]</i>	30 t, 90 tm
קָנָה	πυκάζω: v. קָנָה Dt 15. 7 Jes 52. 15	29 t, 69
קָנָה	κουφίζω: <i>make a light leap; ἐκπηδάω: leap out; jump, leap (W)</i>	24 t, 69, 353 tm

קָצוּ, קָצָה, קָצָה, קָצוּ, קִצְוֹ, קִצְוֹת, קִצְוֹת	ἔσχατος: <i>farthest, uttermost, extreme</i> Ex 16. 35, 25. 18-19, 26. 4 Dt 30. 4 Jes 37. 24 Ps 48. 11 Prv 17. 24; ἐξ ἐσχάτων ἐς ἔσχατα ἀπικέσθαι <i>reaching from end to end</i> Ex 26. 28 Dt 4. 32	30 t, 55, 68
קָצַב	ἔδαφος: <i>bottom, foundation</i>	49
קָצוּב	ξυστός	52, 105 tm
קָצַן	δικαστής: <i>a judge</i> Prv 25. 15	58, 101
קָצִיר	ὄζος, ὕσδος: <i>bough, branch, twig</i> Ps 80. 12	414 t
מִקְצוֹעַ, מִקְצָעָה, מִקְצוֹעַ	ἔσχατος: τὰ ἔσχατα, <i>the utmost; the uttermost; the extremities, the furthest points (W)</i> Ex 26. 23 Ez 46. 21; cf. γωνίδιον: Dim. of γωνία (<i>of the four quarters of the compass</i>) Jes 44. 13	71
קָצַף, הִקְצִיף, הִקְצִיף	ἀφρίζω: = ἀφρέω, ἀφριάω (<i>foam</i>) Gn 40. 2 Dt 9. 19; c. acc., <i>be foam, cover with foam</i> Dt 9. 8 Zach 8. 14	63
הִקְצִיף	ἐπαφριάω: <i>foam against</i> Jes 8. 21	
קָצַף	ἀφρός: <i>foam of the sea; of persons and animals, foam, slaver, froth</i> Nu 1. 53 Hos 10. 7	63
קָצַץ, קָצַץ, קָצַץ	ἀποκόπτω: <i>cut off, hew off</i> , freq. in Hom., <i>of men's limbs</i> Dt 25. 12 Jud 1. 6-7 IIS 4. 12	63
קָצַץ	ἀναξύω: <i>scrape up or off; Pass., having the surface scraped off</i> IIR 16. 17, 18. 16, 24. 13	
קָצַר	θερίζω: <i>do summer-work, mow, reap</i> Lev 23. 10 IIR 19. 29; קָצִיר	32 t, 392
קָר	ψυχός: <i>cold</i> Gn 8. 22	53
קָר	ψυχρός: <i>cold</i> Prv 25. 25	53
קָרָה	ψύχρα: <i>cold</i> Ps 147. 17 Prv 25. 20 Job 24. 7, 37. 9	56
קָרָה, קָרִי, קָרִי	ψυχρότης: <i>coldness, cold; metaph. of persons, want of feeling, bad taste</i> Lev 26. 21, 23, 28 Zach 14. 6	32 t, 74
קָרָה, קָרָה	κυρέω: c. קָרָה	25. 27 t, 29 t, 43, 86 t, 399, 427 t
קָרָה, קָרָה	κύρμα	71, 399 tm, 427
קָרָה	χράω	256 t, 281 tm, 426-7 tm
קָרָה, מִקְרָה, מִקְרָה	χρημα: Jes 4. 5 Jon 3. 2	93, 281 tm, 327-8, 399 tm, 427 tm
קָרָה	καλέω, -λημι: <i>call, summon</i> Lev 1. 9 IIR 8. 1; <i>call to one's house or to a repast, invite</i> IR 1. 9 Job 1. 4	
„	κελεύω: <i>prop., urge, drive on; hence, exhort, bid; order; command (W)</i> Lev 23. 2 Dt 15. 2 IIR 8. 1	

- מְקַרָּא κέλευμα: (κελεύω) *order, command* Ex 12. 16 Lev 23. 2, 7, 24 Jes 1. 13 71
- קָרַב, קָרַב, הִקְרִיב, קָרַב πελάζω: *approach, draw near* Gn 47. 29 Ex 14. 10, 22. 7; *come near* Gn 37. 18 Ex 3. 5 Ez 36. 8 Ps 91. 10 Job 33. 22 Thr 4. 18; *approach* (in marriage) Gn 20. 4 Lev 18. 6, 14, 19, 20. 16 Dt 22. 14 Jes 8. 3 Ez 18. 6
- קָרַב ἐκπυρόω: *heat* Hos 7. 6
- הִקְרִיב καθιερεύω: *sacrifice, offer* Lev 2. 4, 14, 6. 14, 10. 19, 21. 6, 8 Nu 3. 4, 7. 10, 15. 10, 13, 16. 35, 18. 15, 28. 19, 26-7, 29. 13 Jud 3. 17 Ps 72. 10 119 t, 281 tm
- קָרְבַּן ἱερεῖον, ἱερήϊον, ἱρήϊον, ἱαρήϊον: *victim, animal for sacrifice* Lev 2. 1, 5, 7, 12, 13 Nu 28. 2; ἱερεύειν ἱερεῖον (sacrifice a victim) Od. 14. 94 קָרְבַּן לִהְיוֹת לֵקְרִיב Lev 17. 4 119 t
- קָרַב ἔρις, ἶδος: *strife, quarrel, contention; mostly of battle-strife* IIS 17. 11 79, 82, 97 tm
- קָרַד σκεπαρηδόν: v. קָרַן Jud 9. 48 IS 13. 20-1 52
- קָרַח καταψύχω: *cool* Ps 104. 3 60
- קָרַח μέγαρον: in pl., (μέγαρα) *house, palace*, freq. in Hom.; later in sing. 298 tm
- קָרַח ἐκροή: (ἐκρέω) ἑκροος Dt 23. 11 74, 196 tm
- קָרַח περί
- קָרַח πολείδιον, -ίδιον: Dim. of πόλις; πόλις: v. בִּירָה Dt 2. 36 IR 1. 41 Jes 1. 21, 26, 23. 2, 29. 1 Ps 48. 3 Prov 8. 3, 11. 10-11 Job 39. 7 39, 48, 82
- קָרַן κέρας: Attic inscr. have dual [κέρ]ατε; (κέρας is prob. related to κάρα, κάρη; v. κράς); *the horn of an animal* Gn 22. 13; *of elephants' tusks* Ez 27. 15; *bow* IIS 22. 3; *drinking horn* IS 16. 1, 13 IR 1. 39; as a symbol of strength Jer 48. 25; *wing of an army, flank, column* Zach 2. 4; in Anatomy, *extremities of the uterus* Ex 29. 12 348 tm
- κράς: poet. form of κάρα; *head* IS 2. 1 Job 14. 15 348 tm
- קָרַח ἄρθρον 228 tm
- קָרַע ῥήγνυμι, -ύω, later ῥήσσω: the word is hardly used by correct Attic Prose-writers, except in Pass. IR 13. 5; *break asunder* IR 13. 3 Jes 63. 19; *rend, shatter* IR 11. 12, 30; later, esp. *rend garments*, in sign of grief Gn 37. 34; *break through* Jer 22. 14 Hos 13. 8 41, 50, 426 t

- קָרַע *ράκος, βρά-*: *ragged, tattered garment*; freq. in pl. *ράκια*, Attic *ράκη*, *rags, tatters* Prv 23. 21; generally, *strips of cloth* IR 11. 30-1 IIR 2. 12 74
- קָרַע *χροῖζω* 426 tm
- קָרַע *ρίζα*: *base, foundation* Nu 5. 17 IR 6. 15-16, 30
Am 9. 3; cf. Job 36. 30 41, 50, 63, 78, 426 t
- קָרַע *ἀζαχής, χαλεπός* 95 tm
- קָרַע *κολοκύνθη, -κύντη, κολόκυνθα, -τα*: *round gourd*, *Curcubita maxima* Nu 11. 5 60
- קָרַע *σικυών*: *cucurbit-bed* Jes 1. 8 71, 72
- קָרַע *δέω (A)*: *bind, tie, fetter* Dt 6. 8 Jos 2. 18 Job 39. 10;
metaph., *bind, enchain* Gn 44. 30 Prv 3. 3 28 t, 35 t, 103, 113
- קָרַע *κατα-*: *bind fast* Job 38. 31 113-14
- קָרַע *δέσις*: *complication of a dramatic plot* IIR 11. 14, 12.
21; קָרַע *κατά-*: *spells, enchantments*, in pl. Jer 2. 32 114 t
- קָרַע *κόπτω*: *cut, strike; cut down or fell trees* 85 t
- קָרַע *τόξον*: *bow* IIS 1. 18 Ps 44. 7; *rainbow* Gn 9. 13
[א/ט] 52, 93, 106 t, 415 t, 423 t
- קָרַע *τοξότης, -τας*: *bowman, archer* Gn 21. 20 48, 52, 423
- רָאָה *רָאָה* *ὁράω* 13-14, 43, 56, 76 t, 101, 402 t, 406 t;
רָאָה *ὄρατος*; *רָאָה* *ὄρατος*; *רָאָה* *ὄρατος*; *רָאָה* *ὄρατος* 24 t, 28 t, 72,
74, 78; *רָאָה* *ὄραμα* 13-14, 71, 80,
91-2, 326-8, 330 t, 341, 344-6 tm, 350 t
- רָאָה *εὐρυβίαις* 127 tm; *רָאָה* *ὀρείχαλκος* 90 tm
- רָאָה *רָאָה* *χρημα*: *ה. הרים* Nu 23. 22 Prv 24. 7 93, 327
- רָאָה *ἀρχαῖος*: *simple, silly* IIS 3. 8; as Subst.,
τὸ ἀρχαῖον, of money, *prime cost, principal*, mostly in
pl. Nu 5. 7; *ancient history, antiquity, ancient times*
Jes 43. 18, 46. 9 359 tm
- רָאָה *רָאָה* *ἀρχή*: *beginning, origin* Gn 1. 1; *from the
beginning, from the first, from of old* Jes 40. 21, 41. 4,
26 Eccl 3. 11 383 t
- רָאָה *ἀριθμός*: *number* Ex 30. 12 Nu 31. 26, 49 59
- רָאָה *רָאָה* *ἀρχός*: = *ἀρχων*: *ruler, commander; chief,
king* Dt 1. 15 Jud 11. 8-9, 11 Jes 7. 8-9 IIR
22. 1 384-5 t
- רָאָה *δρῦς, δρυός*: *originally, tree, including various trees*
Cant 4. 14 59
- רָאָה *κέρας* 60, 348 tm, 351, 406 t; *רָאָה* *κράς* 60, 87 t,
302 m, 326, 348 tm

- „ *πικρίς, ίδος: ox-tongue; = κιχώριον: chicory; πικρίδιον: endive; πικρός: bitter, spiteful, vindictive (כר);*
πυτόν: rue Dt 29. 17, 32. 31 Hos 10. 4 41, 60
- „ *πρόσθιος: foremost* Nu 6. 9, 18; cf. פֶּרֶעַ/προκόμιον 119 t
- „ *πρώτος, πρῶτος: Sup. of πρό; as Adj., of place, foremost* Zach 4. 7 Ps 137. 6; of Time, *first* Ex 12. 2 IIS 21. 9; of Order, Ex 34. 1 Jes 41. 4; of Rank or Dignity, *the first men* of the state Jos 22. 14 IIS 23. 8 Dan 10. 13 (פְּרָתִים Esth 1. 3, 6. 8 Dan 1. 3); of Degree, *first, highest* Jos 11. 10 IS 15. 17 IIR 25. 18 Ez 38. 2-3, 39. 1 Zach 4. 7 ICh 12. 9 (10), 27. 5; as Subst., in neut. pl., *first part, beginning* Prv 4. 7 Neh 12. 44; *first, highest; in degree, the highest development* Hos 9. 10 62, 68
- רַב *περί* הרבה, רב 61, 72 tm
- רַב *πολύς: of Number, many; of Size, much, mighty, great* Am 6. 2 Ps 36. 7 Thr 1. 1 61
- רַב *πολύδημος: populous* Thr 1. 1 61
- רַב *ἐρύομαι, εἰρύ-: to draw [the bow]*
 Gn 21. 20, 49. 23 Ex 19. 13 Jer 4. 29 29 t, 41, 423 t
- „ „ *ρίπτω: throw, cast, hurl* Ex 15. 1, 21 Ps 18. 15 423 t
- רַב *ράπτω: sew together, stitch* Prv 7. 16; *ράμμα (B): anything sewn or stitched* Ib 31. 22
- רַב *τρέφω: thicken or congeal a liquid; curdle the milk (رَبَّ); usu. cause to grow or increase* Gn 1. 28, 9. 1 Ex 1. 7 Ez 16. 7 64, 86 t
- רַב *ἐκ-: bring up from childhood, rear up (رَبَّى)* Thr 2. 22 64
- רַב *ἐρύω (A): drag, draw, implying force or violence; simply, draw, pull; draw the bowstring; draw (the bow)* Gn 21. 20, 49. 23; *ρίπτω: throw, cast, hurl* Ps 18. 15 29 t, 41
- רַב *τρόφιος: nourishing, nutritious; Subst., τρόφιμος, ὁ, a slave's young master; ἡ τροφή: the mistress رَبَّة الْمَنْزِل; Pass., nursling, foster-child (رَيْب)*
 Ez 16. 7 Thr 1. 1; cf. *πρεπτός, inf.* 64
- רַב *ἀρπυμον: profit; καρπυσμός (A): profit* 60, 72
- רַב *ἀρπυσις: use, profit* Lev 25. 36 Prv 28. 8 60, 72
- רַב (I) *μυρίος: numberless, countless, infinite, prop.*

- of Number, and commonly in pl., *μύριοι* Gn 6. 5, 13. 6, 21. 24, 26. 14, 33. 9, 50. 20 Ex 5. 5, 12. 38 Nu 32. 1 Jos 11. 4 IS 2. 5 IR 3. 8 ICh 1. 9 31.1
- מִרְבֵּה, רְבוּא, רְבוּ, רִבְבָה* *μύριοι*: as a definite numeral, *ten thousand* Jud 20. 10 Jon 4. 11 Ps 91. 7 Cant 5. 10 Est 2. 64 39, 46, 48, 93
- רִבְּה, רִבְּתָא, רִבְּתִי, רִב* *διαπρεπής, πρεπτός*: distinguished, renowned IIS 23. 20 Jes 19. 20 Ps 48. 3 Thr 1. 1 Dan 4. 27 62
- רִבְּד, רִבְּדִי, רִבְּדוּ, רִבְּדוּם* *ράβδος*: rod, wand; magic wand *לִהְיוֹת* Ex 7. 11; staff of office, like the earlier *σκηπτρον* Gn 41. 42, 49. 10 Jes 14. 5 Esth 4. 11; rod for chastisement Jes 10. 5 Ps 2. 9 Prv 10. 14; riding switch IIS 23. 21; streak or stripe on the skin of animals *לִהְיוֹת*; cf. *לִהְיוֹת* 41, 63, 68, 93, 116
- רִבְּעָה, רִבְּעָה, רִבְּעָה, רִבְּעָה* *πόρευμα*: place in which one walks; haunt Ps 139. 3 62
- רִבְּעָה, רִבְּעָה, רִבְּעָה, רִבְּעָה* *τετράγωνος*: with four angles, but usu. square Ex 38. 1, 43. 16 IR 7. 31 Ez 40. 47, 45. 2; *τὸ τετράγωνον* a square, a body of men drawn up in square Nu 23. 10 64
- רִבְּעָה, רִבְּעָה, רִבְּעָה, רִבְּעָה* *ὀργίζω*: (*ὀργή* II) make angry, provoke to anger IS 23. 15; more freq. in Pass., *grow angry, be angry* Gn 45. 24 IIS 19. 1 Jes 57. 20 Ps 2. 1; cf. *ὀρκαίνω*: shudder 29-30 t, 32 t, 45, 88, 250 t
- רִבְּעָה, רִבְּעָה, רִבְּעָה, רִבְּעָה* *ἐποργίζομαι*: to be angry at; *προσ-*: Pass., to be angry at IIR 19. 27; *συν-*: meet anger with anger 83
- רִבְּעָה, רִבְּעָה, רִבְּעָה, רִבְּעָה* *παράγγελω*: pass on or transmit a message 61
- רִבְּעָה, רִבְּעָה, רִבְּעָה, רִבְּעָה* *παράγγελμα*: message transmitted by beacons; mobilization Job 12. 5 61
- רִבְּעָה, רִבְּעָה, רִבְּעָה, רִבְּעָה* *προσαγγέλλω*: denounce IIS 19. 28 Ps 15. 3
- רִבְּעָה, רִבְּעָה, רִבְּעָה, רִבְּעָה* *ἀρβρον* xxvii-xxviii t
- רִבְּעָה, רִבְּעָה, רִבְּעָה, רִבְּעָה* *ἀράγειν ἀράσσειν*: strike with a shower of stones
- רִבְּעָה, רִבְּעָה, רִבְּעָה, רִבְּעָה* *ἀραγμα, -μός*: crashing shower of stones
- רִבְּעָה, רִבְּעָה, רִבְּעָה, רִבְּעָה* *παράψυχω*: cool, Pass. 61
- רִבְּעָה, רִבְּעָה, רִבְּעָה, רִבְּעָה* *παράψυχή*: cooling, refreshment, consolation Ps 30. 6 74, 409 t
- רִבְּעָה, רִבְּעָה, רִבְּעָה, רִבְּעָה* *παράψυκτήριο*: = *-ψυχή* (*sup.*) Jes 28. 12 61, 72
- רִבְּעָה, רִבְּעָה, רִבְּעָה, רִבְּעָה* *ράγα* 408-9 t
- רִבְּעָה, רִבְּעָה, רִבְּעָה, רִבְּעָה* *ἀστράπτω; παράψυχω* 408-9 t
- רִבְּעָה, רִבְּעָה, רִבְּעָה, רִבְּעָה* *σπέρχω; ἐπι-* 407 t
- רִבְּעָה, רִבְּעָה, רִבְּעָה, רִבְּעָה* *ὀργίζω* 367 t

XIX. CATALOGUE OF GENERAL HOMOLOGIES 575

רושׁ	ὄργή	408 tm
רָגַשׁ	ἐργαστήριον	407-8 tm
רָדָה	κρατέω: to be strong, powerful; hence, abs., rule, hold sway IR 5. 4; conquer, prevail, get the upper hand; master Gn 1. 26 Lev 26. 17 Ez 34. 4	55
רָדָה, הָרָדָה	ἐπι-: prevail in battle, be victorious Jud 5. 13; prevail over, get the mastery of an enemy; rarely c. acc., master, conquer Jes 41. 2	55
רָהַב	ταρβέω: c. acc., fear, dread Prv 6. 3; stand in awe of, revere Jes 3. 5	63
רָהִיט	φρύγανις: = φρύγανον (firewood; undershrub) Cant 1. 17	66
רָחַח, רָחַחָה, הָרָחַח	ῥαστώνη, ῥησ-: relief from anything unpleasant Ex 8. 11 Thr 3. 56 Esth 4. 14; = -νευσις; רָחַח εὐρυχωρία: open space, free room Gn 32. 17	41, 79
רָחַח	τροχός: whirlwind Gn 1. 2, 8. 1	64
רָחֻמָה	αἵρεσις: choice Ex 25. 2, 35. 24 Lev 7. 32 Nu 15. 20	72
רָוַע	σὺρίζω: play the σὺριγξ, pipe; make any whistling or hissing sound (סָרַק); c. acc. pers., hiss him Nu 10. 9 Jud 15. 14 Esr 3. 11; cf. κρατέω: clap in sign of applause; also in sign of disapproval	30 t
רָוַעָה	σὺριγξίς: playing on the σὺριγξ Lev 25. 9 Jos 6. 5; κρότησις: clapping IS 4. 5-6	72
רָוַח	τρέχω: run, of men Gn 18. 2 IS 8. 11 IIR 5. 20-1 Ps 19. 6 Prv 4. 12; of things, move quickly Jes 59. 7 Am 6. 12; ἐρίζω: rival, vie with, challenge IIS 22. 30	64
רָוַח	τρέχης: courier, messenger Job 9. 25 Esth 8. 10 IIC 30. 6; cf. δρόμαξ/רָוַח Esth 8. 10	56
רָוַח, מְרוּצָה	τρέχιμος: running, hastening IIS 18. 27 Jer 8. 6, 23. 10 Eccl 9. 11	65
רָוַח	ρέω: Lev 15. 3	41, 50, 69, 369 tm
רָוַח	ρέος: (ρέω) like ρεῦμα, anything flowing, stream Job 6. 6	56, 74, 77
רָחַב	εὖρος: breadth, width Gn 6. 15, 12. 17 Ez 42. 11, 45. 1	79
רָחִים	τροχός: wheel; potter's wheel Ex 11. 5 Nu 11. 8 Jes 47. 2	65, 93
רָחֵל	ῥήν, gen. ῥηνός, ῥή, sheep, lamb (not found in nom.) Gn 29. 16, 31. 38 Jes 53. 7 Cant 6. 6	39, 41

XIX. CATALOGUE OF GENERAL HOMOLOGIES		577
רִיחַ	ῥόος: v. יאור Gn 8. 21, 27 Job 14. 9	56
רִיפָה	κρίθη: mostly in pl., <i>barley-corns, barley</i> IIS 17. 19	60
רַךְ	μαλακός: <i>soft</i> Ez 17. 22; <i>soft, fair words</i> Prv 25. 15	
	Job 40. 27; <i>tender, youthful</i> Gn 18. 7, 33. 13; of persons or mode of life, <i>mild, soft, gentle</i> Dt 28. 54	
	Jes 47. 1 ICh 29. 1; <i>faint-hearted, cowardly</i> Dt 20. 8; <i>weakly, sickly, ill</i> Gn 29. 17; <i>πρᾶος: mild, gentle, meek</i>	62, 93
רֶכֶב	πορεύμα: <i>means of going, carriage</i> ; πορείον: <i>means of conveyance, carriage</i> مركب	
	Gn 41. 43 Ex 14. 6, 25 Lev 15. 9 Jud 4. 13, 15 IS 8. 11 IIS 15. 1 IIR 9. 24, 23. 11 Jes 21. 7, 66. 15	
	Jer 47. 3 Joel 2. 5 Nah 3. 2 Ps 104. 3 Cant 3. 10 ICh 28. 18 IICH 9. 25	62
„	τροχός, -χοῦ: v. רחם Dt 24. 6	64, 74: 93
רָכַל	ῥωπίζω, ῥωποπωλέω: <i>deal in small wares or frippery</i>	
	Ez 27. 13; cf. <i>πορίζω: carry, bring; furnish, provide</i>	62
רָכַל	ῥωποπωλῆς: <i>dealer in petty wares, huckster</i> IR 10. 15	
	Ez 27. 23 Neh 13. 20; cf. <i>ποριστής: one who supplies or provides; πορισμός: earning a living, means of livelihood</i>	62
רָכַלָה	ῥῶπος: <i>petty wares</i> Ez 26. 12, 27. 23, 24, 28. 16	62
רָכִיל	παραγγελεύς: <i>informant, accuser</i> Lev 19. 16 Prv 11. 13	61
רָמָה	ἐρύομαι: v. רבב; <i>ρίπτω</i> , also -τέω: <i>throw, cast, hurl</i>	
	Ex 15. 1	29 t, 423 t
רָמָה	ἡπεροπεύω: <i>cheat, cajole, deceive, cozen</i> Gn 29. 25	
	Jos 9. 22	60
רָמִיָה	ἡπεροπητής: <i>pecul. fem. of ἡπεροπεύς = -πεντής (a cheat, deceiver)</i> Ps 120. 2-3	60, 74
רָמָה	ὄρος: <i>mountain</i> ; ὄρος, ὄρως, ὄρβος: <i>boundary</i> IS 1. 1	
	Jer 31. 15 (14)	61
רָמָה	δρόμαξ: <i>good at running</i> Esth 8. 10	45, 77
רָמַשׁ	ἐρπετόν, ὄρ-: (<i>ἔρπω</i>) <i>beast or animal which goes on all fours; creeping thing, reptile</i> (סָרָף), esp. <i>snake</i> (סָרָף) Gn 1. 24-5	51
רָמָה	βρέμω: <i>roar</i> (רָעַם); after Hom., of arms, <i>clash, ring</i> Job 39. 23	411 tm
רָנָה	θρηνέω: <i>sing a dirge, wail</i> Thr 2. 19	59, 68
רָנָה	ἐπι-: <i>lament over</i> Jer 51. 48	59

- רָנָה, רִנָּה θρήνημα: *lament, dirge*; θρήνωμα: = θρήνος
(*dirge, lament; complaint, sad strain, lamentation*) Ps
106. 44 Job 20. 5 54, 59
- רָסַס δροσίζω: *bedew, besprinkle* Ez 46. 14 59
- רָסַס δρόσος: *dew*; v. עָסַס Cant 5. 2 57, 59
- רָעַד φρίζω: = φρίσσω (freq. of a feeling of
chill, shiver, shudder Esr 10. 9; of the effect of fear,
shudder; tremble Ps 18. 8, 104. 32; *feel a holy thrill or*
awe at Dan 10. 11 Esr 10. 9); v. רָעַו 29-30 t, 32 t, 66
- רָעַד רָעָה φρίκη: *shivering fear, shuddering* Ex 15. 15
Ps 55. 6; esp. from religious *awe* Jes 33. 14 Ps 2. 11,
48. 7 Job 4. 14 66
- רָעָה θυραυλέω: *wait at another's door, of visitors; freq.*
of lovers waiting on their mistresses; waiting at the
door, of lovers Zach 11. 17 Prv 29. 3 Job 24. 21;
cf. רָעָוָל Nu 1. 14 רָעָוָל Ib 2. 14 רָעָה Esr 2. 2
רָעָה Neh 7. 7 רָעַר IIS 13. 3 Jer 3. 1, 20 Hos 3. 1
Prv 17. 17 Job 31. 9 Cant 5. 16 Thr 1. 2 רָעָה IIS
15. 37 IR 4. 5 59
- רָעָה ἀγρᾶυλος: *dwelling in the field, of shepherds*; θύραυ-
λος: *living out of doors, of shepherds* Ex 2. 17 Ez 34. 2
Am 1. 2 Cant 1. 8; cf. φρουρός: *watcher, guard* 44, 59
- רָעָה θυραυλῶν: *waiting at one's lover's door*
(lover) Cant 1. 9, 5. 16 Thr 1. 2 59
- רָעָה τρώζειν: = συνουσιάζειν (*being with or together,*
esp. for purposes of feasting or conversing, social
intercourse, society Prv 28. 7; *habitual association,*
constant resort Ib 29. 3; *sexual intercourse* Job 24. 21;
φρουρέω: *keep watch or guard*; trans., *watch, guard*
Gn 4. 2 [φρουρέω from φρουρός (*watcher, guard* רָעָה
Zach 13. 7), contr. for προ-ουρός; cf. οὔρος (B)
(*watcher, warder, guardian* רָעָה Gn 16. 13-14 רָעָה
Ps 80. 2) from the same root as ὁράω (רָאָה Gn 1. 4);
cf. ὁρασις/רְעוּת: (ὁράω) *vision, appearance* Eccl 1. 14] 65
- רָעָה ἀλγέω; v. רָעָה; ὁράμα 74, 345 tm
- רָעָה ὁρασις: v. רָעָה Eccl 1. 14 28 t, 74, 82 t, 345 tm
- רָעָה ἑφορος: (cf. ἐπίουρος: = οὔρος (B), *watcher,*
guardian (רָעָה, רָאָה)), *overseer, guardian, ruler* Jes 44.
28 Ez 34. 23; cf. φρουρός 345 tm
- רָעָה οὐρέω; רָעָה οὔρος (B) 345 tm

- רעה ῥήσσω, ῥήγνυμι: Pass., *break, break asunder* Jer 2. 16 50
 „ τρώγω: *gnaw, nibble, munch*, esp. of herbivorous animals Gn 41. 1 Ex 34. 3 Jes 11. 7, 65. 25 Job 1. 14 Cant 4. 5; of men, *eat* vegetables or fruit Ib 2. 16; later, simply *eat*, serving as pres. to ἐφαγον instead of ἐσθίω Ib 6. 2 65
 „ ἐφοράω: *oversee, observe*; of the gods, *watch over, visit* Gn 48. 15 Ps 23. 1, 80. 2 215 tm, 345 tm
 ריע, ריעה, הריע, κροτέω: *clap* in sign of applause; also in sign of disapproval Jud 15. 14; ἐπι-: *clap, applaud*; κατα-: *applaud excessively* Ex 32. 17 Jud 15. 14 Mich 4. 9 30 t
 רעה, רעה, πονηρία: *bad state or condition* (ערוה); in moral sense, *wickedness, vice, knavery* Gn 6. 5, 26. 29, 44. 4 Dt 31. 17 Hos 7. 1 Thr 3. 38 61
 רע, פרע, רע, πονήρευμα: τὰ π. *wickednesses*; τὸ π. LXX De 17. 2 Gn 2. 9 Dt 4. 25, 28. 20 IS 17. 28 Job 2. 10 Dan 11. 27 61
 רע, πονηρός: (πονέω) in moral sense, *worthless, knavish; malicious* Gn 8. 21, 37. 2, 20, 38. 7; τὰ π. *wickednesses* רעה Dt 31. 17 Thr 3. 38 61, 76 t
 רעו, θύραυλος: v. דעו
 רעאל, רעמיה, רעליה, דעאל 30 t, 34 t, 59, 128
 רעם, βρέμω: *roar* Ps 18. 14, 96. 11; = βρομέω; βροντάω, -τάω: *thunder*; ὠρύομαι: *howl* IS 2. 10, 7. 10 IIS 22. 14 Ps 18. 14 56, 409-10
 רעם, βρόμος (A): *any loud noise* Job 39. 25; *roaring of thunder* Jes 29. 6; βροντή: *thunder* Ps 77. 19; cf. ὠρυμα, ὠρυγμα: *howling*; Βοανεργές Mark 3. 17 56, 409-10
 רעמיה, Διὸς θύραυλος 34 t
 רעף, ῥέω Prv 3. 20 41, 50, 369 tm, 412-13
 רעץ, ῥήσσω, ῥήγνυμι: *break asunder, rend, shatter* Ex 15. 6 Jud 10. 8 50
 רעס, φρίζω: v. רעד
 רפה, רפאל, v. רפה
 רפא, θεραπεύω 55, 59; רפא, ἑκ- 59; רפא, θεραπευτής 59; רפואה, רפואה, 41, 49, 59, 78, 92, 124; מרפא, 27 t, 59, 72, 344 tm
 רפאל, θέραψ θεοῦ ICh 26. 7; רפיה, θέραψ Διὸς Ib 3. 21 59, 128
 רפא, ὑπερφύης: *literally, growing above the ground*;

	<i>growing higher than the rest; overgrown, enormous</i> Dt 2. 11, 3. 11 IIS 21. 16 ICh 20. 4	21, 237 tm
רָפָה	λεπτός: (λέπω) rare in literal sense, <i>peeled, husked; fine, small; thin, fine, delicate; generally, small, weak, impotent</i>	42 t, 104 tm
רפא	Διὸς θέραψ Neh 3. 9; v. רפאל	59.
רָפָה	καταλείπω: <i>forsake, abandon</i> Dt 31. 6; <i>let drop, give up</i> Dt 9. 14 IS 15. 16; <i>leave alone</i> Jud 11. 37 IS 11. 3	23
רַפְּדוֹת	ράφιδευτός: = ράπτός (stitched, patched; ρ. πλοῖα boats made of hides sewn together) ICh 2. 15	53
רָצָה	ἀρέσκω: of pers. only, <i>make good, make amends</i> Lev 26. 34; Med. Jes 40. 2; after Hom., c. dat. pers., <i>please, satisfy</i> ICh 10. 7; Med. Lev 7. 18 IS 29. 4	112
רָצָה	ἀρεστός: verb. Adj. of ἀρέσκω; <i>acceptable, pleasing; of persons, acceptable, approved</i> Esth 10. 3	102, 112
רָצָה	προσδέχομαι, -δέκο-: <i>receive favourably, accept</i> Dt 33. 11 Prv 3. 12; <i>admit</i> Lev 26. 41; <i>undertake</i> Ps 50. 18; <i>await, expect</i> Job 14. 6; רָצָה יְנַאֲרִיזוּ	62, 293
רָצָה	πρόσδεξις: <i>acceptance</i> Ex 28. 38 Jes 56. 7 Jer 6. 20 Ps 19. 15	62
רָצָה	χαράσσω: <i>brand, carve</i> Ex 21. 6; v. חָרַח	425
רָצוּף	καλυπτός: <i>covered; κρυπτός: covered and concealed</i> by planks Cant 3. 10; רָצוּף קָלֻפִּים: <i>covering</i>	15 t
רָצָה	κρίθη: mostly in pl., <i>barley-corn, barley; oats</i> (W) IR 19. 6; v. רִיפָה	60
רָצָה	התרַצָּה ἀράσσω: <i>smite, dash in pieces</i> Jud 9. 53; Pass., <i>to be dashed against the rocks; of things, dash one against the other</i> Gn 25. 22; v. רָצָה	54
רָצָה	κατ-: <i>break in pieces</i> Ps 74. 14; Pass., especially of a broken and routed army Jud 10. 8	54
רָצָה	τροχάζω: (τρέχω) <i>run quickly</i> Nah 2. 5	64
רָצָה	„ Nah 3. 2; abs., <i>run about</i> Job 21. 11; <i>run through, spread</i> Joel 2. 5 [The Poets in some words treated χ as a double consonant (so that a short vowel before it became long); ∴ τροχάζω → ροχαζω → ραχαζω → רָצָה; רָצָה → רָקָה]	64
רָקָה	τράχηλος: <i>neck, the whole neck and throat</i> Cant 4. 3, 6. 7	64
„	κράς	348 tm

- רקן δράκων: (prob. from δέρκομαι, δρακεῖν) *dragon, serpent*, interchangeable with ὄφις; perhaps a *water-snake*; v. ירקון [in הירקן והרקן ו/י: or] 59, 92, 130
- רקח φαρμακεύω: *season in cookery*; φαρμάσσω: *season* IS 8. 13; prop. *treat by using drugs* Ex 30. 33 65
- רקח κατα-: *dose with drugs*; *anoint with drugs or charms* IICH 16. 14; -ευστής, fem. -τρια: *druggist* רִקְחָה Ex 30. 25 IS 8. 13 65
- רקח φαρμακεύς: *druggist, apothecary* Ex 30. 25 65
- רקח φαρμακεία, -κία: *use of drugs*; generally, *the use of any kind of drugs, potions, or spells* Ex 30. 25, 35 65
- רקח φαρμακίτης: *drugged or medicated* Cant 8. 2; v. פֶּן 65, 74
- רקוח מִרְקָחַת, מִרְקָחַת, מִרְקָחַת φάρμακον: *drug* IICH 16. 14; *en-chanted potion, philtre*: hence, *charm, spell* Cant 5. 13; *dye, paint, colour* Jes 57. 9 65, 72, 74
- רקיק φρυκτός: (φρύγω) *roasted* Ex 29. 2, 23 106 tm, 119 tm
- רשון πρόρησις: *previous instruction or warning*; *pro-clamation* Est 3. 7; v. בראש 62, 66, 68, 93
- רשע κακουργέω: *do evil, work wickedness* IR 8. 47 Ps 106. 6 Job 10. 15 Dan 9. 5 IICH 24. 7 60
- רשע κακουργία, κακοεργία: *wickedness, villainy, malice* Dt 9. 4, 25. 2 Ez 18. 27 60
- רשע κάκουργος, κακοεργός: as Subst. *malefactor, criminal* in the eye of the law; at Athens, technically, *thief, robber* Gn 18. 25 IIS 4. 11 Jes 3. 11 Ps 1. 1 60
- רשע τρέπω: *turn from* IIS 22. 22 64
- הרשיע κατορθόω: *accomplish successfully, bring to a success-ful issue*; Pass., *succeed, prosper* IS 14. 47 Prv 12. 2 63
- רשף πτέρυξ, υγος: (πτερόν) *wing of a bird*; *winged creature, bird* Job 5. 7 62
- „ πυρίδιον: Dim. of πῦρ (*fire*), *spark* Cant 8. 6 62
- „ στεροπή: poet. word, like ἀστεροπή, ἀστραπή, *flash of lightning*; *lightning*, freq. in pl., *lightnings* Dt 32. 24 Hab 3. 5 Ps 78. 48
- רשת ἄρκυς: *net, hunter's net*; more freq. in pl.; ἄρκυς βάλος (*net*) Ex 27. 4 Ps 10. 9, 57. 7 Prv 1. 17 Thr 1. 13 98 tm
- רתת ὀρωδία: v. רטט
- שֵׂאֵר ὄξος, εὖς: *poor wine, 'vin ordinaire'*; *vinegar* made therefrom; חֲמֵר, חֲמֵר Ex 12. 15 Lev 2. 11 Dt 32.

- 14 Esr 7. 22 *خمر*; ζύμη: *leaven*; *beer-yeast* خمر, خمير;
cf. ζῦθος: *beer*; ζυμίτης: *leavened bread*; ζυμωτός:
fermented, leavened (חמץ); ζύμωμα: *fermented mixture* 52
- שֶׁבַךְ *ἀψίς, ἄ-: (ἀπτω) loop, mesh, such as*
form a net IIS 18. 9 IR 7. 17 IIR 1. 2, 25. 17 49
- סִבַּר θεωρέω: *inspect*; ἐπι-: *examine over again or care-*
fully Neh 2. 13, 15
- סִבַּר ἐλπίζω: *hope for, or rather (in earlier writers)*
look for, expect Jes 38. 18 Ps 119. 166 Ruth 1. 13;
hope to do, or hope or expect that Esth 9. 1 49, 245 tm
- סִבַּר ἐλπίς: *hope, expectation* Ps 119. 116, 146. 5 49
- סִבֵּא ισχυρός: *powerful* Job 36. 26, 37. 23; Adv.
-pōs: *very much, exceedingly* Dan 2. 6, 48 Esr 5. 11 55
- סִדָּה χόρτος: *enclosed place; farmyard; generally, any*
feeding-ground, pasturage, freq. in pl. Gn 2. 5, 27. 27,
30. 16, 37. 7 Ex 10. 15, 22. 4 Dt 28. 3 IS 22. 7 IR
2. 26 Prv 23. 10, 24. 30 Ruth 1. 2, 2. 9; cf. χορτίον:
Dim. of χόρτος, *enclosed place* סִדָּה Nu 35. 2
Ez 45. 2; *food* IIR 4. 39 סִדָּה Dt 33. 14 cf. Lat.
hortus, Welsh garth 'fold, enclosure', Irish gort
'crop', 'field' 389 t
- סִדָּים Σκύθαι: *Scythians* Gn 14. 3; cf. סִדָּים 129 t
- סִסְכָּה ἀκανθέων: *thorny brake, = spinetum*
(thorn-hedge, a thicket of thorns); -θιον: Dim. of
ἀκανθα (thorn, prickly; any thorny plant, Mich 7. 4
Prv 15. 19 78
- סִיב τίθημι 64, 113 t, 372 tm, 411 t, 423 t
- „ ἐπι-: *make an attack* IR 20. 12 64
- סִסְבָּה κατάθεσις: *paying down, payment; in Law, promise,*
covenant Lev 5. 21 72
- סִיר πρίω (later πρίζω, πριόω): *saw* IIS 12. 31
ICh 20. 3 49
- סִסְרָה πρίων (A): *saw* Jes 10. 15 יִסְרָה; cf. πριστήρ,
-της: *sawyer* יִסְרָה; מִסְרָה 30 t, 49
- סִישׁ γηθέω, collat. form γήθω, γάθω: *rejoice* Dt 28.
63 Jes 65. 19 Ps 40. 17 Thr 4. 21 49
- סִישׁ γῆθος: = γηθοσύνη (*joy, delight*) Jes 61. 3 Zach 8. 19 68, 74, 79
- סִישׁ γηθοσύνη (sup.) Jes 24. 8, 32. 13 Thr 2. 15 72
- סִחַק καχάζω: v. צַחַק 36 t
- סִחַק מִסְחָק καχασμός: v. צַחַק 72, 74

- קחש. קחש *ἀγωνίζομαι*: v. קחש 36, 205 tm, 422
 מַחֲסָמָה *ἐχθρημα*: = *μίσσημα* (*object of hate, of persons*)
 Hos 9. 8 72
 שִׁשְׁן *ψιθυρίζω, -ισδω*: *whisper; whisper what one dares not speak out, whisper slanders* Zach 3. 1 Ps 38. 21 53
 שִׁשְׁן *ψίθυρος*: as Subst., = *-ριστής* (*whisperer, at Athens as epith. of Hermes; slanderer*), *whisperer, slanderer* IR 5. 18 Zach 3. 1-2 Job 1. 6 53
 שִׁיאן *χιόνεος*: (*χιών*) *snouγ, snou-white* Dt 4. 48 130, 393
 שִׁב *πρεσβεύω*: prop. of age; intr., *to be the elder or eldest* IS 12. 2 62
 שִׁיבה *πρέσβυς*: *old man* (poet. for prose *πρεσβύτερος*) Lev 19. 32 Job 15. 10 62
 שִׁיב *πρέσβις* (B), poet. for *-βεία*: *age, seniority, right of the elder* IR 14. 4 Dt 32. 26 Ps 71. 8 62
 שִׁיג *σιγή*: *silence* IR 18. 27 49, 78
 שִׁוד *συνδεσμεύω*, later *-μέω*: *bind together* Dt 27. 4
 שִׁוד, שִׁד *σύνδεσμος*: *that which binds together, fastening* Gn 14. 3 Dt 32. 17 Jes 33. 12 Am 2. 1 77, 304-5, 308 t
 מַסְכִּית *σχῆμα*: *form, shape, figure* Nu 33. 52 53, 72, 93
 שִׁכל *σκολιάζω* 94-5 tm
 שִׁכל, שִׁכְלָתָהּ, שִׁכְלָהּ *σοφία, -ία*: prop. *cleverness or skill in handicraft and art, as in carpentry; skill in matters of common life, sound judgment* Eccl 2. 3, 10. 1, *intelligence, practical wisdom, etc.*, such as was attributed to the seven sages, like *φρόνησις* (*practical wisdom; sagacity, wisdom (W)*) Prv 12. 8, 23. 9 ICh 22. 12 (11) Dan 5. 11 44
 הַשְׁכִּיל *σοφίζω*: *make wise, instruct* Ps 32. 8 Prv 21. 11 Dan 9. 22 ICh 28. 19; *learn* Ps 2. 10, 94. 8, 119. 99
 הַשְׁכִּיל *σχολεύω*: *loiter, linger* Ps 32. 1, 42. 1, 47. 8, 53. 1, 54. 1, 74. 1, 88. 1, 89. 1 53
 מַסְכִּיל, מַסְכִּיל *σοφιστής*: *master of one's craft, adept, expert* Jer 50. 9 Dan 1. 4; *wise, prudent, statesmanlike man* IS 18. 14-15 Am 5. 13 Prv 15. 24, 19. 14; v. שִׁכל
 הַשְׁכִּיל *συναλείω*: *shut close, close* Prv 16. 23 233 tm
 שִׁכר *μισθός*: *hire, wages; pay* Gn 30. 28; generally, *recompense, reward* Jes 31. 16; *bad sense, requital* Ez 29. 18-19 42 t

- שְׂכִיר, שכור μισθωτός: *hired* Neh 6. 13; Subst., *hireling*,
hired servant Ex 22. 14 Dt 24. 14 Jer 46. 21 21 t, 104 tm, 120,
 678 tm.
- מִשְׁכָּרְתָּ מίσθωμα: *price agreed on in hiring, contract price*
 Gn 31. 7
- שְׁלָמִי Πτολεμαῖος: v. תלמי Esr 2. 46 62, 121
- שָׁם, תָּם, תָּמִים, תָּלֵם τέλειος and τέλεος: *perfect* Gn 6. 9,
 25. 27 IIS 22. 31, 33 Ez 28. 15 Ps 18. 31, 33, 50. 23,
 101. 6 Prv 10. 29, 11. 20 Job 1. 1; cf. תָּלֵם/τέλος: *state*
of completion; completion (W) Ps 101. 2 24 t, 36 t, 41, 49, 282
- שְׂמָאל εὐώνυμος: *euphem.* (like ἀριστερός (metaph.,
boding ill, ominous, because, to the Greek, looking
northwards, unlucky signs came from the left)) for
left, on the left hand שְׂמָאל because *bad omens came*
from the left; cf. שׁוֹמ, bad omen; שְׂמָאל, שָׁמַל (north)
 Gn 14. 15, 24. 49; v. יָמָן 56
- שְׂמֻחָה εὐθυμία: *cheerfulness, contentment* 174 t
- שְׂמָלָה χλαμύς: *short mantle; generally, military*
cloak; a civilian's mantle Gn 9. 23, 35. 2, 41. 14,
 45. 22 Ex 12. 34, 22. 8, 25-6 Dt 10. 18, 21. 13,
 22. 5, 17, 24. 13 IS 21. 10 IIS 12. 20 IR 11. 29
 Jes 3. 6-7 Ps 104. 2 Cant 4. 11 Ruth 3. 3 49, 69, 76 t, 78
- שְׂמָלִי תלמי Πτολεμαῖος: *Ptolemy* Nu 13. 22 Esr
 2. 46 Neh 7. 48 62, 73, 121-2
- שָׂנָא στυγέω: *hate, abhor* Mal 2. 16 48
- שָׂנָא κατα-: c. acc., *abhor, abominate* Dt 32. 41 Prv 8. 36
- שָׂנְאָה, שָׂנְאָה στυγητός: *hated, abominated, hateful* Gn 29.
 31 Dt 21. 15-17 IIS 5. 8; = -γητός; cf. -ερός 105 tm
- שָׂנָא στυγνός: *hated, abhorred; hateful or hostile to one*
 Ex 23. 5 Dt 4. 42 Prv 25. 21 IICH 19. 2
- שָׂנְאָה στύγος: *hatred* IIS 13. 15 Ps 109. 5 80
- שָׂנִיר χιόνεος: v. שָׂנִיר Dt 3. 9 Ez 27. 5 130, 393
- שָׂעִיר Σάτυρος, Τίτυρος: *Satyr* Lev 17. 7 Zach 13. 4;
he-goat Lev 4. 23 15 t, 57, 64, 93
- שָׂעִיר שְׂעִירָה, שְׂעִירָה τράγος: *he-goat, opp. αἴξ (she-*
goat) Gn 37. 21 Lev 4. 28; *spell* Ex 9. 31 Dt 8. 8 57
- שָׂעִר, שָׂעִר, שְׂעִרָה ἔθειρα: *hair; hair of the head* Gn 25. 25
 Nu 6. 5 Jud 16. 22 IIS 14. 26 Jes 7. 20 15, 49, 95 tm, 119 m
- שָׂעִר, שָׂעִר προσποιέω: *take to oneself what does not belong*
to one Dt 32. 17; generally, *pretend, affect* Prv 23. 7 62

שפה	ὑπὲρ: <i>moustache; the upper lip</i> Ex 6. 12 Ps 51.	
17 Cant 4. 3, 11, 5. 13		31 t
„	ἔπος: <i>that which is uttered in words; v. דבר</i> Gn 11. 1	
Jes 19. 18 Ez 3. 5		50
שפן	σκαπάζω: <i>v. צפה</i>	68
שפן	σκαπαστός: <i>v. צפן</i>	
סרג	ταργανόομαι: (ταργάνη) <i>to be plaited or entwined</i> Gn 49. 11 Job 40. 17 Thr 1. 14	44
סריג	σαργάνη: = ταργάνη (<i>plaited work</i>), <i>plait, braid</i> Gn 40. 10 Jes 5. 2 Joel 1. 7	44
סרד	δραπετεύω: <i>run away</i> Jos 10. 20	60
סריר	δραπέτης, δρη-: <i>runaway, fugitive</i> Jos 8. 22 Ob 14	
סרג	Job 20. 26	49, 60
שרה	κύρα, κυρία	121 tm
שרח	ρόδον: <i>v. פרח</i> Gn 46. 17	
שריון	θωρακείον, -κίον: <i>cuirass; = θώραξ (corslet, coat of mail, scale armour)</i> 24 t, 35-6 t, 41, 59	
שריון	Σύριος: <i>of or from Syria; Syrian</i> Dt 3. 9 Ps 29. 6	364 t
שרים חמת	ράθυμος	41, 90 tm, 298-9 tm
השתרע	στέρνυμι: <i>spread the clothes over a bed, spread or make up a bed</i>	33 t, 35 t, 52
שרף	πυρόω: <i>v. בער</i> Dt 13. 17 Jos 11. 9 IIR 23. 11, 16, 25. 9 Jes 44. 19 Jer 36. 28, 32	93, 308 t
בשרפות	πυρόν: (not in sg.) πυρά, τά, <i>watch-fire; πυρά, πυρή: (πῦρ) funeral-pyre</i> Jer 34. 5	72
שרף	ἐρπετόν, ὄρ-: <i>v. ערב</i> Nu 21. 8 Dt 8. 1 Jes 30. 6	51, 77
„	θέραψ: <i>poet., = θεράπων (henchman, attendant; worshipper; servant), rare in sg.</i> Jes 6. 2, 6	39, 49
שרק	χάραξ: (χαράσσω) <i>pointed stake, esp. vine-prop, pole</i> Gn 49. 11 Jes 5. 2, 16. 8 [It is submitted that because well cultivated vines were propped up by means of such poles, a vineyard was called כרם, <i>q.v.</i>]; cf. שרג	44
שרר	κυριεύω: (κύρος) <i>to be lord or master of; κοιρανέω: (κοίρανος, κύρος) poet. Verb, to be lord or master, rule, command</i> Nu 16. 13 Esth 1. 22	49
שרר	ψάλλω: <i>v. סרר</i>	15-16 t, 39, 53-4
סתם	ὀράσσω, ἐμ-: <i>v. סתם</i>	52
שאג	ὀθέγγομαι: <i>utter a sound or voice; of animals, as a horse, of a raven, of a fawn, of birds, of worms</i> Jud 14. 5 Ps 38. 9 Job 37. 4; <i>v. צהל</i>	28-9 t, 65

- שִׁנְיָה *φθογγή*: poet. form of *φθόγγος*: voice of men; of birds and animals Jes 5. 29 Ps 22. 2 Job 3. 24, 4. 10 65
- הִשְׁתַּחֲוָה, הִשְׁתַּחֲוָה, הִשְׁתַּחֲוָה *θεάομαι, θηέ-, θαέ-, θά-*: gaze at, behold, mostly with a sense of wonder Gn 4. 5, 24. 21
Jes 41. 23 Ps 119. 117 28 t, 392
- שָׂוֹל *Αἶδης* 121, 318 tm
- שָׂם *προσκαθίζομαι*: sit down before a town, besiege it; watch carefully Ez 16. 57 62
- שָׂאֵל *αἰτέω*: ask, beg, abs.; c. acc. rei, ask for, demand Jer 36. 17 Thr 4. 4 Eccl 12. 10; cf. *δέω* 112, 324 t
- שָׂאֵלָה, מְשָׂאֵלָה *αἶτημα*: request, demand Jud 8. 4 IS 1. 17, 2. 20 IR 2. 16, 20 Esth 5. 6-7 72, 324 t
- שָׂוֹל *αἰτητός, ἡτημένος* 324-5 t
- שָׂאֵל *χράω*: consult a god or oracle, c. dat.; inquire at the oracle whether Jos 9. 14 IS 22. 10, 23. 2-3, 28. 6, 30. 8 IIS 2. 1, 5. 19 Jes 65. 1 408, 422 t, 426 tm
- שָׂאֵן, שָׂאֵן, שָׂאֵן *Ζήν, Ζεύς, Ζάν, Ζάς, Ιάν, Τάν, Δίς: Ζεὺς* Jos 17. 11 IS 31. 10 Jer 48. 45 426 t
- שָׂאֵן *γαληνιάω*: to be calm, find peace; = *-ιάζω*; *-νίζω*: intr., become calm; to be calm or tranquil Jer 30. 10 Job 3. 18; v. *שָׂלֵם*
- שָׂאֵן, שָׂאֵן *γαληνός*: calm; of persons, gentle Jes 32. 9, 33. 20 Job 21. 23 14, 45, 114 t, 332 t, 386, 406 t, 413
- שָׂאֵן *γαλήνη, -ναίη*: stillness of the sea, calm IIR 19. 28; = *-νεia, -λάνεια*
- שָׂאֵב, שָׂאֵב *σπάω*: draw; draw in, suck in Ps 119. 131; draw breath Jes 42. 14 Jer 2. 24; enjoy Job 7. 2; derive one's origin Eccl 1. 5; abs., pull; *ἀνα-*: draw, pull up; draw water Gn 24. 13 Jos 9. 21, 23 IS 7. 6 Jes 12. 3 317, 351 tm
- שָׂאֵר, שָׂאֵר *πενθερός*: generally, connexion by marriage, e.g. brother-in-law; *δαήρ, δᾱερ*: husband's brother, brother-in-law Lev 18. 6, 13, 17; v. *שָׂאֵר*; *שָׂאֵר*, *שָׂאֵר* *σάρξ*: flesh Jer 51. 35 Mich 3. 2-3 Ps 78. 20 Prv 3. 8 74, 422 t
- שָׂאֵר, שָׂאֵר *στέαρ, στήρ*: any animal fat Mich 3. 3 Prv 5. 1 44
- שָׂבָה *ζωγρέω*: (*ζωός, ἀγρέω*) take, save alive, take captive instead of killing Gn 34. 29 IIR 6. 22 Ps 137. 3 45
- שָׂבָה, שָׂבָה, שָׂבָה *ἐφῆβος*: v. *אָבִי* 127
- שָׂבָאֵל, שָׂבָאֵל, שָׂבָאֵל *ἐφῆβος θεοῦ, ἀμφὶ θεόν* Gn 36. 37 ICh 23. 16, 25. 4, 20, 26. 24 121, 128, 168 t

- שֶׁבַח הַשֶּׁבַח. αἰνίζομαι 110 tm, 241 tm
- שֶׁבַח δικάσῃς: v. קצין IIS 7. 7; cf. ICh 17. 6; cf. שֶׁבַח/שֶׁבַח, pp. 430-1; צר/חולם; שֶׁבַח/שֶׁבַח 29 t
- „ σκῆπτρον, skāpton, later skāptron: *staff* or *stick*; *staff* or *baton*, esp. as the badge of command, *sceptre*; as a symbol of *royalty*, *kingly power*, etc.; ῥάβδος: 2. רבד Gn 49. 10 Jes 14. 5 Ps 45. 7 22, 63, 416
- „ σκυτάλη: *staff*, *cudgel*, *club* Jes 9. 3, 14. 29 Prv 22. 1, 29. 1; at Sparta, *staff* or *baton*, used as a cypher for writing dispatches, a strip of leather being rolled slantwise round it, on which the dispatches were written lengthwise, so that when unrolled they were unintelligible: commanders abroad had a staff of like thickness, round which they rolled these strips, and so were able to read the dispatches:—hence σκυτάλη came to mean a *Spartan dispatch* Jud 5. 14; *scourge*, *whip*; σκυτός: *leather thong*, *whip* IR 12. 11 Jes 10. 5, 26 Nah 3. 2 Prv 26. 3 29 t, 39, 326, 415-16 t
- שֶׁבֶל ὁδός: v. הדור Jer 18. 15 Ps 77. 20 24 t, 50, 74, 121, 402-3
- שֶׁבֶל ἀγκάλῃς: v. חבל Jes 47. 2 78
- שֶׁבֶר ἑφῆβος: v. אבי Διὸς ἑφῆβος, ἑφα- θεοῦ IIR 18. 18, 37 Neh 9. 4 ICh 15. 24 צפניה Zeph 1. 1 128
- שֶׁבַע ἑπτά: *seven* Gn 5. 7, 7. 2, 37. 2; (fancifully connected with σέβομαι, Philo 1. 30) [ἑπτάς, as homologue of שֶׁבַע, is related to σβέννυμι] 45, 68, 101, 121, 321, 326, 393
- שֶׁבַע ἑπτάς: *period of seven days* Gn 29. 27 Lev 12. 5; 37
- שֶׁבַע σκύμος: *cub*, *whelp*, esp. *lion's whelp* IIS 20. 1 121, 322
- שֶׁבַע ἄβας 44 tm
- שֶׁבַע ποίκιλμα: *broidered stuff*, *brocade*; *embroidery* Ex 28. 11, 39. 13 Ps 45. 14 72
- שֶׁבַע ποικίλσις: = -κίλῃ (marking with various colours, *embroidering*) Ex 28. 4 72
- שֶׁבַר θραύω: *break in pieces*, *shatter* Jes 14. 5, 30. 14 Jer 19. 10 392
- שֶׁבַר κατα-: *break in pieces*, *shatter* Ex 9. 25 Jes 21. 9 Ps 107. 16 Thr 2. 9, 3. 4

- שֶׁבֶר *θραῦμα*: *fragment; breakage* Lev 29. 19, 24. 20 Jes 30. 14 Ps 60. 4; *destruction* Jes 1. 28 Jer 4. 6 Ez 32. 9 Thr 2. 13, 4. 10; cf. *συμφορά, -ή*: *misfortune; calamity* (W) 37
- שֶׁבֶר *ἀγόρασμα*: *that which is bought or sold; mostly in pl., wares, merchandise* Gn 42. 3, 7 50, 74
- שֶׁבֶר *ἀγοράζω*: *buy in the market; generally, buy* Gn 43. 2 Jes 55. 1
- כִּשְׁבֶּר *ῥηγμός*: = *ῥηγμίν* or *-μís* (*sea breaking on the beach, surf*) Jon 2. 4 Ps 93. 4 72
- כִּשְׁבֶּר *ῥήγμα*: *cleft, chasm; ῥηγμός*: *fissure* IIR 10. 3 Hos 13. 13 72
- שָׁבַת *ἐπίτας*: v. שָׁבוּעַ Lev 23. 15 282
- שָׁדָן *ἡχεῖον*: v. הַיָּן Ps 7. 1 79
- שָׁנָה, שָׁנָה, שָׁנָה, שָׁנָה, שָׁנָה *συγκλίνω*: *lay together* Dt 28. 30; Pass., *lie with* Jes 13. 16 Jer 3. 2 45, 418 t, 421
- שָׁנָה *συγκλίτης*: *one who lies with one* Ps 45. 10 Neh 2. 6 418 t
- שָׁנָה *χηλή, ὄπλον* 315 tm
- שָׁד *σύνδεσμος*: v. שָׁד Dt 32. 17
- שָׁד *ἴσσα*: v. שָׁד Jer 48. 32 31 :
- שָׁד *ἀρπάζω*: *snatch away, carry off; seize hastily, snatch up, seize; plunder* Jer 47. 4, 49. 28 Ez 32. 12 Hos 10. 2 Joel 1. 10 Prv 24. 15 63
- שָׁד *ἀρπαγεύς*: = *ἄρπας, ὁ* (*robber*) Jes 33. 1 Ob 5 63
- שָׁד *ἀρπαγή, ἡ*: *rapine; seizure, robbery, rape* Jes 16. 4 Jer 48. 3; שָׁד Jes 60. 16 שָׁד Thr 4. 3 στήθος 24 t, 63, 380
- שָׁד *ἀρπακτός* 63, 103 tm
- שָׁד, שָׁד *Ζεύς (Σδεύς), Ζήν*: *Zeus* Gn 17. 1 Job 19. 29 4, 38, 51, 75 t, 114 t, 121-2, 130, 299
- שָׁד *Διὸς εἶρην*: v. שָׁדָה, שָׁדָה Nu 1. 5 128
- שָׁדָה, שָׁדָה 35 t, 400 t
- שָׁדָה *ἀδάμας*: v. שָׁדָה Gn 2. 12 49
- שָׁדָה a point of vocalization 22-3, 99, 335
- שָׁדָה, שָׁדָה *κακόν*: *evil, ill; trouble; harm or ill to anyone; calamity, misfortune* (W) Jes 47. 11 Zeph 1. 15; cf. *ὑψωμα*: *height; exaltation* 60, 72
- שָׁדָה, שָׁדָה *στρέφω*: *turn back; return* Gn 8. 7, 9, 12 IIS 3. 16 Dan 4. 31 24 t, 36 t, 300, 327
- שָׁדָה *ἀπο-*: *guide back again; bring back; turn away or aside, divert* Nu 25. 11; *μετα-*: *generally, change,*

- alter; revoke (W) Esth 8. 5, 8 ἐδέοντο τὸ ψήφισμ' ὅπως μεταστραφείη (they asked that the decree might be revoked) Aristophanes, *Acharnenses* 536; ἀντι-: retort IICh 10. 16; v. מַחֲשֵׁבָה; cf. הַשִּׁיב/καθίζω 24 t, 37 t, 327
- מְשֻׁבָּה στρέμμα: conspiracy, band of conspirators Jer 2. 19, 3. 22, 5. 6, 14. 7; מְשֻׁבָּה Job 21. 34, 34. 36 72, 327
- מְשֻׁבָּה στρέψις: turning round IS 7. 17 IIS 11. 1 37 t
- מְשֻׁבָּה οἰκισία: settlement; -σις: colonization; στρέψις 24 t
- הִשְׁבֵּה διαφυσάω: blow in different directions, disperse Gn 15. 11 Job 39. 12 88
- שָׁבֹה διψάω, -ώω, -έω: of the ground, to be thirsty, parched Gn 8. 3; cf. ξηραίνω: parch, dry up 402
- שָׁבֹל σκύμνος: v. שָׁבַע Gn 36. 23 121
- שָׁוָה, שָׁוָה ἄξιος: (ἀγῶν/ἰσότης Prv 3. 15 draw down in the scale, hence, weigh) counterbalancing; of like value, worth as much as Esth 5. 13, 7. 4; worth Ib 3. 8; worthy of, mostly c. gen. rei Job 33. 27 46
- שָׁוָה θηκτός: sharpened, whetted; sharp (W); συντεθειγμένος: (συνθήγω) sharpened (W); v. שָׁוָה 415 t
- שָׁוָה, שָׁוָה φοιτάω, -άζω 318 tm, 332
- שָׁוָה σκυτάλη, -τος: v. שָׁבַע 39, 40, 326, 415-16 t
- שָׁוָה στολίσ 339 tm, 341
- שָׁוָה χαμαΐδρυς: = σκόρδιον (garlic germander) Nu 11. 5 422 t
- שָׁוָה שָׁבַע 28 t
- שָׁוָה שָׁעֲלָבִים, שָׁעֲלָבִין κυναλώπηξ: mongrel between dog and fox; κίναδος: Sicil. word for fox; ψίαι ἀλώπεκες (fox, *Canis vulpes*) 35 t, 57, 90 tm
- שָׁוָה, שָׁוָה σκοπεύω, -έω: behold Job 9. 17, 20. 9, 28. 7 52
- שָׁוָה κέρας: the horn of an animal; of musical instruments, horn for blowing Lev 25. 9; cf. Ex 36. 6 Est 10. 7 Neh 8. 15 IICh 30. 5 (gen. κέρως) 77, 348 tm
- שָׁוָה ὀράω: v. רָאָה Nu 23. 9 Job 7. 8 Cant 4. 8 402
- „ χρίω: rub, anoint with scented unguents or oil, as was done after bathing, freq. in Hom.; anoint oneself Jes 57. 9 45, 392 t
- שָׁוָה θώραξ, θώρηξ, θόρραξ: = θωράκιον (breastwork, parapet) Gn 49. 22 IIS 22. 30; τεῖχος: wall, esp. city-wall 43, 45, 64, 77, 124, 393, 424
- שָׁוָה ταῦρος: bull Gn 32. 6 37 t, 45

- חֶסֶד δόσις: *gift* IS 9. 7 58, 72, 326, 328, 392
 שֹׁרֶק a point of vocalization 99, 402
 שָׁף, שֹׁף σκοτίζω: *make dark* Cant 1. 6; Pass., *to be darkened; to be blinded* Ps 139. 11 52
 שְׁחַר καπνός: v. כִּבְשָׁן Thr 4. 8 44, 47, 77
 שַׁח σφάζω: *slay, slaughter, properly by cutting the throat; generally, slay, kill, of human victims, as Iphigeneia; σχάζω: slay* Gn 22. 10, 37. 31 Lev 1. 5 IIR 25. 7 Jes 57. 5 Jer 39. 6 (שְׁחַח/θηκτός: *sharpened, whetted* Jer 9. 7) 53
 שָׁחָּךְ ψάω: *rub, wipe, polish; rub smooth; ψήχω: rub down, wear away, ψ. πέτρην χρόνος* Job 14. 19; ψαίω: = ψάω, *rub away, grind down; ψώχω: (ψώω) rub small; ψώω: rub, grind, etc., only found in Gramm., as etym. of ψώχω, ψωχός (שְׁחַח), ψωμός (Dim. ψωμίον; ψωμία = ψιττία (שִׁתִּים)), ψώρα (שְׁחַח, שְׁחַח), etc.* Ex 30. 36 IIS 22. 43 (ψάω, ψαίω, ψαύω, ψαίω, ψήχω, ψώχω, and perh. ψίω, ψωμός, seem to be different enlargements of ψ-, which corresponds to ps- in Skt. . . .); v. שְׁחַח 53
 שְׁחַח ψακάς, ψε-: *drop of rain; particle* Jes 40. 15 53
 שְׁחַח ξηραίνω: v. הרב Job 30. 30 52, 402
 שְׁחַח ἡώς, ἑως, ἄως, ἀβώρ (cf. בִּקְר/πρωτ), αὔως, ἄας: *dawn* Gn 19. 15 Jos 6. 15 Jes 58. 8 Joel 2. 2 Neh 4. 15 Cant 6. 10 78
 „ σχῆμα: (ἔχω, σχεῖν) *form, shape, figure* Jes 8. 20, 47. 11 53
 „ σχοῖνος: *rush* Ps 22. 1 [a pipe, flute or clarinet made of rush or reed] 77
 שְׁחַח κορός (A): *dark, black; φαιός: dusky, dun, grey, of any colour mixed of black and white; dark-complexioned* Lev 13. 31 Zach 6. 2 Cant 1. 5, 5. 11 44
 שְׁחַח ῥόος: v. יאור Jos 13. 3 Jes 23. 3 ICh 13. 5 63, 122, 130
 שְׁחַח κουροσύνη, -σύνια: (κοῦρος A) *youth, youthful prime* Eccl 11. 10 50
 שְׁחַח ἐκφυσάω: *blow out; pour forth; of elephants spouting water; spurt, squirt (W)* Gn 38. 9 IIR 23. 13
 (פ/ש, ט/ח, ס/ת) 51
 שְׁחַח Στύξ, gen. Στυγός: (στυγέω) *the Styx, i.e. the*

- Hateful; a well of fatal coldness in Arcadia* Ps 9. 16,
30. 10, 49. 10 Job 9. 31, 32. 28 78
- קֶסֶה סְסִים Σκυθάριον: *Scythian wood*, i.e. θάψος;
Σκυθικὸν ξύλον: = θάψος (*jastic, Rhus Cotinus, used
for dyeing yellow, brought from the island of Thapsos*)
Ex 25. 5 Jes 41. 19 129 t
- קֶסֶה Σκυθῶν: *of the Scythians* Jos 2. 1, 3. 1 Joel 4. 18 129 t
- קֶסֶה στόρνυμι: *generally, spread, strew* IIS 17. 19 Jer
8. 2 52
- קֶסֶה ἐκστρώννυμι: *spread* Ps 88. 10
- קֶסֶה סְסִים στρώμα: *pavement* Ez 26. 5, 47. 16; 7.
כֶּסֶה 72
- קֶסֶה ἐπιστάτης: *one who is set over, chief, commander*
Nu 11. 16 Dt 1. 15, 20. 5 Jos 1. 10, 3. 2 ICh 27. 1;
judge ICh 19. 1 (cf. Ib 19. 5-8); *overseer, super-
intendent, in charge of any public building or works;*
inspector (W) Ex 5. 14 Prv 6. 7 ICh 23. 4 IICh
34. 14; *governor, administrator* Dt 16. 18; cf. יֹסֵפֶה,
יֹסֶה, יֹסֶה: *one who knows law and right, judge* קֶסֶה;
witness 72; *knowing, learned, skilled* شاطر 211
- קֶסֶה δαίς: (δαίω (B)) *meal, banquet, sacrificial feast*: Jes
18. 7 Ps 68. 30 352 tm
- קֶסֶה שִׁיר שִׁירָה αἰδῆ, Att. contr. ᾠδή: (αἰδῶ) *song*,
whether (1) *art of song* ICh 25. 7; (2) *act of singing*,
song Ps 67. 1 Eccl 12. 4 IICh 5. 13; (3) *thing sung*,
song, whether of joy or sorrow Jes 23. 15 Am 8. 10
Ps 137. 3; (4) *theme of song, person sung of* Ez 33. 32;
ᾠδή: *song, lay* Dt 31. 19 Jes 5. 1; but also of *joyful
songs* Ib 23. 16, *songs of praise* Ex 15. 1 Nu 21. 17
Jes 42. 10 Ps 69. 31, 92. 1 Neh 12. 46 הִיָּדָה Ib 12. 8;
= ᾠδή; αὐδή: *song, ode* Nu 21. 17 Dt 31. 19 (v.
αἰδῶ) [עוֹ ICh 13. 8 IICh 30. 21 is the homologue
of ᾠδή, or of μουσα (-μ), or of both (cf. כִּלְי־שִׁיר
Am 6. 5 IICh 7. 6, 23. 13, 34. 12)] 174 t
- קֶסֶה ξυστός: (ξύω) *shaved, whittled with a knife or
plane* Cant 5. 15 Esth 1. 6 ICh 29. 2 15 t, 45, 52
- קֶסֶה סִבִּי τίθημι 372 tm, 423 t
- קֶסֶה χιτών: *coat of mail*, prob. of leather covered with
scales or rings Ps 73. 6; v. כְּתֹנֶת 78, 425
- קֶסֶה θήτα γυνή: θής, gen. θητός, *seif, bondman*;

- later, *hired labourer*; at Athens, members of the fourth class in the constitution of Solon; fem. *θησσα, θήττα* *hired servant-girl*, opp. *ἐπίκληρος* (*heiress*); *γυνή*: *woman* Prv 7. 10 46, 425 2
- הַשָּׁחַט *καταχέω*: *cause to flow, run*; Med., *to have it melted down* Job 38. 37; הַשָּׁחַט *χεύμα*: (*χέω*) *standing water* Ex 16. 13-14; *flow* Lev 15. 16 51
- שָׁכַב *κοιμάω*: (*κειμαι*) Med. and Pass., *fall asleep, go to bed* Gn 28. 11 Lev 14. 47 Jud 16. 3 IS 26. 5 IIS 4. 5, 7 IR 19. 5 Am 6. 4 Prv 3. 24 Job 30. 17 Eccl 2. 23; of animals, *lie down* Nu 24. 9 IR 1. 2 Ez 4. 9 Job 40. 21; of the sleep of death, *fall asleep, die* Jud 5. 27 IR 11. 21 Jes 14. 9 Ez 32. 21; of sexual intercourse, *lie with another* Gn 26. 10 Ex 22. 8 Lev 20. 13 (אָב, אִם, —μ, ω/ε (or μ, ε))
- הַשָּׁכַב *κατα-*: causal, *put to sleep* IIS 8. 2 IR 4. 21 Hos 2. 20; Pass., *sleep* IR 4. 32 Ez 32. 32 IICH 16. 14; *κατατήκω*: *dissolve* Job 38. 37
- שָׁכַב *κοίμημα*: *sleep* IIS 4. 5; *intercourse* Nu 31. 18 Ez 23. 17 72
- שָׁכַח *λήθω, λάθω*: *forget*; *καταλήθωμαι*: *forget utterly* 25 1
- שָׁחַח *ἀύω*: v. שָׁחַח Jer 5. 26 49
- שָׁחַח *ψυχόω*: (*ψυχος*) Pass., *to be made cold, become cold*; *ψύχω*: Pass., *grow cool or cold; cool*; *κοπάζω*: *abate*, esp. of natural phenomena—wind, the sea, fire, heat Gn 8. 1 Esth 2. 1, 7. 10 33-4 1
- שָׁחַח *ἐπίσχω*: redupl. present of *ἐπέχω*, *restrain, keep in check, check* (W) Nu 17. 20
- שָׁחַח *χάζω*: *force to retire from, bereave or deprive of*; *χηρεύω*: trs. *bereave*; *χηρόω*: *make a woman a widow, bereave* Gn 42. 36 Lev 26. 22 Dt 32. 25 IS 15. 33 IIR 2. 19 Jes 49. 21 Ez 5. 17, 14. 15 Hos 9. 12; Med. *χάζομαι*: *give way, draw or shrink back, recoil*; *χηρεύω*: *to be without*; abs., of a woman, *to be widowed, live in widowhood* Gn 27. 45, 31. 38, 43. 14 Ex 23. 26 IS 15. 33 Jer 15. 7 Ez 36. 12 Hos 9. 14 Mal 3. 11 Job 21. 10; *χηρόω*: c. acc., *forsake, deprive of one's presence* Ez 36. 13-14; v. שָׁחַח 418, 427
- שָׁחַח *συγκλίτης*: *companion at table*; *σύγκλιος*: pl. *comrades at table*, perh. a group of *ἐφήβοι* Jes 49. 20; v. שָׁחַח 23, 418 im

- הֶעֱרִיחַ ὀρθρεύω: (ὀρθρος) *to awake before dawn*; ἐπ-, δι-:
rise early Gn 19. 2, 27 IS 17. 16, 29. 10 Jer 7. 13 Ps
 127. 2 Cant 7. 13 63, 67
- כֶּסֶף ἄκρος ὤμος: *tip of shoulder* Gn 9. 23 Jes 10. 27 Job
 31. 36; אֶחָד אֶחָד אֶחָד ἄντωμος: *shoulder to shoulder* Zeph
 3. 9; v. חָתָם 57
- „ σήκωμα: = σηκός (*sacred enclosure, chapel*; σηκός
 was sacred to a hero, the ναός (ἱεὺς) to a god, a
 distinction not observed) Gn 12. 6 57, 122, 124
- סָבַח σκηνέω, σκα-: *encamp; have one's meal, banquet*
 Dt 33. 20 Mich 4. 10 Ps 120. 5 418 m
- „ οἰκέω, οἰκείω, φοικέω: intr., *dwelt, live*, of persons,
 families or tribes, *have their abodes, settlements* Gn 14.
 13, 25. 18; γειτνιαῶ: = -νιάω (*to be a neighbour, be*
adjacent Gn 16. 12 (cf. Ib 25. 18) Jud 5. 17 Jer 51.
 13); ἴζω: of a bird, *settle* (W) Jes 34. 11 Ez 17.
 23, 31. 13 Ps 104. 12; of things, *settle down* Ex 24.
 16, 40. 35 IIS 7. 10 Prv 7. 11 Job 3. 5 418
- סִכְנִיָּה סִכְנִיָּה σκήνημα: = σκηνή (pl., *camp* Nu 24. 5
 Cant 1. 8; *tabernacle* Ex 25. 9); = σκήνωμα: mostly
 in pl., *soldiers' quarters; tents* (W); *temple* Ex 1. 11
 Nu 24. 5 Ps 43. 3, 84. 2, 87. 2, 132. 5; מִקְדָּשׁ Gn
 28. 11 IR 8. 35 Jes 66. 1 72, 418
- „ οἶκημα: *dwelling-place*; in pl., *building, house* Jes
 32. 18 Hab 1. 6 418
- סָבַח γείτων, ὁ, ἡ, fem. -ταινα: (γῆ) *neighbour, borderer*;
 ἀστυγείτων: *neighbour to the city* Ex 3. 22, 12. 4
 Dt 1. 7 Jes 33. 24 Jer 12. 14 Ez 16. 26 Hos 10. 5
 Prv 27. 10 Ruth 4. 17; cf. γειτνιαῶ 53
- כֶּסֶף μέθυ: *wine* Prv 31. 4; cf. μεθύσκω: v. מִיָּה, מִיָּה 120 m
- לֶחֶם לֶחֶם χάλαζα: *hail* Ex 4. 6 Jes 1. 18 Jer 18. 14 Job
 38. 22 Dan 7. 9 37 t
- לֶחֶם ἄηλος: v. חֵלֶם 30 t, 122, 131 t, 300
- לֶחֶם, לֶחֶם γαληνιάω: *be calm, find peace* Jer 12. 1 Ps 122. 6
 Job 3. 26, 12. 6; cf. σχολάζω/לָצַח; v. נָחַם 32 t, 53, 66
- לֶחֶם γαλήνη: *calmness, serenity* Ez 16. 49 Ps 122. 7 Prv
 17. 1; cf. σχολή/לָצַח 53, 66, 326
- לֶחֶם γαληνός, -νής: *calm, esp. of the sea*; of persons,
gentle Jer 49. 31 Zach 7. 7 Job 21. 23; cf. σχολερός/
 לָצַח 66

- תְּלָבָה *φλόγωσις*: v. להב 45
- תְּלָבָה *στέλλω* 13, 45, 67, 85 t, 88, 326; תְּלָבָה *ἀπο-, ἐξαπο-, ἐπι-* 174; תְּלָבָה *στολή*; תְּלָבָה *στόλος*; תְּלָבָה *ἀποστολή*; תְּלָבָה *ἀπόστολος* 45, 100 m, 338-41 tm, 402-3, 420
- תְּלָבָה *ἐπιχείρημα* 72, 652 tm
- תְּלָבָה *σχολαῖος* 130, 336 tm
- תְּלָבָה *ἀγορά*: v. עָרִים Jos 15. 32 34 t
- תְּלָבָה *ξύλον* 45, 52, 366 tm, 402
- תְּלָבָה *βασιλεύω*: *to be king, rule, reign* Eccl 8. 9 Esth 9. 1 Neh 5. 15; cf. *βασιλεύω* 101
- תְּלָבָה *πέλιτη, -τα*: *small light shield of leather without a rim* IIR 11. 10 Jer 51. 11 Cant 4. 4 ICh 23. 9 45, 69, 78, 101, 410-11 t
- תְּלָבָה *τὰ ὑστέρια*: *afterbirth*; cf. *ὑστερον, τό, the after-birth* Dt 12. 57 57
- תְּלָבָה *γλαύξ, -αῦξ, γλαυκός*: *the little owl, Athene noctua*, so called from its *glaring eyes* Lev 11. 17 Dt 14. 17 78
- תְּלָבָה *ξύλοχος*: *thicket, copse* Jes 6. 13 Cant 4. 13 52
- תְּלָבָה 27 t, 116 t
- (תְּלָבָה) תְּלָבָה *πολύς*: *many* Jud 5. 30 128
- תְּלָבָה *ἐλωρ*: (*ἐλεῖν*) Epic word; *spoil, prey* 83 t
- תְּלָבָה *οὐλω*: (*οὐλος A*) *to be whole or sound*; used by Hom. in imper. *οὔλε*, as a salutation, *health to thee*, *οὐλέ τε καὶ μάλα χαῖρε health and joy be with thee* Od. 24. 402 תְּלָבָה ICh 12. 18 (19); a form *οὐλέω* is cited by Hesychius 49, 51, 67
- תְּלָבָה *ὅλος*: *whole, i.e. safe and sound* Gn 33. 18; as Subst., *τὸ ὅ.*; *τοῖς ὅ.*, = *ὅλως, οὐλως, altogether* תְּלָבָה Jer 13. 19; *τέλειος, Adv. τελέως, -εον: completely* 38, 45, 49, 67, 422 t
- תְּלָבָה *γαληνός*: v. תְּלָבָה 123
- תְּלָבָה *τί χρημα*: *why?* Cant 1. 7 תְּלָבָה Job 7. 19 תְּלָבָה Gn 4. 6; *what?* תְּלָבָה Ib 4. 10 תְּלָבָה Ib 20. 10 93
- תְּלָבָה *θυήλημα*: *sacrificial offering*; Ion. *θυαλήματα*; *τέλος*: (*τέλλομαι, τέλλω*) pl., *services or offerings due to the gods* Ex 20. 24 Lev 7. 32 119 m
- תְּלָבָה *έλκω*; תְּלָבָה *έλκτός* 106 tm
- תְּלָבָה *תלת, תלתא, תלת* *τρεῖς*: *three* Gn 6. 10 Dan 7. 5, 24 Esr 6. 4, 15 37 t, 99, 325 t

- שְׁלִישִׁי, שְׁלִישִׁית, שְׁלִישִׁים *τρίτος*: *third* Gn 1. 13, 2. 14
Dt 23. 9; *ἐχθὲς καὶ τρίτην ἡμέραν* yesterday and
the day before IS 4. 7, 21. 6; *ἡ τρίτη* (sc. *μερίς*) the
third part Nu 15. 6-7; *τριτεύς*: *third part of a*
μέδιμνος (a corn measure) Jes 40. 12 101
- „ *κήρυξ*: v. *נָשָׂר* Ex 15. 4, 7 IIR 7. 2 Ez 23. 23 45
- „ *κύλιξ*: *cup*, esp. *wine-cup*; *κοτύλη*: *small vessel, cup*;
liquid measure Ps 80. 6; *dry measure* Jes 40. 12; in pl.,
cymbals IS 18. 6 45
- שֵׁם, שְׁמֵה *ὄνομα, ὄνυμα*: *name of a person or thing* Gn
2. 11, 3. 19-20, 4. 19, 29. 13; *name, fame* IS 7. 9
IR 5. 17, 19, 10. 1 Prv 22. 1 Eccl 7. 1; *ὄνομα καλεῖν*
τινα: *call one by name* Ex 33. 19, 35. 30 Esth 2. 14;
give one a name Gn 3. 20 IIS 7. 23 Jes 56. 5 40, 56, 326, 390
- „ *Ζεὺς*: v. *שָׁדַי* ICh 13. 6 38, 122, 426 t
- „ *Φοῖνιξ*: v. *קִנִּי* Gn 6. 10 *شام* 93
- שָׁם, שָׁמָּה, שָׁמָּה *ἐνθα*: *there* Gn 2. 8, 3. 23, 14. 10, 19. 20;
also with Verbs of motion, *thither* Gn 19. 20 Jud
21. 10 IS 2. 14, 9. 6, 10. 5, 22. 1; *ἐνθεν*: Adv.,
Demonstrative, *thence* Gn 11. 3 Dt 5. 15 (pref. suff.
phenomenon) 92
- שֶׁן, שֶׁן *ὄσμη, ὀδμή*: *smell, odour*; freq. of *foul smells*;
but also of *fragrant odours*; hence, *scent, perfume*
Cant 1. 3 Eccl 7. 1; *שֶׁן* *ζωμός*: *fat fellow*; *ζαμενός*:
very strong, mighty Jud 3. 29 50, 68
- שֶׁן, שֶׁן *θάμβημα*: *alarm, terror* Jer 8. 21 Ez 7. 27,
23. 33 28 t, 80
- שֶׁן, שֶׁן *ἀμφί*: cf. *שָׁבַר* 124, 127, 168 tm
- שֶׁן, שֶׁן *ἀμφί θεόν*: *adherent of God*; cf. *שָׁבַל* 168
- שֶׁן, שֶׁן *σημεῖον, σα-, σημήϊον, σα-, σαμῶν*: =
σημα in all senses, and more common in Prose, but
never in Hom. or Hes. (v. *שָׁבַל*) Gn 1. 1 Dt 10. 14
Ps 115. 16 Jer 10. 11 Dan 2. 18 Esr 5. 11 75 t, 402 t
- שֶׁן, שֶׁן *ἀδάμας*: (*δαμάω*) properly, *unconquerable*; Subst.,
adamant, i.e. the hardest metal, prob. *steel* Jer 17. 1
Ez 3. 9; *σμηρι(γ)ξ πόα* (*grass*) *καὶ εἶδος ἀκάνθης* (v.
קָק) Jes 5. 6, 32. 13 44, 49
- שֶׁן, שֶׁן *ψάω*: intr., *crumble away, vanish, disappear* Jes 49.
19, 61. 4 Ez 36. 4; *θαυμάζω*: *wonder, marvel*; *wonder*
at, marvel at IR 9. 8 Jes 52. 14 Jer 18. 16 Ez 27. 45 53

חַמְצָה, חַמְצָה, חַמְצָה ψάμμη, rare form of ψάμμος (*sand*;
 ἡ ψ. the *sandy desert* of Libya) Ex 23. 29 Jes 15. 6
 Jer 51. 37 Ez 23. 33

48, 54

חֲמֵץ ζαμενής: Adj. *very strong, mighty, raging* Jud 3. 29;
 ζωμός, δω-: *fat, greasy fellow*

51, 68

חֲמֵץ ὀκτώ, ὀκτό, ὀπτώ

316 tm

שָׁמַע κλύω: *hear a thing from a person; hear, learn, know; give ear to, attend to; comply with, obey; ἀκούω: (ἀ-κοφ-, cf. κοέω) hear* Gn 34. 5 Dt 5. 23 IS 23. 10-11 Jes 66. 8 Jer 50. 43 Ez 3. 10, 33. 4; to express *what one actually hears* from a person Nu 30. 5 IS 14. 27 IIS 13. 21 IIR 19. 4 Jes 36. 13; abs., *hearken, give ear, esp. in proclamations* Dt 6. 4, 9. 1 Jud 5. 3 IR 22. 8 IIR 18. 28 Jes 1. 2 Prv 1. 8; *listen to, give ear to* Gn 21. 12, 17, 37. 10 Ex 16. 9 Dt 3. 26 Jud 11. 7, 17 IS 8. 7 IR 12. 15 Ps 6. 10 Prv 13. 1 Esth 3. 4 IICH 10. 15-16, 24. 17; *obey* Gn 26. 5 Dt 4. 1 Jer 37. 2 Ps 81. 12; *hear and understand* Gn 11. 7, 42. 23 Jes 36. 11; κομίζω: of things, *attend, give heed to* Gn 16. 11 Ps 10. 17; cf. שָׁמַע סוּר-: *bring together, collect; bring together to oneself, collect round one* IR 15. 22

47, 86

שָׁמַע ἀκοή, ἀκούη: (ἀκοφ-, cf. ἀκούω) *hearing, sound heard* Job 42. 5

שָׁמַע, שָׁמַע, שָׁמַע φήμη, φάμα, φήμα: *utterance prompted by the gods, significant or prophetic saying* Jes 28. 9, 19 Jer 49. 14 Ob 1 Hab 3. 2; *report, rumour, usu. of uncertain and mysterious origin* Gn 29. 13 Ex 23. 1 IIS 13. 30 IIR 19. 7 Jer 10. 22 Dan 11. 44; *report of a man's character, repute; esp. of good report, fame* Jos 6. 27 IR 10. 1, 7 Esth 9. 4

74

שָׁמַע φήμη; ἀκουσμα: *thing heard, such as music; rumour, report* Jes 11. 3

72

שָׁמַע, שָׁמַע, שָׁמַע φυλάσσω: *watch, guard, defend* Gn 3. 24 IS 26. 16 Ps 127. 1; *guard one from* Ps 121. 7 Prv 3. 26, 6. 24; *keep a watch on* IS 1. 12 Ps 17. 4 Job 10. 14; *observe an appointed time or a fixed event* Ex 12. 17, 31. 16 Dt 5. 12, 16. 1 Job 24. 15; *preserve, maintain, cherish* Dt 7. 9, 23. 24 Neh 1. 5; *observe a command* שָׁמַע Ex 13. 10 IR 11. 10, 34

- recite, rehearse*; τὸν νόμον ὑμνεῖν *recite the form of the law*) [all this has been done traditionally by the Jews] Dt 6. 7; cf. ἑφ- 39, 68, 405 t
- שִׁירָה ὕμνος: *hymn, ode, in praise of gods or heroes*; in Trag. also of *mournful songs*, addressed to gods or heroes Dt 28. 37 Jer 24. 9 405 t
- פָּרֶזֶת φοῖνιξ: *purple or crimson*, because the discovery and earliest use of this colour was ascribed to the Phoenicians; hence, *red cattle* Gn 38. 28 Ex 25. 4 Jos 2. 18 IIS 1. 24 Jes 1. 18 Cant 4. 3 93
- שְׁנַיִם δύο, gen. δυοῖν: *two* Gn 2. 25, 6. 19; v. תְּאֵיבִים 75-6, 301, 325 t
- שָׁסַע, שָׁסַע, שָׁסַע σχίζω: *split, cleave, divide into*; generally, *part, separate, divide* Lev 11. 3 IS 15. 33, 24. 8 35 t, 45, 53, 93, 371 tm
- שָׁסַע σχιστός 53, 105 tm
- שֶׁהָהָה θεάομαι: v. הִתְרַאָה 392
- מִשְׁעֵי θέαμα, θέημα: (θεάομαι) *sight, spectacle*; freq. of a sight which gives pleasure Ez 16. 4 72
- שָׁהָה ὥρα: *time of day, the time of day, hour* Dan 3. 6, 4. 16 50, 100
- שָׁהָה θέναρ: *palm of the hand; flat of the foot*; στήθος: *ball of the foot*; πούς, πός, πῶς, πόρ: *foot*, both of men and beasts IR 20. 10 52, 82, 390
- „ χοῦς (A), χῶς: a measure of capacity, = 12 κοτύλαι; prov., of attempts to measure the immeasurable, οἱ τῆς θαλάττης λεγόμενοι χόες; κοτύλη, -λα: *small vessel, cup; liquid measure*, containing 6 κύαθοι or ½ ξέστης, i.e. nearly a ½ pint Jes 40. 12 422 t
- מִשְׁעָנָה, מִשְׁעָנָה, מִשְׁעָנָה σκᾶπτρον, σκῆπτρον: *staff or stick*, used by the lame or aged; the Prose word is βακτηρία (*staff, cane* מִקֵּל) Ex 21. 19 Jud 6. 21 IIR 4. 29 Jes 3. 1, 36. 6 Zach 8. 4 [Now that you know the homologue of these compound nouns, try and find out that of מִשְׁעָנָה, and why the verb is in the נִפְעַל.] 72
- שַׁעַר θύρα: *door* (v. דֶּלֶת); freq. in pl. of *double or folding doors* (v. דֶּלֶת) IIS 18. 24; rarely for πύλαι, *gates* Gn 28. 17 Nu 4. 26 Jos 8. 29 Jud 16. 3 IIS 18. 24 IIR 11. 19, 15. 35; at Priam's *door*, i.e. before his dwelling; esp. of kings and potentates, *court* Esth 4. 2;

- πύλη: prop. *one wing of a pair of double gates* דלת
 Dt 3. 5 Jos 6. 26 Jud 16. 3 IS 21. 14, 23. 7 Ez 38.
 11; mostly in pl., *gates of a town* שער Jos 2. 5, 7
 Jud 16. 3 IS 21. 14 (whereas θύρα = house-door);
 pl. of several *gates* Neh 6. 1; in Trag. sts. of the
 house-door שער IIR 15. 35 Ez 40. 23, 44. 1; πύλαι
 Ἄϊδου, Ἄϊδου πύλαι *the gates of the nether world*,
 periphr. for *hell* שַׁעַר שְׂאוֹל Jes 38. 10 [cf. Job 38.
 17]; *entrance into a country through mountains, pass* דלת
 Zech 11. 1; these *passes* were sometimes really
 barred by *gates* שער Nah 3. 13; Πύλαι Γαδειρίδες
 the *straits of Gibraltar* Ib 2. 7; πόλις, Ep. also
 πτόλις: *city* שַׁעַר Gn 22. 17 Dt 16. 18; ἀγορά, שַׁעַר
 Prv 24. 7 Ruth 4. 1 *assembly, esp. of the People*, opp.
 the Council of Chiefs; שַׁעַר IIR 7. 18 IICH 33. 14
market-place 45, 62
 „ καιρός: *due measure, proportion* Gn 26. 12
 שַׁעֲרִים ἀγορά: v. שַׁעַר, הַפְּרִים Gn 23. 10 Jos 15. 36
 IIR 7. 1, 18 377-8
 שַׁפְּחָה θεραπῆνη: poet. for θεραπῆαινα (fem. of θεραπῆων
 (שַׁרְיָה), *handmaid or female slave*), *handmaid*; = -vis
 Gn 16. 1, 32. 6 Prv 30. 23 392
 שַׁפְּחָה σπέρμα: (σπείρω *seed; race, origin, descent* Lev
 25. 47 Nu 2. 34, 26. 5, 36. 1 Jos 7. 14 IS 20. 6
 IIS 14. 7 Jer 2. 4 Am 3. 1-2 Esth 9. 28 Neh 4. 7
 ICh 5. 7 72
 שֹׁפֵט δικάζω: *judge, sit in judgment*; θεμίζω: *judge*,
punish Ex 18. 16, 22 Nu 35. 24 Dt 1. 16 IS 24. 16
 IR 8. 32 Ez 7. 38; δεσπόζω: *to be lord or master*;
 c. acc. *lord it over* Jud 16. 31 IS 4. 18 Ruth 1. 1 390
 שֹׁפֵט δικαστής: v. קֶצֶץ Am 2. 3; δεσπότης: *master, lord*;
despot, absolute ruler Dt 17. 9 Ruth 1. 1; cf. שֹׁבֵט 291
 שֹׁפֵט דִּיקָה: *judgment; vengeance, penalty* Ex 12.
 12 Ez 5. 10, 15, 23. 10 IICH 20. 9
 שֹׁפֵט δίκαιον: *right; justice (W)* Gn 18. 25 IIS 8. 15;
 δικαιοσύνη: *righteousness, justice* Dt 32. 4; θέμις: *that*
which is laid down or established, law (not as fixed
 by statute, but) *as established by custom* Gn 40. 13
 Lev 5. 10 Ez 5. 7; *justice, right*; pl. θέμισες, *decrees*
of the gods, oracles Ex 21. 1; *judgments, decisions*
given by the kings or judges Dt 16. 19 IS 8. 3 72

שפי	σκοπή: = σκοπιά, -יה (lookout-place, in Hom. esp. a hill-top); lookout-place, watch-tower Nu 23. 3	52
שפיפון	οφίδιον: Dim. of ὄφις, v. פתן, פפע Gn 36. 41, 49. 17 Jes 11. 8 Prv 23. 32	51
שכך	χέω: prop. of liquids, pour out, let flow Gn 9. 6 Ex 4. 9 Jes 57. 6; of impalpable things Jer 10. 25 Thr 2. 4 [χ equivalent to χχ]	408
שפן	δασύπους: rough-foot, i.e. hare; rabbit Lev 11. 5 Prv 30. 26; ὠκύπους: swift-footed; of the hare	68
משפח	σταθμός: stable Gn 49. 14 Jud 5. 16	72
שקף	ἀκή (C): (ἀκέομαι) healing Prv 3. 8	45, 74
„	משקה, ποτόν: that which one drinks, drink, esp. of wine Hos 2. 7 Ps 102. 10; πότιμος: (πότος, πίνω) mostly of water, drinkable, fresh Gn 13. 10 Lev 11. 34 Jes 32. 6	45, 72
שקט	ἡσυχάζω: v. השכית Jos 11. 23 Jud 18. 7 Jes 14. 7, 57. 20 Jer 30. 10, 49. 23 Prv 15. 13 Job 3. 26	33-5 t, 55, 92
השקט	καταψύχω: cool, chill Job 37. 17; cf. ψυχάζω, ψυχίζομαι	
שקל	σηκόω: weigh, balance IIS 14. 26, 18. 12 Jer 32. 10 Job 28. 15	
שקל	שקל, משקל, משקלת, שיקומה: a weight in the balance, standard weight; a standard measure Gn 24. 22 Lev 19. 35 Jos 7. 21 IIS 14. 26 IIR 21. 13 Jes 28. 17 Ez 4. 10; σίγλος	72, 74, 679 tm
שקע	δύω: plunge into the lap of Ocean; go beneath the earth, i.e. die Nu 11. 2; sink, plunge in Jer 51. 64; of Sun and stars, sink into (the sea), set בא Gn 15. 17 Mich 3. 6; cf. בוא/δυσμή Dt 11. 30 Zach 8. 7 Mal 1. 11	70, 402
שקף	σκοπέομαι: look out, watch Jud 5. 28 Prv 7. 6; ἀποσκοπέω: Pass., is visible from a distance Jer 6. 1 Ps 85. 12 Cant 6. 10	14, 52
השקף	σκοπιάζω: (σκοπιά) poet. Verb, spy from a high place or watch-tower; generally, spy, watch, even on a plain Gn 18. 6, 26. 8 Dt 26. 15 Ps 14. 2	52
משקון	σκέπανον: (σκεπάζω, p. 252) covering Ex 12. 7	72
שקק	φθέγγομαι: v. אק Joel 2. 9 Prv 28. 15; cf. ποθέω	28-9 t, 65, 69, 203 tm

שָׁקַר	ψευδογγορέω	57
שָׁקַר	-γορία Ex 5. 9 Lev 5. 22; ψῦθος: poet. collat. form of ψεῦδος (<i>falsehood, lie; deceit</i>) <i>lie, untruth</i> IIS 18. 13	57
סָרְבִּיט	ράβδος: v. רבִּיד	41, 63, 93, 416 t
מִשְׁרָה	στάλαγμα	120 tm
שְׂרוּחָן	ἀγοραῖν: v. חִפְרִים	34, 378-9 t
שָׁרֶן	Σκίρων: Σκίρωνος ἀκτὴ or ἀκταί the coast near the Scironian rocks in the Isthmus of Corinth [There are dangerous rocks off the coast at Jaffa] Jes 33. 9 Cant 2. 1 ICh 27. 29; v. פִּלְסֶת, עֶזֶה	130
שָׂרָץ	ἐρπετόν: v. עֶרֶב Gn 1. 20, 7. 21 Lev 11. 20, 44	51, 60, 124
סָרַס	ρίζα: v. גֹּזַע Jes 11. 10 Mal 3. 19 Job 36. 30	41, 45, 50, 63, 69, 78, 414 t
כִּרְשָׁרָה, כִּרְשָׁרָה	αἰσῖς: chain Ex 28. 14, 22	81
כִּסְיָ, כִּסִּי	ξυστίς: robe of rich and soft material reaching to the feet, worn by women of quality Ez 16. 10; as epith. of cloth, originally garment made of cut (<i>shorn, clipped</i>) fabric, such as fustian, plush, velvet, etc. Ib 16. 13	15 t, 45, 52
כִּסְרָ	ξυστήρ: scraper, rasp, file; polishing instrument, grating tool Ez 23. 14	52
הַסְּוֹאָה	ἀταξία: indiscipline, opp. εὐταξία; generally, disorder, confusion; tumultuousness (W); εὐταξία: good arrangement, good condition; good order, discipline Jes 22. 2 Zach 4. 7 Job 36. 29, 39. 7; cf. סִוְאָה	79
כְּתִי	ἤτριον, ἄτ-: warp (the woof being κρόαη, עֶרֶב); ἱστός: warp fixed to the beam of the loom Lev 13. 47, 58	56
„ כְּתִיָּה	πόσις: (πίνω) drinking, drink, beverage Esth 1. 8; carousal Eccl 10. 17 (cf. ποτίζω)	82
כְּשֶׁתָּה	πότημα	72, 309 tm
„	έστίαμα	72, 309 tm
כְּתִיל	φυτόν: v. בֵּן Ps 128. 3	74, 80
כְּתִק	ἡσυχάζω: v. הַסְּכִית Jon 1. 11-12 Prv 26. 20	55
ת־	-δης; v. תַּחֲכַמֵּי	
תָּאוּ	ταῶς or ταῶς, ταῶν: peacock, Pavo cristatus; (the Athenians pronounced it with an aspirate, ταῶς—the bird was a native of India—hence Lat. <i>pavus</i> , <i>pavo</i> , perh. also Hebr. <i>tukkiyim</i> 'peacocks', may be borrowed from the same oriental source [<i>sed v. תָּכִי, inf.</i>]) Dt 14. 5	49

- תאומים διδυμάων: poet. for δίδυμος, *twins* Gn 25. 24, 38. 27 58
- תאנה σύκον, τῦκον: *fruit of the συκῆ (fig-tree, Ficus Carica* Gn 3. 7), *fig* Jer 8. 13 [—κ, or κ/א (like אל/אל)] 101
- תאנה Πυθών: = Πυθώ (*Pytho*, the region in which lay the city of Delphi; of Delphi itself (According to the legend, derived from the *rotting* of the serpent)) Jos 16. 6 59, 101
- תאניה ὀδύνη: v. אניה
- תאנה תואה, πρόφασις 72
- תהרע, תארע 28 t
- תבואה φύτευσις: = φυτεία (*generation, production; growth; plantation or simply a plant*), pl. Gn 47. 24 Lev 23. 39, 25. 12 Nu 18. 30 Dt 32. 13 IIR 8. 6 Jer 2. 3 Ez 36. 30 Prv 8. 19
- תבואתה τράποιτο 86-7 tm
- תבל οὔλος (A): old Ep. and Ion. form of ὅλος (as Subst., τὸ ὅ. *the universe*) IIS 22. 16 Jes 18. 3 Job 18. 18 108-9 t
- תבתן στιβάδιον: v. בספא Jes 25. 10 72
- תדמר Πάλμυρα: [π/τ, λ δ; —δ] IR 9. 18 IICh 8. 4 42 t
- תהום βάθυσμα: *deep place*; ἡ ἄλμη: *the sea* Gn 1. 2, 7. 11 Ez 31. 15 Ps 71. 20, 107. 26, 135. 6 Prv 8. 27 Job 28. 14 80, 83
- תוב στρέφω: v. שוב 36 t
- תחיב ὑπο-: v. השיב 37 t
- תודה πρόσσος, πόθοδος: *solemn procession to a temple with singing and music* Ps 42. 5, 100. 1, 4 Neh 12. 31, 38, 40 (—προ or πο); δόσις: (δίδωμι) *gift* Lev 7. 12; = δῶς = δῶτις (pref.-suf. metath.); ᾠδή: v. שיר Ps 95. 2, 147. 7 174 tm
- תך εἶσω 169 tm
- תלעת, תלעת αλούργημα: *purple clothing* Nu 4. 8 Thr 4. 5 50, 57, 63
- ” αλουργής, -γός 50, 75, 91 tm, 109 t, 115 t
- תלע, תולעת, תולעת, תולעת εὐλή: *worm, maggot*; of common worms Ex 16. 20 Jes 11. 11 Jon 4. 7 51, 109 t
- תפצים ὀπτητός: *roasted*; ὀπτός: *roasted, broiled; baked* Lev 6. 14 311 t
- תפת ὀπτησις 72, 304-5 t, 307, 311 tm
- תור θεωρέω: *to be sent to consult an oracle; to be a*

θεωρός	(envoy sent to consult an oracle; generally, envoy sent to kings regarded as divine; spectator; one who travels to see men and things) IR 10. 15; to go as a spectator; observe Nu 13. 16; θηράω: hunt, chase; metaph., hunt after a thing, pursue it eagerly; more freq. metaph., seek after; find, discover Nu 10. 33 Dt 1. 33 Job 39. 8; c. inf., seek, endeavour Eccl 2. 3	23, 39
תורה	ἔθος: v. חקק עדה Gn 26. 5 Ex 12. 49, 18. 16 Lev 7. 7, 37, 26. 4 Nu 15. 16 Dt 33. 4 Jes 24. 5 Prv 1. 8, 31. 26 Neh 8. 1, 18	80
תורק	στύραξ: storax, a fragrant gum; the tree producing this gum, <i>Styrax officinalis</i> Cant 1. 3	93
תותה	τὰ τόξα: in pl., also, bow and arrows; sts. in pl. for the arrows only Job 41. 21; cf. מטחרי	44, 52, 91 tm
תחבני	Ἀχαμονίδης	126 t
תחלת	γένεσις: origin, source; beginning Gn 13. 3 Hos 1. 2; cf. γεννάω, חלל Dt 32. 18 Ps 90. 2 Prv 25. 23 חלל Jes 14. 10	31 t, 72
תחרא	κατακλείδιον: Dim. of κατακλείς, instrument for shutting or fastening doors (distd. from the bolt (μοχλός) and bolt-pin (βάλανος)) Ex 28. 32, 39. 23	60
תחש	ταχεύς 96 tm; תחש eis 109 t, 361, 389 tm; תחש αντί 168 tm; תחש תחת 56, 76 t, 174 tm; תחש κατά 171 tm	
תחת	κάτω: beneath, below, under; υποκάτωθεν: = υποκάτω (v. תחת) Jud 4. 5; lower Gn 6. 16 Dt 32. 22 Jos 15. 19, 18. 13	56, 107 t, 174 tm
תחש	αἶψ: v. עז Gn 32. 15 Prv 30. 31	49, 389
תחי	ψιττακός, -κη, βίτ-, σιτ-: parrot IR 10. 22	53, 326
תחלת	ἀλουργής, ἀλουργός: v. תולע Ez 27. 7	50, 109 t
תחבנה	τέχνημα: that which is cunningly wrought, work of art, handiwork Ex 30. 32, 37	72
תחל	χάλασα: v. של	37 t
תלה	αείρω: lift, raise up Gn 40. 22 Jos 8. 29; Pass., to be suspended, hang Dt 21. 23, 28. 66 IIS 18. 10	109 t
תחלל	καταδουλώω: reduce to slavery, enslave Ps 137. 3	38, 42 t, 67, 92
תלם	תלם: = τύλος I (callus), swelling, callus, any callous lump, esp. a porter's shoulder which has grown	

- callous* from carrying weights Job 39. 10 (*anything rising like a lump, knob or knot* Dt 13. 17 Jer 49. 2
 תַּלְתַּל (barrow) 12, 67, 97
- תַּלְתַּל Πτολεμαῖος: v. תַּלְתַּל Nu 13. 22 IIS 3. 3 62, 122
- תַּלְתַּל τρεῖς: v. תַּלְתַּל 24 t, 37 t, 99
- תַּלְתַּל οὐλος (B): *woolly*; οὐλαι κόμαι *crisp, close-curling*
 hair; of the *crisp, woolly* hair of the negro Cant 5. 11 45, 51,
 108-9 t
- תַּלְתַּל τέλος: *perfection* Job 21. 23 44
- תַּלְתַּל (תַּלְתַּל) תַּלְתַּל, תַּלְתַּל τέλειος: (τέλος) *perfect*, of victims,
entire, without spot or blemish Ex 12. 5 Lev 3. 1; *the*
surest bird of augury IS 14. 41; *perfect* (W), *authorita-*
tive, final Ps 19. 8; of animals, *full-grown* Job 21. 23;
 of persons, *accomplished, perfect in his kind* Gn 6. 9,
 17. 1, 25. 27 Ps 50. 23, 119. 1 Prv 10. 29, 11. 20,
 13. 6 Job 1. 1, 9. 22 Cant 5. 2, 6. 9 (cf. Ib 4. 7); of
 numbers, *full, complete* Lev 23. 15; Adv., *completely,*
absolutely Jos 24. 14 Jud 9. 16 24 t, 36 t, 41-2 t, 44, 49
- תַּלְתַּל σεμνός: (σέβομαι) *revered, august, holy*; prop. of
 gods; at Athens the Erinyes were specially the
 σεμναὶ θεαί, or simply Σεμναί Ex 28. 30 Dt 33. 8
 Neh 7. 65; תַּלְתַּל of human or half-human beings,
revered, august; worthy of respect, honourable Cant 5. 2,
 6. 9 122
- תַּלְתַּל תַּלְתַּל θαῦμα, θῶμα: (θαύομαι) (cf. θαυμάζω); (v.
 θαύομαι) of objects, *wonder, marvel* Dan 3. 32-3,
 6. 28; of a beautiful woman Cant 5. 2, 6. 9; cf.
 תַּלְתַּל mostly of women, *a beauty* Ib 4. 8 44
- תַּלְתַּל תַּלְתַּל θέμησις: = δικαιοσύνη (*righteousness, justice*)
 Ps 41. 13 Prv 11. 3 Job 2. 3, 9, 27. 5, 31. 6; v. τέλος 81
- תַּלְתַּל δειμα: (δέος) *fear, terror* (W) Dt 28. 28 Zach
 12. 4 68
- תַּלְתַּל תַּלְתַּל θάνατος: (θνήσκω) *death*, whether natural
 or violent Ez 8. 14 Ps 79. 11, 102. 21 92, 122, 332-3 t
- תַּלְתַּל διὰ παντός, διαπαντός: *continually*; through all,
 through everything (W) 169 tm
- תַּלְתַּל ἀνέχω: *lift up, exalt* Jes 41. 10; *hold up, prop, sustain*
 Ex 17. 12 Ps 41. 13; metaph., *uphold, maintain* Ps
 17. 5, 41. 13, 63. 9 Prv 3. 18, 4. 4 Job 36. 17; *keep*
constant to; hold on, keep doing Jes 33. 15 Am 1. 5

- Prv 31. 19; *hold back, check* Prv 5. 22; *hold up what is one's own* Prv 11. 16, 29. 23 35 t
- תָּמַר, תְּמָרָה, תְּמָרָה, תְּמָרָה *πάλημη*: *date* Gn 38. 6 Ex 15. 27
Jud 4. 5 Ez 41. 18-19 Joel 1. 12 Cant 7. 8-9 IIC.h
3. 5 42 t, 56, 68
- תִּמְרָה *στέφος*: (*στέφω*) *poet. for στέφανος, σκουπ, upeath, garland* Joel 3. 3 Cant 3. 6; *κίφος, Messenian for στέφανος; στέμμα* 41, 56
- תָּנָה *καταθρηνέω*: *bewail*; *ἐπι-*: *lament over* Jud 11. 4 107, 110
,, *ἐφύμνέω*: *chant or utter over; sing of, descant on* Jud
5. 11; cf. שָׁן 39, 109-10 tm
- תִּנְיָר *τὰ φῶτα* Am 6. 8 337 tm
- תִּנְיָר *πτηνός*: *flying, winged*; *π. ὄφεις* *flying or winged serpent* Gn 1. 21 Ex 7. 9, 10, 12 Jer 51. 34
Ps 91. 13; *θηρίον*: (*in form Dim. of θήρ*) *wild animal*
Jes 13. 22, 34. 13 Jer 9. 10 Ez 29. 3, 32. 2; *δράκων*:
dragon, serpent; *perh. water-snake* Jes 27. 1 Ps 74. 13 62
- תִּנְיָר *ἀποπτύω*: *spit out; abominate, spurn* Dt 7.
26, 23. 8 Am 6. 8 Mich 3. 9 Ps 107. 18 Job 19. 19;
ἐκ-: *spit at, abominate*; cf. *ἀπόπτυστος*: *spat out*;
hence, abominated, detested; abhorrent (W) תִּנְיָר Jes
49. 7 תִּנְיָר Ib 14. 19 ICh 21. 6; *πτύσις*: *spitting*
תִּנְיָר Gn 43. 32 Lev 18. 22 Dt 25. 16 Ez 18. 12,
22. 11 28 t
- תִּנְיָר *φουτάζω* 318 tm
- תִּנְיָר *φουτάς* 318 tm
- תִּנְיָר *ἐξαπατάω*: *deceive or beguile, deceive thoroughly* Gn 20. 13, 27. 12 Jes 3. 12, 63. 17 Jer
50. 6 Mich 3. 5 Ps 107. 40 33 t
- תִּנְיָר *τὸ ἔθος*: (*ἔθω*) *custom, habit*; *εἶδησις*: *knowledge*
Jes 8. 20 Ruth 4. 7 72, 80
- תִּנְיָר *κατακλείς, -κλεις, -κληίς*: *instrument for shutting or fastening doors (תְּחָרָא)*; *pl., locks on a canal*
Jes 7. 3; *case for arrows, quiver; sheath for a pin, in pl.* IS 17. 51 IIS 20. 8 Jes 7. 20 Jer 47. 6 Ez 21. 9 60, 72
- תִּנְיָר *δοῦλος (A)*: *prop. born bondman or slave, opp. one made a slave*; *then, generally, bondman, slave* Jes 3. 4;
cf. Thr 5. 8 92
- תִּנְיָר *τάγαθά*: *v. עֲבוֹדָתָם* Nu 23. 22 Ps 95. 4
Job 22. 25

- חַרָּוֹת *τὸ ξυρόν*: razor Nu 6. 5 Jer 36. 23 Ez 5. 1; *κατα-κλείς*: v. חַרָּוֹת (spurious); *θήκη* (τίθημι) IS 17. 51
Ez 21. 10 60, 120 m, 141 m
- תַּפְאֲרָה תַּפְאֲרָתָא *φάντασις*: = -σία (*appearance*, esp. of visual images Jes 44. 13; *prestige, reputation; parade, ostentation*); = *φήμη* (*repute*; esp. of good report, fame) Ex 28. 2 Dt 26. 19 Jes 3. 18, 4. 2, 13. 19, 28. 5, 52. 1 Jer 13. 11, 48. 17 Ez 16. 17 Thr 2. 1 72
- תַּכְּךָ *τύπτω*: beat, strike, smite Jes 3. 16; beat pots and pans (to make a noise) Ps 68. 26; beat, strike oneself, esp. like *κόπτομαι* (כָּפַד Gn 23. 2 Jes 32. 12) beat one's breast for grief Nah 2. 8 65
- תֵּן *τύπανον*: (*τύπτω*) = *τύμπανον* (*kettle-drum; drum* (W); = -νος) Gn 31. 27 IS 10. 5; *τυπωτής*: one who forms or moulds Ez 28. 13 41, 43, 49, 57, 174
- תָּפַר *ράπτω*: sew together, stitch; sew (W) Gn 3. 7 Job 16. 15 Eccl 3. 7 49, 69, 88
- תָּפַר *ἐπιρ-*: sew up; *συρ-*: stitch together; sew up (W) Ez 13. 18 88
- תַּפְּסָה *ἄπτω*: lay hands on; metaph., take hold of Dt 21. 19, 22. 28 Jos 8. 8 IIR 14. 13; prosecute the war vigorously Nu 31. 27; attack, impugn Prv 30. 9; handle; grasp Gn 4. 21 Jer 2. 8, 46. 9 Ez 7. 29, 36. 4; treat superficially Hab 2. 19 109
- תָּקַע *πήγνυμι*: stick or fix in Jud 3. 21, 4. 21 IS 31. 10 IIS 18. 14 Prv 6. 1 Job 17. 3 ICh 10. 10; pitch a tent Gn 31. 25 Jer 6. 3 49, 68, 372 m, 423-4
- תָּרַח *διαδοχή*: taking over from another; succession; turn; relief, relay Esth 2. 12; pedigree ICh 17. 17; *ταῦρος*: bull Esr 6. 9, 17 Dan 4. 22; also τ. βοῦς, v. p. 662; priest of Poseidon Ps 74. 19 [highly suspect] 37 t, 39
- „ *τρυγών*: turtle-dove, *Columba turtur* Gn 15. 9 Lev 12. 6 Jer 8. 7 78, 120 m
- תָּרַן *δόρυ*: mast Jes 30. 17 Ez 27. 5 49, 68
- תָּרַע *θύρα*: v. שַׁעַר דלת Dan 2. 49, 3. 26 23 t, 42 t, 49, 68
- תְּרִיפִים *τρίπος*, poet. for *τρίπους*: of tables (طريزه), vessels, etc., three-legged; as Subst., tripod, i.e. three-legged cauldron; placed as votive gifts in temples, esp. in that of Apollo at Delphi; or they were preserved in private houses; from a tripod the Delphic Priestess

delivered her oracles Jud 17. 5 IS 15. 23, 19. 13	
IIR 23. 24 Ez 21. 26 Zach 10. 2	4 t
הַרְצָה תַרְשִׁישׁ Θαρσώ, οὐς, name of Athena; Θρασώ, όος, contr. οὐς, <i>Bold</i> , name of Athena; Ἀνδροθεά, man-goddess, i.e. Athena Gn 10. 4 Jos 12. 24 Jcs 66.	
19 Ez 27. 12 Cant 6. 4	82, 122, 133-4, 144, 300, 326
„ θρακίας: (sc. λίθος) stone said to take fire in water Ex 28. 20 Cant 5. 14	137 t
„ ταρσός: the rows of oars on the sides of ships Ps 48. 8	137 t
הַרְצָה θεέσπις: v. אֶשֶׁר IR 17. 1	77, 92
הַרְצָה ἐννέα	109 t, 316 tm, 389
آيدہ Ἰδης, Ἰδωνεύς	121, 317-19 m, 440
آدم آدَم, ἀνδρός	285-6 m
أب πατήρ: father	99
„ όυτόν: plant, esp. garden plant or tree	73, 291 m
أبايل πάμπολυς	300 m, 323
أباد καταφθίω	313 m
أبادہ άφανισμός	317 m, 319
أبان αἰών	320 m
أبداً, إلى الأبد εἰς αἰδίου	318-19 m
أبدى αἰδίου	318 m
إبريق πρόχοος: vessel for pouring out, jug, esp. ewer for pouring water upon the hands of guests	63
إيل όις: v. p. 438	314
إبليس διάβολος: Subst., slanderer; Satan, the Devil	58
إبها م μέγας	296 m
أبايه πόποι: exclamation of surprise, anger or pain	62
أحبوله χηλή	315 m
أحجبه αἰνιγμα	111 m
أخ κάσις: brother	23, 299
أدى δίδωμι	360 m, 387

أَرْجَوَان, أَرْجَوَان	ἀλουργής: cloth of purple	50, 63, 68
أَرْسَل, أَرْسَل	ἄγαμος: unmarried, single, prop. of the man, whether bachelor or widower	33
أُسْبُوع	ἐπτάς: period of seven days	31, 37
أُسْطُول	στόλος	339 m, 341
أُتْلُوب	ὁδός	367 m, 403
أُتْنَه	ὑπνον	348 m
أَكَل	φαγεῖν: eat, devour; cf. φάγων: glutton	67
أَكُول	φάγημα: v. p. 442	65
أَلْ	ὁ: definite or prepositive article	65
أَلَا	ἄρα: interrog. Particle, implying anxiety or impatience	92
أَلَمْ	ἄρ' οὐν: used to draw an affirmative inference	323, 434 m, 467 m
أَلْمَاز, أَلْمَاز	ἀδάμας, αντος: diamond	47, 49
إِلَه	θεός: God, the Deity	121
إِلَى	παρά	62, 172 m
إِلَى	πρός	62, 172 m
أَمْ	ἤ: Disjunctive, or	12
إِسَام	ἡγεμών	28, 614 m
أَمْر	ἐρῶ: tell, order; cf. εἶπον	112
أَمْر	ῥῆμα: subject of speech, matter	111
إِسْرَاه	ἀνδρίς	288 m
أَمْس	ἡμέρα χθές	xxix m
أُم	μήτηρ: mother	100-1
أُمَّة	ἔθνος, λαός: people	56, 58
إِنْ	εἰ: if, whether	12, 34
إِنْ	οὐ: not (W)	34
إِنْ	ἐν: Prep., in	316
إِنْتَبَر	ἀναβαίνω: go up, mount	100
أَنْتَ	σύ: thou	34

أُنْثَى	γυνή, γυναικός: <i>woman, female</i> ; cf. ἀνδρίς; خُنْثَى ἀνδρογύνης, -νος: <i>man-woman; hermaphrodite</i> ; γύναν- δρος: <i>of doubtful sex; of a woman, virago</i>	112, 289
إِنْجَاس, إِنْجَاس	ἀγέρδα, ὄγκνη	94 m
إِنْسَان	ἀνὴρ, ἀνδρός	63, 285-6 m
أَخْل	φυλή, φύλον: <i>race; tribe or clan</i>	66, 73
أَوْ	ἢ: <i>v. أم</i>	12
أَوَان	αἰών	320 m
أَوْز, أَوْز	ἀζεῖνοι	95 m
أَي	ναί: <i>yes, verily</i>	56
أَيْر	ὄπλον	342 m
إِيرَان	(γῆ) πυρός: <i>(land) of fire</i>	300
وَيْن, قَيْن, قَيْن	ποῦ νυ: <i>where?</i>	28, 38, 62, 100
بَرْ	φρέαρ: <i>an artificial well</i>	81
أَلْبَارَح	ἡμέρα χθές	xxix m
بَارَك	εὐλογέω	115-16 m
بَرْء, بَرْء	(γῆ) πετρών: <i>(land) of rocks [Petra]</i>	300
بَتُول	ἀβατος	102 m, 459 m
بَرْغُوث	πυραύστης: <i>moth that gets singed in the candle</i>	45, 99
بَرْك	προσκυνέω	116 m
بَرْكَة	εὐλογία	43, 115 m
بَخَاع	χρήμα	374 m, 426
بَطْل	πολεμικός [πτο-]: <i>skilled in war, warlike</i>	61
بَض	νῆπτα	95 m
بَضِيء	βραδύς	97 m
بَعْد	μετά	172 m
بَغْل	ἡμίονος: <i>half-ass, i.e. mule</i>	51
بَقَر	βοῦς	40, 639 m
بُكَاء	κωκυτός	77, 455 m
مَكَة, مَكَة	μαντεῖον: <i>seat of an oracle</i>	133, 300, 326, 422-3

بلا	παρά	172 m
بَلَد	πόλις: city, country	40
بَلَعَ	βρογχιάζω: gulp down	57
بَلْعَه	βρόγχος: gulp, draught	57
بَلْعُوم	βρόγχος: generally, throat	57, 93
يَلِغ	εὐλογέω	41, 43, 115 m
بَلَاغَه	εὐλογία	115 m
بَلِغ	εὐλογος: eloquent	43, 115 m
بَنَى (غَسَّان)	γένος	291 m
بَيْت	οἶκος: house, temple	13, 24, 77, 101
يَطْرَى	ιατρός: v. p. 498	73
بَيْن	διὰ μέσον	291 m
تَلْمِذ	μαθητής: pupil, student, apprentice; disciple (W)	72
تِينَه	σῦκον: v. p. 602	101
تَدِي	τιτθός: a woman's breast, rarely the male breast; cf. στῆθος	52, 77
تَعَب	κυναλώπηξ	57, 90 m
تَغْرَه, تَغْرَه	φῶς	337-8 m
تَغْرَه	ἄρθρον	xxviii m
مِثْقَال	σήκωμα: v. p. 600	72
نِقْدَه	πιστόν: v. p. 454	73
ثَلَاثَه, ثَلَاث	τρεῖς: three	37, 99
ثَلَج [snow]	χάλαζα: hail	37
ثَنَاء	αἶνη	110 m
ثَنَائِي	αἰνετήριος	110 m
أَتْنَى عَلَى	αἰνίζομαι	110 m
تَوْبَه	στρέψις: a turning round	37
تَوْر	ταῦρος: bull	45
جَار	πρόσχωρος: Subst., neighbour	62
الْجَبْس	ἡ γύψος: chalk, gypsum	67

جحر	φῶς	337-8 m
جدا	μέγας	296 m
جدل, جديله	χηλή	319 m
جذر	ρίζα: root	50, 69
جدل	στόλος	339 m, 341
اجترا	ἀνδρέω	283 m
جریء	ἀνδρείος	288 m
جراءء	ἀνδρειότης	288 m
جری	κυρέω: v. p. 461	399
جری	ρέω	369 m, 412
جزاء	δίκη: satisfaction, penalty	58, 93
جزیره	πόλις, πτόλις: island	40
جساره	ἀνδρειότης	283 m
جسور	ἀνδρείος	288 m
جلال	ἀγαλμα: glory; μέγεθος	56, 296-7 m, 355 m
جنيل	μέγας	56, 296-7 m
جلد	δέρος: skin, hide	66
جمل	κάμηλος	314 m
جمل	ὄπλον	342 m
جوده	μέγεθος	56, 296-7 m
جیل	κύκλος	94 m
حائط	τείχος: wall	64, 80, 95
حاذ الطبع	ὀξύθυμος	298 m
حائر	χηλή	314 m
حايض	ὀξύτης: sharp, sour	41
حامى, محامى	κηδεμών: protector, guardian	92
حب	ἀγαπάω: love	49, 91, 100
حبيب	ἀγαπητός	91, 102 m, 107-8
حس	ἀπασιτόν, ἴψον	67, 97 m
حبل	ὄπλον	319, 321, 342 m

حَتَّى	ἕως ὅτε	319 m
حجب	καλύπτω: cover or veil oneself (cf. حجاب/κάλυμμα)	92
حجر	ἀγήρατος, πέτρος	94 m
حراره	πυρετός	105 m
حارب	πολεμέω: to be at war or make war; fight, do battle	61
حرب	ἀρμάν, ἔρις, πόλεμος	61, 73, 97 m
حارث	Ἄρητος, Ἀρήτη: the Prayed for	324
حرث	ἀράω, ἀροτριάζω: plough, till	36
حرف	χηλή	319 m
حرق	ἐπιβρύκω (ῥώχειν), -ύχω, τρίζω: gnash, gnash the teeth	69, 109
حرون	ἀνδρεῖος	288 m
حريم	χρήμα: of persons, χ. θηλειῶν womankind	91, 327, 374 m
حزمه	δράγμα: handful; esp. as many stalks of corn as the reaper can grasp in his left hand, truss, sheaf	59
حزن	ἀσάζειν, πενθέω	98 m
حسب	ψηφίζω: count, reckon	53
حشا	γεμίζω: stuff, gorge; حَشَى load, freight	44, 243, 350 m
حشد	ὄχλος: crowd, throng	93
حسان	ἀξανίτης, ὄχειος (ἵππος): (horse) kept for breeding; ὄχημα: riding horse	95
حسه	λάχος: Poet. word, share	56, 421
أَحْصَى	ψηφίζω: v. حسب	53, 93, 421
حصىه, حصاء, حصباء	ψηφός: a small round worn stone, pebble	66, 95
حقل	ἤκω; ἴκω	421 m
حصيره, حصير	ψίαθος: a rush-mat, used for sleeping on, mat (V)	100
حظ	τίθημι, κατα-: place, put, set down	64, 372 m, 421
حظ	τύχη: chance; good fortune; ill fortune, misfortune, ill-luck	65, 421
حف	ἀμπέχω: surround	56
حق	δίκη: right, truth	58

NIX. CATALOGUE OF GENERAL HOMOLOGIES 613

حَكِيم, حَاكِم	ἡγεμών	28, 637 m
حَلَّة	στολὴς; ὄπλον	339 m, 342 m
حَلَق	φάρυγξ; ριιτην	93
حَلَقُوم	λάρυγξ, υγγος: λητην or upper part of the windpipe; but in Poets confused with φάρυγξ (gullet) حَلَقُ بَلْعُوم	93
حُلْم	ὄραμα: vision during sleep, dream	73
حَلِيب	γλάγος: v. p. 478	108
حَلِيد	ἀγαλμα	355 m, 376
حِمَار	ὄνος: ass	37, 40-44, 50, 100
أَحْمَر	ξανθός, Σκάμαιδρος	93, 110, 316 m
حَمْد, أَحْمَد	αἰνίζομαι	110 m
حَمْد	αἶτη	110 m
حَمَاد	ἐπαιέτης	111 m
حَمُود, حَمِيد	αἰνετός, αἰνητός: praiseworthy	109, 110 m
مُحَمَّد	ἐπαινετός: praiseworthy, laudable; ἐγκωμιαστός: to be praised حَمُود	109 m, 111 m
حَايِض	ζυμίτης: v. p. 480	41
حِمْل	γόμος	360 m, 381
حَيَّة, حَيَّا	θύμος	297 m
حَنْجَره	φάρυγξ: v. حَلَق	38
حَن	ἐλεέω: to have pity on, show mercy to	50
حَنَان, حَان	ἐλεεινός: showing pity; ἐλεήμων: pitiful, merciful	50
حُورِي	κόρη: girl; with reference to virginity, maiden	44, 50
حَوْل	περί	172 m
حَيَاة	αἰών	320 m
حَيْن	”	319-20 m, 662 m
مُخْتَار	αἰρετός: v. p. 454	130
خَبَا	καλύπτω: hide, conceal	23, 297, 299
خَبَز	ὀπτάω: bake bread	47
مُخْبَز	ὀπτάνιον: oven	14, 47, 70

خبط	κόπτω: <i>strike, beat, knock</i> ; ἀπτω: <i>have intercourse with</i> a woman	43, 299
خاتم	τύπος: <i>impression, seal, stamp</i>	79
خراء	κόπρος: <i>excrement, ordure, of men and cattle</i> ; in pl.	93, 101
خرب	φθείρω: <i>destroy</i>	65
خراب	φθόρος: <i>destruction, ruin</i>	65
خَرّ	ρέω	369 m, 412
خريف	ῶρα (C): <i>spring</i>	13, 50
خَشَخَش	ψιθυρίζω: <i>metaph. of trees, whisper (i.e. rustle)</i> ; ψοφέω: <i>sound, make a noise; rustle (W)</i> [the latter homologue is to be preferred]	53
خطب	καταινέω	110 m
خَظَر	πτόρθος: v. p. 476	416
خَصّ	γράφω: <i>drawing</i>	113 m
خفَض	κουφίζω	13, 24, 353 m, 421
خَذَب	κουφίζω	353 m
خَفَى	καλύπτω: v. خبا	92
خَفّ	χηλή	314 m
مَخَب	χηλή	315 m
خَلَف	γεννάω: v. p. 480	289
خَلِيل	ἐταῖρος: <i>comrade, companion</i>	56
خمد	κουφίζω	353 m
خَمَد	πέντε: <i>five</i>	23, 99, 299
خَيْط	μίτος: <i>thread</i>	299
خَيْل	ἵππος, καβάλλη, κήλη	329 m
دائره	τροχός: <i>wheel</i>	93
دار	θύρα: <i>dwelling</i>	73, 76
دام	δινεύω: <i>whirl, roll about</i>	58
دَوَم	ἐπιδινεύω: <i>whirl for the throw</i>	58
داود	ἀγαπητός	91, 102 m
داهيه	Αἰδης	318 m

دَبَكَة	τὰ βάκχεια: <i>Bacchic frenzy, revelry</i>	331
دَبَلَة	αἴλουρος: <i>cat</i> ; τίγρις: <i>tiger</i>	
دِرْخَم	δράχμη: <i>drachma</i>	66, 78, 100
دَلَو	χῆλινος	319 m
إِنْدَق	δαῖζω	341 m
دَسَن	δέμας	xxxix m
أَذْخَم	ξανθός: <i>yellow; of horses, bay</i>	93, 121, 366 m, 401
نَوْر, طَوْر	διάδοχος: <i>v. p. 466</i>	30, 101
دِين	δίκη: <i>judgment</i>	59
حَذَى, حَذَا, ذَى	ὅδε: <i>demonstr. Pron., this, formed by adding -δε to the old demonstr. Pron. ὁ; to designate what is nearer as opp. to what is more remote</i>	75, 101
ذَب	ὄπλον	319, 342 m, 406
ذَبَح	θύω: <i>sacrifice, slay a victim; simply, slaughter</i> ; σφάζω: <i>slay, slaughter, properly by cutting the throat</i>	30, 67
ذَخَائِر	ἀγορά: <i>supplies, provisions</i>	337
ذِرَاع	χεῖρ: <i>hand and arm, arm</i>	47, 99, 319
ذَكْر	ἀνὴρ; ἄρσην, ἄρσην	285-6 m
ذَنْب	στόλος	319, 339 m
ذَهَب	ξανθός: <i>yellow, of various shades, used of gold</i>	99, 101, 366, 400 m
ذَيْل	στόλος	339 m
رَاب	τυρόω: <i>curdle</i>	65
رَأْس	κράς	60, 348 m
رَأْفَة	ῥόος: <i>stream</i> (الرافدان: the Euphrates and the Tigris)	300 m
رَأَى	ὁράω: <i>see, look</i>	44, 101, 344
رَبَّى	τρέφω, ἐκ-: <i>bring up, rear, esp. of children bred and brought up in a house</i>	64
رَيْب	τρόφιμος: <i>Subst., nursling, foster-child</i>	64
الرَّجْلَة (نبات)		288 m
رَجِم	ἐλεέω: <i>v. حَن</i>	50
رَحْم, رَحْمَان	ἐλεήμων: <i>v. حَان</i>	50

رَحْمَة	ἔλεος: <i>pity, mercy, compassion</i>	50
رَحَى	τροχός: <i>potter's wheel</i> ; v. دائره	93
رَخْو	πραός: <i>soft</i>	62, 93
رشح	ρέω	369 m, 412
رعب	ταρβέω: <i>fear, dread; stand in awe of, revere</i>	63
رَعْد	βροντή: <i>thunder</i>	42
رَعَى	τρώγω: <i>gnaw, nibble, munch, esp. of herbivorous animals</i>	65
رَفَأ	θεραπεύω	55, 59, 299, 344 m
رَقَرَف	τραυλοηχέω: <i>twitter</i>	64
رَقَبَة	τράχηλος, λου: <i>neck</i>	64
رَقَّ، اِسْتَرَقَّ	ἀνδραποδίζω	287 m
رَقِ، رَقِيق	ἀνδράποδον, -δισμός	287 m
رَكَض	τροχάζω: <i>run quickly</i>	64
أَرْحَب	ταρβέω: v. رعب	63
رَحِينَة، رَحِين	ρύσιον: <i>pledge</i>	97
ريح، ريحه	ρόος: <i>current</i> [extended to mean 'wind', 'odour']	56, 65
ريح	τροχός: <i>whirlwind</i>	56
ريق	ρόος: v. ریح (saliva)	56
زائر	ξένος: <i>guest, visitor</i>	52
زُبْر	ὄπλον	342 m
زَبَلَة، زَبَل، زَبَالَة	σκύβαλον: <i>dung, manure, refuse</i>	52
زَخَرَف	ἀγαλμα	355 m, 376
زرب	ρέω	369 m, 412
زرع	σπείρω: <i>sow</i>	101
زَرْقَة	δράκων: <i>dragon, serpent</i> (river near Jaffa)	92
زَقَّ	σειώ: <i>shake</i>	12
زَلَمَد	ἀνήρ	285-6 m
زَوْج	ζεύγνυμι	107 m
س-	future prefix, -σ-	84

ساعة	ώρα (C): <i>time of day, the time of day, hour</i>	50, 100
سليم, سالم	ὅλος: <i>whole, i.e. safe and sound</i>	49
سبح	αἰνίζομαι	110 m
تسبح	ἐπαίνεσις	110 m
سبع	σκύμνος: <i>cub, whelp, esp. lion's whelp</i>	121, 322
سجیل	θέαγον	323 m
سجی	ἀσιγήρ, ἄφθονος	98 m
سرح	στέλλω	338-40 m
رح	ἀπο-: <i>send off</i>	339-40 m
سرقند	Θεράπνη, -ης: <i>a port on the east coast of the Mediterranean</i>	300
سرح	στέγη: <i>roof</i>	41
سطر	ἄρθρον	xxviii m
،	ἔπος: <i>line of writing</i>	
سطم	πακτόω: <i>stop up, caulk</i>	67
سفر	στέλλω	338-40 m
سافر	ἀπο-	338-40 m
سفر	στόλος	339 m
سكوا	σκευᾶ	321-2 m
سكب	χέω: <i>pour; smelt</i>	51
سكت	ἡσυχάζω: <i>keep quiet</i>	55, 92
سكن	οἰκέω, σκηνέω: <i>v. p. 593</i>	418
ساكن	συγκλίνω	371 m, 418
سكون	<i>a point of vocalization</i>	22, 99, 336
سلاح	στόλος	339 m, 341
تسلط	βασιλεύω, -λίζω: <i>to be king, rule, reign</i>	101
أشمر	ξανθός, Σκάμανδρος: <i>brown, auburn</i>	48, 93, 316
يلوان	Shiloah Jes 8. 6 (<i>a spring near Jerusalem</i>)	336
سمار	σχοῖνος: <i>v. p. 436</i>	77
السؤال	<i>a pre-Islamic Jewish poet</i>	325
بين, بينه	ὀδούς, ὀδόντος: <i>tooth</i>	45, 82

سهوله	σχολή: <i>leisure, rest, ease</i>	44
سوء	κακόν: <i>evil, ill</i>	60
سور	θώραξ: <i>breastwork, parapet</i>	43, 45, 59, 77
سوف	ἐσόμενος: <i>future Participle of εἰμί [future pointer]</i>	84
سيف	ξίφος, σκίφος: <i>sword; rapier</i> (W) شيش	45
شارد	δράπης, -πέτης: <i>runaway, fugitive</i>	49
شاطىء	ὄχθη, -θος: <i>the bank of a river, shore</i>	46
شاطر	ἴστωρ: <i>knowing, learned, skilled</i>	28
شاف	σκοπέω: <i>behold, watch</i>	52
شال	φέρω: <i>bear or carry a load</i>	101
شال	στολή, -λīs: <i>garment (shawl)</i>	339, m, 341
شام	ξανθός, Σκάμαιδρος: <i>in Ep. mostly used of fair, golden hair (but in later Gr. of complexion . . .)</i>	316 m
”	Φοινίκη: <i>Phoenicia [Arabic name for Syria]</i>	93
شوم	κακόν: v. سوء	60
شبر, شبر	δῶρον	100 m, 389
شبل	σκύμνος: v. سجع	121
شج	σχίζω: <i>split, cleave</i>	93 m
شجره	ξύλον: <i>tree</i>	45
شد	στέλλω	338 m, 341
شده	δίφθογγος	21 m
شارد	δραπέτης: v. p. 585	49
شريس	γοργός: <i>grim, fierce, terrible</i>	386
شرط	εῖρηται: <i>treaty, agreement</i>	40
شيرش	ρίζα: v. جذر	45, 50, 69, 386
شرم	σπαράσσω	371 m, 417
شعل	πυρόω: <i>burn with fire, burn up</i>	56, 93, 100
شغل	ἀγορά: <i>business of the ἀγορά</i>	355 m, 377
شفي	θεραπεύω	344 m
شق	δαίζω 341 m; σχίζω: v. شج; σπαράσσω	93, 371 m, 417
شكس	ὀξυθυμέω	298 m

شَكِس	ὀξύθυμος, -μίας	298 m
شَكْل	ἐκδέω: v. p. 542; συγκλίνω: v. p. 371	419-20
شَلَح	ἀποστέλλω	13, 100, 338-40 m*
شِمَال	εὐώνυμος: euphem. left, on the left hand (because bad omens came from the left)	56
شَمْس	ξανθός; ἥλιος	93, 101 m, 366
شَمْلَه, شَمْلَه	χλαμύς: mantle	49
شَمْدُور	Σκάμανδρος	316 m
شَوْشَه	χαίτη: mane	78
شَيْخ, شَيْخ	ἡγεμών	28, 93, 637-40 m
شِيد	σύνδεσμος	308 m, 583 m
شَابُون	σάπων: soap	422
صَبغ	χρῶμα: colour	45
صِبَاغ	χροιά: colour	101
مَدَّ	στέλλω	338 m
مَدَّر	στῆθος: breast; metaph., the breast as the seat of feeling and thought	52
مَدْفَه	πάθος: v. p. 448	93
مَدَق	ἐνδικος, ἔν-	362 m, 389
مَدِيق	ἐνδικος, ἔν-	362 m, 389
مَرَّف	ξηραίνω: drain dry	100 m
أَمْرَ	ξανθός	93, 316, 366 m, 401
,,	ὠχρός: pale, wan, esp. pale-yellow, sallow; the colour yellow	50
مَدَّ	ἀθάνατος	323 m
مَمَّ	πακτόω: v. مَطَم	61
مَمَّ عَلَى	καταίνέω: agree, promise to do	110 m
تَمِيم	αἶνη	110 m
مَمَّ	ἄγαλμα: statue in honour of a god	45, 48, 74, 99, 355 m
مَمَّر	πενθερός: connexion by marriage, e.g. brother-in-law	74, 262 m

صَاد	ζητέω: <i>seek, seek for; search after</i>	43
صَيَّاد	ζητητής: v. p. 557	57
صَيْدِه	ξουθός: <i>golden yellow</i> ; Σιδών	22, 31, 336, 393
ضَبْع	vaiva: <i>the striped hyena</i>	45, 51, 79, 101
ضَحَك	καχάζω: <i>laugh aloud</i>	24, 44, 99
ضَرُورَه	χρέος: <i>need</i>	101
ضَنْفِيرَه	στέφος: <i>wreath</i>	52, 319
ضَنْفِيرَه, ضَنْفَر	χηλή	315 m
ضِلْع	σκέλος: <i>side</i>	81
ضَمّه	a point of vocalization	99
طاوُوس	ταώς: <i>peacock</i>	49
طَاف	δινεύω: v. دام	58
طَالُوت	τελευταῖος	47, 324-5 m
طَبَخ	ὀπτάω: v. خَبَز	47, 100
ضَبْع	θύμος	297-8 m, 300
إِضْطَرَب	θορυβάζομαι: Pass., <i>to be troubled</i>	97 m
طَرَبُوش	κάλυψις: <i>covering (headgear)</i>	72
طَرَف	ἄρθρον	xxviii m, 318
طَرِي	πρᾶος: v. رَخَو	93
طَعْم, طَعْم, طَعْم	γεῦμα: <i>taste</i> ; ἔδεσμα: v. p. 438	47, 401 m
طَنَل	τρυφερός, τρυφήλός: <i>delicate; tender; of an infant</i>	43
طَلَق	ἐξαποστέλλω	339-40 m
طَهَّر	καθαίρω: v. p. 487	394
طُور	διάδοχος: v. p. 466	101
طَهَارَه	κάθαρσις: <i>cleansing from guilt or defilement; purification</i>	82
طُور	ὄρος	368 m, 410
طُوفَان	[deluge] τυφών: v. p. 528	77
طُوق	τροχός: <i>hoop</i>	93
طَيْرَان	πτέρυξ: <i>flight</i>	62

NIX. CATALOGUE OF GENERAL HOMOLOGIES 621

طَيْرِد	πτερόν: omen	62
طِين	θίς: sand or mud at the bottom of the sea	43, 47, 73
طَيِّب	ἀγαθός: good, in moral sense	101
ظَبْي	ὑαίνα: a kind of antelope	45, 51, 101
ظَفَر	χηλή	319 m
ظَلْف	ὀπλή	314 m
ظَلَّل	σκιάζω: cast a shadow	33
ظِل	σκία: shadow; shade of trees, etc.	45
ظَهْر	ἀγορά: ἀγορῆς διάλυσις the time just after mid-day	99, 377
عَاقِر	ἄκουρος: childless	44, 380
عَال	καλός: good, of fine quality	60
عَال	μέγας	297 m, 300
عَالَم	τὸ ὅλον: the universe	24, 37, 42, 49
عَام	αἰών	320 m
عَانِي	πονέω: suffer	61
عَايِر	ἐταίρα: courtesan	56
عَبَّاس	Αἴας: Ajax	121
عَبَّارَه	ἔπος: word	50
عَبْد	ὀπηδός: attendant	128
عَبْدُ اللَّهِ	(possibly) אַבְדִּי IR 4. 6 Neh 11. 17 אַבְדִּי Jer 36. 26 ὀπηδός θεοῦ	128
عَبْدُ الْمَلِكِ	a follower of Moloch, in pre-Islamic times; cf. אַבְדִּי מֶלֶךְ	93, 307
عَبِّي	γεμίζω	360 m, 385
عَبْر	μέγεθος	298 m
عَبْرَه	πυραύστης: v. برغوث	62, 93
عَجَلَه	κύκλος: wheel	73
عَد	ἀριθμέω: number, count, reckon	63, 382
عَدَد	ἀριθμημα: number	63
عَدَّ	στέλλω	338 m, 340
عَدِيد	μέγας	296 m

عَدَن	Ἰδης	121, 318 m
عَدَن	Ἀθήνη: <i>Athene</i> (the port of Aden)	121, 134, 300
عذاب	πάθος: <i>suffering</i>	61 •
عَذَاء	ἄνευ ἀνδρός	289 m
عِراق	ἀργος: = πεδῖον (<i>plain</i>)	300
عَرَبُونَ	ἀρράβων, ῥύσιον	97 m
أَعْرَابِي	عَرَبِي Ἀράβιος, -ικός: <i>Arabian</i> ; ἐρημικός: <i>living in a desert</i>	130
عَرِيَّة	πόρευμα: <i>carriage</i>	62
عرف	ἀρπάζω	383
عَرَفَات	ὄροφοι	46, 130 m
عِرْق	ῥακίς: <i>branch of a blood-vessel</i>	93
„	رَیْزَا: <i>v. جذر</i>	50
عَرُوس	ἐραστός	103 m
عَرَّة	μέγεθος	298 m
عُدَّة	ὄπλον	342 m
عَسَى أَن	τάχ' ἂν: (τάχα, Adv., <i>perhaps</i> عَسَى) <i>probably, perhaps</i>	63
عَشَق, تَعَشَّق	ἀγαπάω: <i>treat with affection</i>	33, 91
عَشْر	ἀγορά: ἀγορῆς διάλυσις <i>v. نُفَر</i>	397
„	ἐτηρίς: <i>term of years</i>	
عُصْفُور	στρουθός: <i>sparrow</i>	81
عَضَادَة	στήλη	339 m, 341
عَضِل, عَضُل	μέγας	56 m
عَضَلَة	Ἰδης	121, 318 m
عَظْم, عَظْم	ὀστέον: <i>bone</i>	81, 99
عَظْلَة	σχολή: <i>leisure; idleness</i>	45
أَعْطَى	δίδωμι: <i>give, grant, offer</i>	58
عَفِيف	νηφάντος	104 m
عَقْرَب	σκορπίος	331 m

NIX. CATALOGUE OF GENERAL HOMOLOGIES 623

عُقْلُهُ	ἄρθρον	xxviii m
عَلَى	πολλάκις: perhaps, perchance	61
عَلَوُش	κάλλιστος: best, of the finest quality	60
عَلَى	ἀνά: on, upon	168 m
عِمَامُهُ	στέφος, στέμμα: crown, wreath	54, 56, 93
عُمْدُهُ	μείζων	297 m
عُمَرُ	θύμος	297 m
عُمَرُ	Ὅμηρος: Homer	121
عُمَرُ	γεμίζω: load	44
عِمْلَاق	ἀνδρογίγας	289 m
عَنْتَرْد	ἀντήρ [a hero of pre-Islamic Arabia]	285 m
تَعْنَى	πονέομαι: work hard, toil	61
تَعْبِدُ	αἰνίζομαι	110 m
عَهْدُ	εἰρήνη: treaty, agreement	40
عَيْنُ	παιδίον: little or young child	61, 101
عَيْنُ	ὥς; ἀντή: v. p. 337	337 m
عَيْفُ	ιηρόαυτος	104 m
شَايَهُ	νάπος: grove	57
شَبِي	ἀβός, ἀβύτης	94 m
شَرَابُ	κόραξ: raven	302
شَرَامُ	ἄρμα B., ἔρως: love	97 m
شَرِبُ	ἔσπερος	378 m
شَرْدُ	τραυλοχέω: v. رَفَرُ	64
شَرْفُهُ	ὑπερῶον: v. p. 89	414
شَرْلُهُ	κουρά	394 m
شَشْ	καταγοητεύω: cheat	45
شِطَايَهُ	κάλυψις: covering	82
شُغْلَامُ	δοῦλος: slave; πῶλος: young man	58, 67, 99, 101
شُورُ	γῆ: land (in Transjordan)	
شَيْمُهُ	νέφος: cloud	44, 57
أَنَادُ	ὠφελέω: benefit	93

فائده	ὠφέλεια, -λησις: <i>profit, advantage</i>	93
فتح	πετάννυμι: <i>open</i>	101
فَتْحَة	a point of vocalization	99
فَتَاه	παῖς, παιδός: <i>child, boy or girl</i>	82
فَتَجَّعَ, أَوْجَعَ	ἀλγέω, αὐγεῖν	98 m
فَجَل	ῥαφανίς: <i>radish</i>	93
فَخَذَ	ἐπιγουνίς, -δος: <i>part above the knee, thigh-muscle</i>	380
فَرَجَ	ῥαγάς: <i>fissure; = rima, γυναικεία φύσις (female organ)</i>	100
فَرَضَ, فَرِضَه	ἔργον: <i>task</i>	50
فَرَعَوْنُ	Φαραώ, ἑφορος: <i>Pharaoh; overseer, guardian, ruler</i>	336, 345
فَسَخَ	κουφίζω: <i>cancel</i>	353 m
فَرَّ	φράζω: <i>explain</i>	24, 44, 69
فُتِقَاءَ	ψηφοθέτημα: <i>tessellated pavement work</i>	53
مَنْجِلٌ	ἄρθρον	xxviii m
فَتِينٌ	πινυτός: <i>prudent</i>	73, 105 m
فِطْنَه	πινυτή: <i>understanding, wisdom</i>	73
فَعَلَ	ποίημα: <i>work; deed, act</i>	74, 84, 331
فَقْرَه	ἄρθρον	xxviii m
بَفَكَه, بَفَكَه	ἀσπακῶς	98 m
فِلَاحَه	ἔργον: <i>tillage</i>	50
فَلَقَ, فَلَاقَ	χηλή (cf. p. 371)	315 m
فَنَارَ	φανά: <i>torch</i>	65, 69
فَنَجَانٌ	ἀγγεῖον: <i>vessel</i>	38
فَنَهْمٌ	πινυτή: v. فِطْنَه	73
عَلَى النُّورِ	ἀνὰ τόπον: <i>on the spot, immediately</i>	64
فِيلٌ	θηρίον: <i>wild animal; freq. of elephants</i>	92
قَبَضَ	ἄπτω: <i>take hold of</i>	14
قَادِرٌ, قَدِيرٌ	μέγας	296 m
قَزَمَ	ἀνδριον	288 m

قاضى	δικαστής: <i>a judge</i>	53, 101
قبل	πρό	172 m
قَبْلَ, قُبْلًا, قِبْلًا	πρός	173 m
قَبِيلَه	φυλή: <i>clan, tribe</i>	74
قتل	κτείνω: <i>kill, slay</i>	23, 33
قِثَاء	κολοκύνθη: <i>round gourd</i>	60
قُدَّاسَه	ἀγιωσύνη: <i>holiness, sanctity</i>	74
قُدَّس	ἀγίασμα, ἀγιαστήριον, ἀγίστευμα: <i>sanctuary</i>	79
قَدَّيس, قَدَّوس	ἀγιστός: <i>hallowed</i> ; ἅγιος: <i>holy, pure</i> ; ἀγνός: <i>chaste, pure</i>	21, 40, 102, 107
قُرَّان	χρημα: <i>oracle</i>	93, 327, 374 m, 427
قَرْن	κέρας	348 m
,,	κράς	348 m
قَرِيب	περί	172 m
قَرِيبَه	πολείδιον, πολίδιον: Dim. of πόλις (<i>city</i>)	571 m
قَسَمَ, قَسَمَ	σχίζω: <i>split, divide, part, separate</i>	53, 93
قَصَّاصَه	ξύσμα: <i>shavings, filings</i>	52
قَصَبَه	σχοῖνος: <i>rush, reed (W)</i>	78
قَصْر	οἶκος: <i>v. بيت</i>	77
قَصَدَه	αἴτη, αἶνος	110 m
قَصِي	ἔσχατος: <i>farthest, extreme</i>	55
قَطْر	πόλις, πτόλις: <i>country</i>	40
قَنَز	κουφίζω	353 m
قَنَدَه	κόβινος: <i>basket</i>	78
قَنَل, قَنَل	κουφίζω	353 m
قَمَدَه	στέφος, στέμμα: <i>v. عمامه</i>	56
قَمِينَه, قَمِين	κάμινος: <i>kiln</i>	399 m
قَنَدَ	ἀκανθώδης, -θόχοιρος: <i>v. p. 569</i>	90 m
قال	καλέω: <i>call, summon; invite</i> אקרא Esth 2. 14, 4. 11; <i>invoke</i> אקא Gn 12. 8; Pass., of the god, <i>to be invoked</i>	

Dt 28. 10 Jer 44. 26; Pass., <i>to be called</i> נִקְרָא Dt 25. 10 ICh 13. 6 Zach 8. 3; special construction— Ἀλησίου ἔνθα κολῶνη κέκληται where is the hill called the hill of Alesion (Il. 11. 758) يُقَالُ لَهُ IIS 20. 1 Jes 48. 1	395
قوم δῆμος, λαός: v. أمه	56, 58
قيم κηδεμών: guardian	92
كامل ὅλος: whole, entire, complete in all its parts	49
كاهن διάκονος: attendant or official in a temple or religious guild	73
كبد ἥπαρ, ἥπατος: liver	82
كبير ἀψίορ μέγα (big)	98 m
كتب γράφω: write	101
كاتب γραφεύς: scribe, scrivener	40
كتاب γραφή: book	21, 40
كتاب γραμματεῖον: a school	40
مكتوب γράμμα: letter	40
كيتان χιτῶν: tunic (Accadian <i>kitinnu</i> 'linen garment', Hebrew <i>kētōnet</i> 'tunic' . . .); cf. كتان, linen	77
كثير ἀψίορ πολύ (many)	98 m
كذا καὶ ὥς: even thus (W)	51
كذب ψεῦδος: falsehood, lie	47
كرخانه ἐργαστήριον	xxvii–xxviii m
كرسي κλισία: couch or easy chair	332
كرشه, كرش χορδή: guts, tripe	47
كسره a point of vocalization	99
كعبه, كعب κύβος: cube, esp. cubical die; block of stone	130
كفت ἀπτω: v. p. 503	14
كفيه στέφος: v. عمامه	
كعب χαροπός	90 m
كل ὅλος: = πᾶς (all, the whole, every)	21, 40, 47, 49

كَلَابٌ	χηλή	315 m
كوز	πρόχοος: v. بريق	63
كوفان	Σκυθών (γη): the land of the Scythians	129
كوفه	Σκυθία: Scythia	129
كوفى	Σκύθης: Scythian	44, 129
كَيّ	καῦσις: cautery	73, 78
لَا، لَنْ	οὐ: not (W)	12, 24, 35
لَائِقٌ	προσήκων: Part. of προσήκω, as Adj., befitting, proper, meet	62
لِس	ἀμφιάζω; καλύπτω: v. p. 502	174-5 m
تَلْجَلَجْ	τραυλίζω: mispronounce a letter, lisp; of children	64
لَعَقَ، لَحَسَ	λείχω: lick up	12
لَحِي	γένυς: jaw	47
لَشَجْ	τραυλίζω: v. تلجلج	64
لِسَانٌ	γλῶσσα: tongue, language, dialect; anything shaped like the tongue	68
تَلْعَثُ	τραυλίζω: v. تلجلج	64
لُغَةٌ	λόγος: speech, language	43, 73
لُتْمَانٌ	ὁ ἡγεμών	28, 637 m
لَمْ	οὐ: v. لَا	12, 35
لِمَا، مَا	τί χρήμα: why?; what?	64, 426
لَمْجِدٌ	λόγος	399 m
لَيْثٌ	λίς: Ep. for λέων, λέοντας: lion	43, 82, 101
لِيلٌ	νύξ: v. p. 508	39
مَاسٌ	ψηλαφάω: feel about for, grope or search after	53
مَتَى	πότε	400 m
مِجْمَرٌ، مِجْمَرٌ	θυμιατήριον: v. p. 568	71
مِجَنٌ، مِجَنٌ	ὄπλον	342 m, 406
مَحَلَةٌ	ὄπλον	342 m
مُخٌ	μυελός: marrow, brain	77
مَخْلَبٌ	χηλή	315 m

مَدِيح	αἶνη: = αἶνος, ἔπαινος	110 m
مَدْحِي	αἰνετήριος	110 m
مَدِينَه	πόλις: v. قرية	63, 82
مَرْكَب	πορθμεῖον, -μῖς: passage-boat, ferry-boat, ship, boat	62
مِسَار	κέντρον: rīn, rīzel	71
مَحَارِي	χρῆμα: in pl., money	91-2, 328, 424
مَعَ	μετά	94 m
مُنَظَّم	μέγεθος	298-9 m
مِلِين	πλινθεῖον	308 m
مَلِك	βασιλεύω, -λίζω; to be king, rule, reign	37, 99
مَلِك	βασιλεύς: king, chief	37, 99
مُلْك	βασίλεια: kingdom, dominion	101
مِنْ	ἀπό: from	169 m
مِنْبَر	βωμός: raised platform, stand	77, 79, 100-1
مِشَار	πίων: saw	49, 79
مِنْ	δόμα, δῶρον: v. pp. 140-1, 389	387
مَوْت	θάνατος: death	55, 59
مَوْسَى	μάντις: diviner, seer, prophet	325
مِينَاء	λιμήν: harbour	56
ن	MV	101, 333
نَار	φάος, φῶς: fire	337-8 m
نَبَات	φυτόν: v. أَب	74, 80
نَبِيء	προφήτης: prop. one who speaks for a god and interprets his will to man; prophet (W)	62
نَحَا	ἡγέομαι: lead the way	50
نَحَت	χαράσσω, -ττω: engrave, carve	44
نَحَاس	κνηκός: pale yellow, launty	60
نَخْل	φοῖνιξ, -ικος: date-palm	65, 82
نَخ	κουφίζω: cancel	353 m
نَشَف	ξηραίνω	366 m, 402
نَصَح	αἰνίζομαι	110-11 m

نظر	τηρέω: watch over, take care of, guard	33, 92
نُطْق	φθόγγος: speech	66
نعل	ὑπόδημα: shoe or half-boot	74
نعم	καὶ μὴν: yea, verily; in answers, yes	56
نفخ	φυσάω: blow, puff	101
نقش	χαράσσω: v. تحت	33, 100, 425
نمر	μεριζόμενος: Pass. of μερίζω, to be divided	101
نهار	ὥς	65, 337-8 m
نوم, نيام	ὑπνος, -ον: sleep, slumber	57, 77-8
نور	φῶς	30, 101, 337-8 m
نيل	Νεῖλος, ῥόος: stream	313 m
حافه	στέρος: v. عمامه	56
حام	δινεύω: roam about	58
هؤلاء	ὁδε, οἶδε: demonstr. Pron., these	76
حاون	ὄλμος: mortar	28
حبط	κουδίζω: lighten, assuage	353 m
حدأ	ἡσυχάζω: to calm	92
حدى	ἡγέομαι: guide	42, 50
حدى	ὁδός: way, road; τῆς ἀληθείας ὁ. the way to truth	45, 50
حل	ἀρα: v. ألا	28, 92, 353
هنا	ὄνυ: here	40, 92
هناك	ἐνθα: there, thither	40, 92
جند	ἀνοδος: inland, esp. into Central Asia	300
حَيْكَل	οἶκος: v. بيت	77
وتد	πάσσαλος: peg	61
يتد	πιστόν: confidence	73
ودأ	ἀγαπάω	108, 240 m
ودود	ἀγαπητός	102 m, 107-8
وراء	ὕστερος: behind	57
ورد	ρόδον, βρ-: rose	41
وردى	ρόδινος: made of or from roses	41

وَرَشَه	ἐργαστήριον	xxviii m
وَرَك	ἄρθρον	xxviii m
وسيل	ὁδός	367 m, 403
وَسْوَش, وشوش	ψιθυρίζω: <i>whisper, whisper slanders</i>	51, 53
وصل	ἤκω	421 m
أَوْصَى عَلَى	τίθημι, κατα-: <i>make a testamentary disposition</i>	64
وضع	τίθημι	372 m, 423
وَعَدَ, وَعْظَ	αἰνίζομαι	110-111 m
وَلَدَ	βλαστός: <i>offspring</i>	101
وَحْن	ἄβαγνα, φθίνω	94 m
يَدَ	γυῖον: <i>the hand</i>	101
يَعْتُوبَ	κακκάβη (B): <i>partridge</i>	60
يَاقُوتَ	ἄνθραξ: <i>a precious stone of dark-red colour, including the carbuncle, ruby, and garnet</i>	63
يَوْمَ	ἡμαρ: <i>day</i>	57

EPILOGUE

Untold χρήματα, מָסָרִי/مَسَارِي have been poured on to the foregoing pages—glittering χρυσὸς ἀπείθετος, אֶפֶסוֹת כֶּהֱם and scintillating ἀδάμας, אֲדָמָה/أَدَامَا, besides δραχμαί, דְּרַחְמַיִם/دَرَاهِم past counting—and it is time to take stock of these precious Graeco-Hebraic-Arabic finds. It is therefore proposed to contrast change in sound and form with semantic sameness and similarity of expression, to establish the multilateral connection between homologues, to point out exceptional ones, and to outline the pattern of life which emerges from the general survey. So that, looked at from any and every aspect, it should be manifest that Hebrew is Greek by another name.

There is not much new in what I am about to say. An open-minded scholar who has studied what I have so far elaborated, and mastered it, would find most of my new-style colophon to be a leisurely exercise in dotting the *is* and crossing the *ts*. But if my experience is anything to go by—and I cannot be expected to ignore my own experience—his kind, if not exactly a *rara avis*, is by no means a common bird. There are bound to be prejudiced and sceptical readers. I hope that to them my valedictory observations would act as a gentle reminder of some crucial points, and might stimulate them to examine further some of the past six hundred and thirty illuminating pages.

IDENTITY OF HOMOLOGUES

In the course of the evolution of a language, letters—even when preserving their shape—alter their pronunciation; words, too, metamorphose in various ways. These usual, nay, inevitable phonetic and morphological mutations which—with the passage of time and change of circumstance—occur in one and the same language, are reflected in the differences prevailing between Greek and Hebrew words. So that Hebrew is Greek, albeit somewhat altered Greek—Asiatic or Continental Greek, as distinct from European Greek—and it altered as to sound and form in an

unparalleled manner, resulting in a differentiation which is peculiar and defies comparison.

Words also change and extend their meaning or become obsolete in the course of philological development. Since they clothe our concepts, they in some respects resemble clothes. Like clothes, they are subject to the vagaries of fashion; like old clothes, old words are turned to new uses or discarded and replaced. Here again, the relation between Greek and Hebrew is unique. In contrast to so much phonetic and morphological change undergone by Greek homologues, despite the exposure over many generations by Hebrew homologues to the likelihood of a multitude of semantic alterations, the meanings of respective Greek and Hebrew homologues almost invariably coincide with uncanny precision.

Take יֵשֿׁר as an example: it is not derived from ὀρθός, any more than ὀρθός derives from יֵשֿׁר; nor is יֵשֿׁר a dialectal variant of ὀρθός; יֵשֿׁר is ὀρθός—despite their obvious phonetic dissimilarities—because (a) these can be fully accounted for, and (b) the several meanings of these two words are identical. It is submitted that as one generation succeeded another, the Continental Greeks, or ἡπειρώται—the Hebrews, that is—pronounced ὀρθός more and more differently from their European kinsmen: the spiritus lenis changed into ʾ, according to Proposition 11; the first and second o turned into a, according to Prop. 5 (A); and ρ dropped out, according to Prop. 17 (5); θ became ʾ (a letter, though not necessarily the sound it represents, unknown in ancient Greece), according to Prop. 9 (5); and terminal σ became ρ, according to Prop. 5 (P).

The changes undergone by ὀρθός to assume the phonetic disguise of יֵשֿׁר, have been analysed from the viewpoint of Baghdadi and Sephardi pronunciations. An Ashkenazi or Yemenite, however, would have dispensed with the conversion of o into a, for he sees יֵשֿׁר and reads יֵשֿׁר—pronouncing the proper noun יֵשֿׁרֿ (oxytone), as the others would the abstract noun יֵשֿׁרֿ (paroxytone). This fact is of exceptional significance, because it seems to show that, among a section of the Jews, Greek sounds and words have, to this day, preserved—partly, at any rate—their original Hellenic pronunciation; and that the Jews have, to that limited extent, preserved their Hellenic identity.

None of these changes occurred abruptly or arbitrarily; they, like numerous others, must have come about by usage and abuse, slowly and almost imperceptibly permeating the whole vocabulary. It is characteristic of them, however, that they followed a distinct pattern, mirrored in the variation of letters and vocalization found throughout the Bible, and in similar variations which distinguish the Greek dialects. This is so true, that certain Hebrew homologues show both the complete and the incomplete alterations undergone by the Greek words to become their respective Hebrew homologues, in accordance with the said biblical and dialectal modifications, e.g. μέσος/מִחְצִית/מִחְצָה; חֲצִי/חֲצוֹת/מִחְצָה; and עָרוֹה/עָרִיחַ/מַעַר/מַעוֹר/מֹרִיחַ according to Props. 5 (M), 9 (4); γαληνός/שָׁאֵן/שָׁאֵן/שָׁאֵן, according to Props. 9 (5), 17.

יָשָׁר is ὀρθός, and not vice versa, because ὀρθός resulted in יָשָׁר and not the other way about; for there is no rule in Hebrew whereby terminal ך turns into ך, whereas final σ turns dialectally into ρ. Similarly, as regards the homology עָקָר ἄκουρος: it is more correct to state that עָקָר resembles ἄκουρος than vice versa—on the analogy that a son resembles his father rather than the father the son—because the Hebrew adjective developed from the Greek adjective. This is a compound made up of two independent constituents—a privativum and κοῦρος, κόρος (boy, son)—whereas עָקָר seems to be, and has always been considered to be, a simple word. There is no עָ and קָ in Hebrew. It is submitted that ἄκουρος was pronounced עָקָר, and not עָקָר ἄκουρος; because it is Greek that anciently—long before the Trojan War—started altering into Hebrew, and not Hebrew into Greek.

Semantically, however, יָשָׁר covers the meanings of ὀρθός: in line, straight (opp. σκολιός crooked (W), bent (עֲקָלְקָל) and πλάγιος aslant (W), athwart; metaph., crooked, treacherous (וְנִלְוִי)) Ez 1. 7; right, safe, prosperous Jer 31. 9 (8) Ps 107. 7 Esr 8. 21; right, true, correct IIS 1. 18, 19. 7; true, real, genuine IS 29. 6 IIR 10. 15; upright, just Dt 32. 4 Ps 33. 1 Job 1. 1; of persons, 'straight', straightforward IS 29. 6 Job 1. 1; ἡ ὀρθή (sc. ὁδός) straight, right Hos 14. 10.

This is equally true of the kindred homologies of ὀρθός, although not all their Hebrew constituents are cognates of יָשָׁר:

ὄρθιος: *steep, uphill*; ὄρθιον: *steep descent* מוֹרָד Mich 1. 4 (prefix-suffix metathesis, θ/ד) יָרַס Nu 22. 32.

ὀρθότης: *straightness*, opp. κάμψις (צָמִיד), metaph., *rightness, correctness* יָשָׁר Dt 9. 5 Ps 25. 21 יִשְׁרָה IR 3. 6 יִהְיֶה Prv 17. 7 (ר/ש, θ/ש, σ/ר, -ρ, -τ).

ὀρθόω: generally, *build, raise* יָרָה Gn 31. 51 Job 38. 6; *rise from one's seat, stand up* קָוָה Gn 37. 7 Lev 19. 32 IIS 13. 15 Esth 5. 9, 7. 7 לוֹ קָם Cant 2. 10; *go straight* אָשָׁר Prv 9. 6 [cf. ὀδεύω] צָלַח Jer 12. 1; Pass., of actions or persons acting, *succeed, prosper* צָלַח Nu 14. 41 Jer 22. 30; of persons and places, *to be safe and happy, flourish* צָלַח Ez 17. 10 (ר/י, -θ; -σρ, θ/χ/ק, +מ; ר/א, θ/ש, +ר; ר/צ, ρ/ל, θ/ח/ח); = ὀρθιάζω; cf. θάλλω.

διορθόω: *make straight* יָשָׁר Jes 40. 3 Prv 3. 6 אֲשֶׁר Jes 45. 2 הָיָה Ps 5. 9.

ἐξορθόω: *set upright* הָקִים Lev 26. 1 Dt 27. 2 IR 7. 21.

κατορθόω: *set up, erect* הָקִים Ex 26. 30 IIS 24. 18 Jer 10. 20 הָקִים Ex 40. 17; metaph., *keep straight, set right* אָשָׁר Jes 3. 12, 9. 15 הַצְלִיחַ Gn 24. 21 Dt 28. 29; *accomplish successfully, bring to a successful issue* הַצְלִיחַ Gn 39. 3; *go on prosperously, succeed* הַצְלִיחַ Gn 39. 2 Ps 1. 3 ICh 29. 23; of success in war הַצְלִיחַ IR 22. 12 Jer 32. 5 הָרַסִּיעַ IS 14. 47 (-σ, θ/ש; +ע).

κατόρθωμα: *that which is done rightly, virtuous action* מִישָׁר Ps 67. 5; in pl. opp. ἀμαρτήματα (מַרְדּוֹת *sinful actions*) מִשְׁרִים Jes 26. 7 Dan 11. 6 ICh 29. 17; *perfection* מִישָׁר Jes 11. 4 (prefix-suffix metathesis).

Compare, or rather contrast with the above homologies, the explanations of two English words set out in *The Concise Oxford Dictionary*: one descended from Old English, the other derived from another modern Aryan language. Unlike Hebrew words *vis-à-vis* their respective homologues, these two words bear hardly any semantic relation to their respective origins, because they have undergone derivative developments.

- I. 'true' (-ōō), adjective, adverb, and verb transitive. 1. In accordance with fact or reality, not false or erroneous . . .
2. In accordance with reason or correct principles or received

standard, rightly so called, genuine, not spurious or hybrid or counterfeit or merely apparent, having all the attributes implied in the name . . . 3. Accurately conforming *to* (type, etc.). 4. (Of voice) in perfect tune. 5. Loyal, constant, adhering faithfully . . . 6. (Of wheel, post, beam, etc.) in correct position, balanced or upright or level. 7 (arch.) Not given to lying, veracious; honest . . . 8. ~ *bill*, bill of indictment endorsed by grand jury as being sustained by evidence; ~-*blue* adjective and noun, (person) of uncompromising principles or loyalty . . . 9. adverb Truly . . . 10. verb transitive Bring (tool, wheel, frame, etc.) into exact position or form required . . . [Old English *tréowe* (*tréow*, see TRUCE), cf. Dutch *getrouw*, German *treu*, Old Norse *tryggr*]

'truce . . . [Middle English *trewes*, pl. of Old English *tréow* compact, faith, see TRUE]

II. 'sutler, noun Camp-follower selling provisions etc. [from Dutch *soeteler* (*soetelen* besoul, cf. German *sudlen* to sully)]'

The question naturally arises, and it is a standing question, one that is implicitly put at every turn: Is it a mere coincidence that a variety of shades of meaning should be shared by two words which in effect closely resemble each other, one Hebrew and the other Greek? If it is not, if indeed it cannot be an accidental happening, then one is, one must be—both in logic and common sense—inevitably and forcibly driven to the conclusion that these are twin-words, identical words; that, practically and realistically speaking, they are one and the same word which happens to be *differently pronounced*.

RIVALRY

As a rule, suitable Greek candidates to form a sound homology are scarce, but occasionally several present themselves with plausible credentials. Then one suffers from *embarras de richesse*, and one has to exercise great care in choosing between the rivals, allowing each one of them to press its suit to the utmost. A classic example is: *κουρίζω* (B), *ξυρίζω*, *ποκίζω*. Phonetically, every one of them is a good match for $\Pi\lambda$; while semantically, all three treat of hair-cutting, though each conveys a different shade of meaning. In the circumstances, which of them—if any—would properly homologize with $\Pi\lambda$? Clearly, this is a typical case where the prescribed tests have to be applied in order to resolve

the obvious dilemma. After due consideration of the several claims, the palm in this contest easily goes to *ποκίζω*, for two reasons: first, the contexts point to *וּלַ* being mostly used in connection with wool shearing; and secondly, *וּלַ* has three cognates—*וּלַ*, *וּלִי*, and *וּלִי*—and *ποκίζω* provides excellent homologies for them. The two losing verbs now dispute the homology of *וּלַ*; and on the same tests being applied, *ξυρίζω* wins. Lastly, *κουρίζω* (B) is related to *κείρω*/*לָרַעַ* and *κουρά*/*לָרַעַ*. And so it goes on—via homonyms and synonyms, via various phonetic and morphological similarities and dissimilarities, in an endless chain of interconnected homologies.

ποκίζω: *shear wool* *וּלַ* Gn 38. 12, 13 Dt 15. 19 Jes 53. 7; = *πέκω*.

πεκτέω: (*πέκω*) *shear, clip*; *πέκω*: *shear* *וּלַ* Jer 7. 29 Mich 1. 16 Job 1. 20.

πεκτήρ: *shearer* *וּלַ* IS 25. 11; = *ποκτήρ*.

πόκος: (*πέκω*) *wool in its raw state, fleece* *וּלַ* Ps 72. 6 *וּלַ* Jud 6. 37; *shearing* *וּלַ* Dt 18. 4; = *πόκτος*.

ξυρίζω: = *ξυρέω*, -*άω* (*shave*) *וּלַ* Lev 21. 5 Jer 16. 6; *ξύρω* is collat.

καταξυράω: *shave close* *וּלַ* Gn 41. 14 Lev 14. 8, 9 Nu 6. 9 *וּלַ* Jud 16. 17 *וּלַ* Lev 13. 33 *וּלַ* Ez 27. 31 *וּלַ* Ib 29. 18.

ξυρήκης: Pass., *close-shaven* *וּלַ* Lev 13. 40.

ξύρησις: *baldness* *וּלַ* Jes 15. 2.

ἀνθραξ: *carbuncle, malignant pustule* *וּלַ* Jes 3. 24 *قَرَحٌ*.

κάρα (A): *head; peak, top* *וּלַ* Lev 13. 42.

ποκίζω → *κίζω* (*πο* dropping by apharesis or as a syllable with *π*) → *λίζω* (*κ* changing to *γ*) → *λίσσω* (*ζ* splitting into its constituents) → *λῖ* (*σ* and *δ* each changing to *ι*): *וּלַ*. Alternatively, *ποκίζω* → *λοκίζω* (*π/γ*) → *λακίζω* (*ο/α*) → *λαϊζω* (*κ/ι*) → *λαϊω*: *וּלַ*. E.g.: *κυρέω*/*וּלַ*, *κόμη*/*וּלַ*, *σείω*/*וּלַ*, *δῶρον*/*וּלַ*.

ξυρίζω → *ξυριζω* (*ξ* changing to *ζ*) → *ξυριτω* (*ζ* changing to *π*): *וּלַ*. E.g.: *δόξα*/*וּלַ*, *ζυμίτης*/*וּלַ*.

ἀνθραξ → *αθραξ* (*ν* dropping out) → *θαραξ* → *θαρξα* (consonant/vowel metathesis) → *θορξα* (*α* changing to *ο*) → *χορξα* (*θ* changing to *χ*) → *κορξα* (*χ* changing to *κ*) → *κορπα* (*ξ* changing to *π*): *וּלַ*. Alternatively: *ἀνθραξ* → *ἀνθρακος* (gen.) → *ανθαρκος* (consonant/vowel metathesis) → *θαρκος* (aphesis) → *χαρκος*.

(θ/χ) → χαρκας (o/a) → קαρκας (χ/ק) → Καρχίας (κ/Π) → Καρχία (apocope): קרחה. E.g. ζώνη/הגדרה, βρία/בירה, ἔπος/דבר, θεσπίζω/כִּשְׁף, χρησμός/קסם, κόμη/צמח, καινίζω/הנך.

VARIETY OF CO-HOMOLOGUES

Now and again one comes across a Greek noun or verb with several homologues the morphological, phonetic and/or semantic variety of which renders them suspect, e.g. ἡγεμῶν, πιέζω, φέρω.

הַשֵּׁמֶן זַעִים וְזוֹמֵם לִשָּׁן הַיָּמֵן, הַמֵּן, הוֹהֵם יִלָּם אֲמִים: ἡγεμῶν

نَشِيخٌ نَشِيأٌ شَيْخٌ نَسِيخٌ هَادِي قَائِدٌ لِيَدٍ، مَنُضَحٌ، مَنُهَلٌ حَكِيمٌ.

עֲשָׂק עֶסֶר עֶשֶׂה, עֶסֶס, מִצָּה, מַעַךְ, מַחֵק, מַחֵץ, זוֹר: πιέζω, פִּצְצֵץ.

עֶרֶךְ, עֶרֶה, עֶרֶב, עֶבֶר, נוֹשָׂא, נֶעַר, הֶרֶה, בֵּרָא: φέρω, פֶּרָה, פֶּרָה.

It would not be surprising if the sceptic were to jib at the sight of these three lists; and I expect my readers to suffer in a greater or smaller degree from scepticism, in view of the novelty of my theory and its revolutionary character. Yet on investigation, each homologue would be justified, some of them would be found to be mutually corroborative, and all of them would exemplify and confirm the relevant Propositions. Thus:

ἡγεμῶν: *one who leads—guide* מְנַהֵל Jes 51. 18 Esth 3. 1 הַיָּמֵן חָכִים IR 5. 11 هَادِي; *one who does a thing first, shows the way to others* חָכִים Gn 14. 5 אֵם Dt 2. 10, 11 Ib 2. 20 חֲשֵׁמֶן Ps 68. 32 זַעִים יִלָּם Mich 5. 4 Ps 83. 12 נוֹשִׂיא Gn 23. 6, 25. 16 Jos 13. 21 נְסִיךְ 32 Jer 20. 1 Neh 11. 11 ICh 26. 24, 27. 16 IICh 28. 7 נְסִיךְ Ez 32. 30 נוֹשִׂיא Ex 22. 27 Nu 16. 2, 17. 17 Ez 26. 16, 32. 29 قَائِدٌ; *chief, sovereign* הוֹהֵם Jos 10. 3 לִיָּד IS 9. 16 IIS 6. 21 IR 1. 35 IIR 20. 5 Ez 28. 2 Dan 9. 25 נוֹשִׂיא Ex 22. 27 Ez 34. 24, 37. 25, 46. 18; *leader of a chorus* מְנַצֵּחַ Ps 109. 1.

πιέζω, πιάζω: *press tight* מַחֵץ Ps 68. 24 מַעַךְ IS 26. 7 עֶסֶס Mal 3. 21; *squeeze* זוֹר Jud 6. 38 מַעַךְ Ez 23. 3 מִצָּה Jud 6. 38 Jes 51. 17 עֶשֶׂה Ez 23. 3 עֶסֶר Job 16. 12; *compress* מַעַךְ Lev 22. 24 עֶשֶׂה Ps 139. 15; *press or weigh down, of a heavy weight; bear heavily upon* זוֹר Job 39. 15 מַחֵץ Jud 5. 26

Ib.; metaph., *oppress, distress* קָשַׁע Lev 5. 21 IS 12. 3 Jer 50. 33 Zach 7. 10 Prv 22. 16 Eccl 4. 1 קָשַׁע Jes 23. 12; of a river, *to be exhausted* from the heat of the sun קָשַׁע Job 40. 23 (v. p. 195); *press hard*, of a victorious army קָשַׁע Nu 24. 17.

φέρω, φέρω: impf. ἔφερον, Ep. φέρον (without the augment, like the tense לָבַח); fut. οἴσω, οἴσομαι; from ἐνεγκ-, (προσ-), aor. 1 ἤνεγκα, aor. 2 ἤνεγκον, inf. ἐνεγκεῖν; from ἐνείκ- comes aor. 1 ἤνεια, aor. 1 ἤνικα; and other tenses; *bear or carry a load* נָשָׂא Dt 1. 12, 32. 11 Jud 9. 54 IR 2. 26 Am 5. 26 נָשָׂא Ez 27. 9; *bear* (as a device) on one's shield נָשָׂא Ex 28. 12; of a pregnant woman הָרָה Gn 16. 4, 11, 38. 24-5 Jud 13. 3 IIS 11. 5 Jes 7. 14 Ps 7. 15; *bear, carry*, with collateral notion of *motion* נָשָׂא Ex 10. 13 Jes 40. 24; *lead, direct; point to, incline* נָשָׂא Ex 35. 21 Nu 6. 26 Dt 32. 40 Ez 18. 6 Ps 24. 4 Job 11. 15; of wind, *bear along* נָשָׂא Jes 41. 16 Ez 3. 12, 14; *endure, suffer* נָשָׂא Gn 50. 17 Ex 34. 7 IIR 18. 14 Jes 46. 4, 53. 4, 12 Ez 18. 19 Mich 7. 9 Job 21. 3; *bear thing impatiently* נָשָׂא Jer 10. 19 Ps 55. 13; *bring, fetch* נָשָׂא Jes 38. 21 Ps 96. 8; *bring, offer, present* נָשָׂא IIS 19. 43 IR 9. 11 ICh 21. 24; *bring, produce, cause* נָשָׂא Ez 17. 23 Joel 2. 22 Hag 2. 19 פָּרַח Ex 9. 10 Cant 7. 13; *bring one word, bring a message; hence, tell, announce, report* נָשָׂא Ex 23. 1 Nu 23. 7 IIR 9. 25 Jes 14. 4 Ps 15. 3 נָשָׂא Jer 5. 28; *bring forth, produce*, whether of the earth or trees נָשָׂא Ez 17. 8, 23, 36. 8; *bear fruit, be fruitful*, also of living beings הָרָה ICh 4. 17 פָּרַח Gn 1. 22 Ex 1. 7; generally, *create, form* בָּרָא Gn 1. 1, 27 Jer 31. 22 (21); *carry off or away* נָשָׂא IS 17. 34 Hos 5. 14; *carry away as booty or prize* נָשָׂא IIR 20. 17 ICh 18. 11; *rob, plunder* נָשָׂא Ps 139. 20; *get for oneself, receive* נָשָׂא Ps 24. 5; generally, *get for one's own use and benefit, take and carry away*, esp. *to one's own home* נָשָׂא Nu 16. 15; *stretch, extend to or towards* נָשָׂא Lev 9. 22 Dt 32. 40 IIS 20. 21; *carry or have in the mouth*, i.e. *speak* נָשָׂא Nu 23. 7 Jes 3. 7, 42. 2 Jer 7. 29 Ps 16. 4; *to be borne or carried; to drift* (W) נָשָׂא Ps 109. 23.

φορέω, -εύω: Frequentat. of φέρω, implying *repeated or habitual action; be pregnant, v.s.*; most commonly of clothes, armour, and the like, *bear constantly, wear* נָשָׂא IS 14. 3, 22. 18 Jes 22. 6 Zach 6. 13 (cf. Ps 104. 1 Job 40. 10) נָשָׂא Jes 22. 6 נָשָׂא ICh 12. 8 (9); *to be borne along, v.s.; fetch for oneself, fetch regularly, v.s.*

φέρω belongs to the mixed class of verbs, including: αἰρέω:

דבר, אומר; εἶπον: התודה, הודה, ידע; εἶδον: ברה, ברה, בחר, אכל; ἐσθίω: עלה, סלק, נסק, ירד, זרח, הלך; ἔρχομαι: חוה, שור, ראה, וראה, הביט, ידע, אור; ὁράω: נשק, חוש, רקד, רנץ, דלק, דהר; τρέχω: שתה; πίνω: כאב, בצע.

I. אֵא: asper to lenis under Prop. 11, syncope by eliminating γ under Prop. 15, apocope regarding -ων. Similarly, אֵא; except that there is no apocope, and ν turns into μ under Prop. 5 (M).

הוה is a compound made up of the definite article הו, and ה—a noun which undergoes the same metamorphosis as אֵא, except that the spiritus asper remains unchanged.

הימן: syncope as in אֵא and הֵא; no syncope in הימן.

זמון: this noun is duplicated, like the verb כִּצְכֹץ; asper to י under Prop. 11, syncope and apocope as in אֵא and הֵא.

זעם: asper to ז, γ to ע under Prop. 9 (3), apocope regarding -ων.

חשמן: asper to ח under Prop. 11, γ to ש under Prop. 9 (5).

גיד: MIV 1, asper to ג under Prop. 11, γ to ד, e.g. ἔργω/ἔρδω, under Props. 6 and 10 (3), apocope regarding -μων.

נסין: MIV 1, asper to נ under Prop. 5 (Σ), γ to ס under Prop. 5 (Γ), apocope regarding -μων.

ושיא: MIV 1, asper to ו under Prop. 5 (Σ), apocope regarding -γμων.

נהל/ἡγέομαι, ἐφ-: MIV 1, γ to ל under Prop. 5 (Γ); cf. ἡγέομαι/נהל, ἐφ-/נהל.

נצל/ἡγέομαι, ἐφ-: MIV 1, asper to צ under Prop. 11, γ to נ under Prop. 9 (2).

שיخ: asper to ש under Prop. 9 (5), γ to خ, e.g. γεννάω/خلف, and Props. 6 and 10 (3), apocope regarding -μων; cf. נסין, + MIV 1.

قائد: asper to ق under Prop. 11, γ to د, e.g. γαργαλίζω/دغدغ, apocope regarding -μων; cf. قاد/ἡγέομαι: guide, lead, conduct, command.

لقمان is a compound made up of the definite article ل(أ), for ó, and قمان for ἡγεμών—ق interchanging with γ or the asper, and/or γ dropping out by syncope.

In شيخ, ἡγεμών undergoes prefix-suffix metathesis, and

μ drops out under Prop. 5 (M); whereas *شيخ* follows the Greek pattern.

هادي also follows the Greek pattern— γ turning into ד , and $-\mu\omega\nu$ dropping away by apocope; cf. *قائد*.

Similarly, *حكيم*: the asper turns into ח under Prop. 11, and γ into כ under Prop. 5 (I), while $-\omega\nu$ drops away by apocope.

II. π dialectally changes into מ in *מחץ*, *מחק*, *מעך* and *מצה* under Prop. 5 (II), and drops out of *עסס*, *עשה*, *עשק* and *عصر* by apheresis and/or under Prop. 17 (4); the internal vowel ϵ changes into ה in *מחץ* and *מחק*, and into ע in *מעך* under Prop. 9 (3); ζ changes into צ in *מצה* and into ס in *עסס*, into ש in *עשה*, and into ש in *עשק* under Props. 5 (4), 9 (4), (5); *עשק* exhibits terminal ק , and *עסס* and *عصر* terminal ר/ך .

חשמן and *زعيم* and *זמזם*, *המן* and *הימן*, *הוהם* and *إسام* and *אים* and *חכים* and *شيخ* and *شيخ* and *شيخ* corroborate each other. So do *מחץ* and *מחק*, *מעך* and *מצה*, *עסס* and *עשה*. Moreover, the soundness of the multihomology *עסס/מצה/עשק/عصر* is strongly corroborated by the multihomology *עסס/מץ/Πέσιμος* Prov 30. 33/עסס Cant 8. 2/عصير: *juice pressed out*. Furthermore, the fact that *עשק* bears two totally different meanings of *Πέσιμος* confirms the soundness of the homology. Lastly, only through Greek and the prefix-suffix metathesis can the initial م in *شيخ*, as distinct from *شيخ*, be accounted for.

III. Since *φέρω* is one of the mixed class of verbs, *נשא* homologizes with *ἐνεργεῖν*. Otherwise, ϕ converts to ב in *נשא* and *עבר* (Prop. 6), and drops out of the rest (Prop. 17). The ע in *עבר* is prosthetic (Prop. 18), while the נ , the ה , the ו and the ב are terminal (Prop. 19). ϵ and α interchange—except in *ערה* (o/ϵ) which is in the קל and not פעל —and so do ו and ע (Prop. 5). *נשא* and *נער* display the MV נ (Prop. 48).

HYBRIDS

Change did not exclusively occur between the two constituents of single Graeco-Hebraic homologies—such as *κάμψις/צמיד*, where *צמיד* and *κάμψις* have each a single homologue with one

meaning; and κλέπτω/לָבַד, where לָבַד and κλέπτω have each a single homologue, though both homologues share more than one common meaning. For certain Greek words, which differed from each other semantically as well as phonetically, so altered individually that they approximated each other's *pronunciation*, became assimilated to each other and coalesced into a single Hebrew homologue. Such a hybrid Hebrew word embodied and signified the various meanings of its Greek components—the words that had merged to form it—while these formative words lost their independent and individual existence, and fused into Hebrew homonyms or homophones, respectively conveying the several meanings of the Greek formative words. As a matter of fact, יָשָׁר is such a hybrid, since two other adjectives joined ὀρθός to form it, namely: εὐθύς and ἴσος:

εὐθύς, εἶα, ὕ, ἰθύς: *straight, direct*, whether vertically or horizontally (opp. σκολιός (עֲקֵלְקֵל), καμπύλος (كَامِطَو) (כַּפּוּף)) יָשָׁר Ez 1. 7 Hos 14. 10; in moral sense, *straightforward, frank*, of persons, יָשָׁר Dt 32. 4 Ps 33. 1 Job 1. 1.

ἴσος, ἡ, ον, Ep. ἴσος and ἕϊσος, Cret., Arc. ἴσος; later ἴσος: *equal* سَوِي; *equal, like* שָׁוִה Esth 7. 4 سَوِي; ἴσον, τό, *copy of a document, the same* יָשָׁר Jos 10. 13; *just, fair* יָשָׁר Dt 6. 18, 12. 8 IIS 19. 7 Jer 18. 4 Mich 3. 9 Ps 7. 11 Job 1. 1; of persons, *equal in rights* יָשָׁר Dt 32. 15; generally, τὰ ἴσα *equality* מִשְׁרָם Ps 45. 7 מִשְׁרָם Ib 9. 9, 58. 2 Prv 1. 3; of persons, *fair, impartial* יָשָׁר Job 1. 1 יָשָׁר Dt 32. 15, 33. 26; of ground, *even, flat* שָׁוִה Gn 14. 5, 17 מִשְׁרָם Dt 3. 10 Jos 20. 8 Ps 143. 10; Adv., ἴσως *fairly, equally, equitably* מִשְׁרָם Mal 2. 6 Ps 67. 5 מִשְׁרָם Ib 9. 9, 58. 2 (מִשְׁרָם). [Technically and strictly, מִשְׁרָם and מִשְׁרָם are not homologues but equivalents.]

So we now *know*, inter alia, that Israel was called יָשָׁר because it espoused equality of rights, that the epithet יָשָׁר was given to God because he is fair and impartial (cf. 'Ορθωσία: = 'Ορθεία, a name of Artemis; 'Ορθώσιος: a name of Poseidon, and an epithet of Zeus), that סֵפֶר הַיָּשָׁר was a national miscellany of Hebrew epics faithfully recorded.

Hybridization embraces nouns and verbs as well as adjectives. Thus, there is יָד and יָד, נָפַל and נָפַל, הִפִּיל and הִפִּיל—as

well as ישר and ישר. For יד, in יד תחת יד (Ex 21. 24), is not the same as in ויהפך יהורם ידיו (IIR 9. 23), or as in וישימו יד אבשלם (IIS 18. 18), or as in לה ידיים (Ib 11. 16), or as in חמש ידות (Gn 43. 34), and certainly not as in ידי נגרה לילה (Ps 77. 3) or in יד יקוש (Prov 6. 5); *v. p.* 404.

Again, נפל, in אל-יפל דמי ארצה (IS 26. 20), is not the same as in בין רגליה כרע נפל באשר כרע שם נפל שדוד (Jud 5. 27), or in אש אלהים נפלה מן-השמים (Job 1. 16), or in אנה נפל (IIR 6. 6), or in ויפל אברם על-פניו (Gn 17. 3), or in ותפל על-רגליו (Job 1. 15), or in ותפל שבא (IS 25. 24), or in ויפל הבית (Jud 16. 30), or in נפלו גבורים (IIS 1. 19), or in לא-נפל אנכי מכם (Job 12. 3), or in לא-נפל דבר (Jos 21. 45), or in נפלו אל-הכשדים (Jer 38. 19), or in נפל דבר (Ruth 3. 18), or in חבלים נפלו-לי (Ps 16. 6), or in נפלת (Nu 5. 27), or in נפלה ירכה (Jes 14. 12), or in נפלי משכמה (Gn 25. 18), or in על פני כל אחיו נפל (Job 31. 22), or in תפול (Nu 5. 22).

Likewise, הפיל, in להפיל את-דוד ביד-פלשתים (IS 18. 25), differs from הפיל in להפיל תחנתכם (Jer 42. 9), in הפיל פור (Esth 3. 7), in להפיל החומה (IIS 20. 15), or in הפיל ירך (Nu 5. 22).

That is why each of these three words—יד, נפל and הפיל—has hitherto been ascribed various meanings. But a Hebrew word with more than one meaning raises a presumption that the several meanings concerned indicate the existence of Greek homologues bearing these respective meanings. This presumption is rebuttable; so that if and in so far as the Hebrew word in hand has separate Greek homologues bearing the said different meanings or some of them, then it is a hybrid word, and the presumption would be confirmed. If, however, the Hebrew word in hand has a Greek homologue which bears all the said meanings, then the presumption would be rebutted, the possibility of coincidence would be excluded, and the soundness of the homology would be established. The following homologies illustrate both aspects of the presumption.

יד, in Ex 21. 24 and IIR 9. 23, is the homologue of *γυῖον*: *hand, foot*; *πούς, ποδός*: *foot*; cf. IR 22. 34;

in IIR 11. 16, that of *ἀγυιά*: *street, highway*, chiefly in pl.; or of *ὁδός*: *way, road*; cf. Ps 107. 17 Job 8. 4;

in IIS 18. 18, that of Ἀγυιεύς: *pointed pillar, set up as a statue of Apollo or his altar at the street door*;

in Gn 43. 34, that of λάχος: *allotted portion, portion obtained by lot, share*; and

in Ps 77. 3, that of αὐγή: *eye* עַיִן; cf. Thr 1. 16, 3. 48-9.

Similarly, נפל in IS 26. 20 is the homologue of βάλλω: *pour*; and in Jud 5. 27 (the second נפל), βάλλω: *lie down*;

in Jud 5. 27 (the first נפל) and Job 1. 16, that of πίπτω: *fall down*; in Gn 17. 3, πίπτω: *fall down*, and, when intentional, *cast oneself down*; in IIR 6. 6, πίπτω: *fall*; in Job 1. 15, πίπτω: *fall violently upon, attack*; in IS 25. 24, πίπτω: *throw oneself down, fall down*, ἀμφὶ σὸν γόνυ Euripides *Hecuba* 787; in IS 31. 8 and IIS 1. 19, πίπτω: *fall in battle*; cf. Ib 1. 4; in Jud 16. 30, πίπτω: *fall, be ruined*; in Jos 21. 45 Job 12. 3, πίπτω: *fall short, fail*; in IS 29. 3 and Jer 38. 19, πίπτω: *escape*; in Ruth 3. 18, πίπτω: *generally, fall, turn out*; and in Ps 16. 6, πίπτω: *fall to one, i.e. to his lot*; cf. Jud 18. 1;

in Jes 14. 12, that of σφάλλω: *Pass., to be overthrown, fall*, esp. of persons falling from high fortunes;

in Nu 5. 27 Job 31. 22, that of διαπίπτω: *fall away, slip away, fall asunder*;

in Gn 25. 18 that of νέμω: *abs., hold land, occupy, dwell*; cf. Gn 16. 12; cf. נפל'μελαίνω: *turn black* Gn 4. 5 (μ. נ).

Likewise, הפיל in IS 18. 25 is the homologue of ἐμβάλλω: *let fall into the hands of*; in Jer 42. 9, ἐμβάλλω: *hand in, submit a petition*; and in Esth 3. 7, ἐμβάλλω: *draw lots*;

in IIS 20. 15 IIR 3. 19, that of καταβάλλω: *throw down, overthrow, fell* (VV); and

in Nu 5. 22, that of διαπίπτω: *v. sup.* [Is it נפל and not נפלון?]

There is an etymological link between ἀγυιά and Ἀγυιεύς, but none between them and αὐγή or γυῖον; yet they are short words, and include among their few letters a vocal υ, and γ which changes into δ. These factors make them quasi-homophonous, and must have facilitated their assimilation to one another and their coalescence into the monosyllabic ט. Neither is there such a link between βάλλω, πίπτω and σφάλλω; but here, too, there exist factors which work assimilation; β, π, and φ are interchangeable as labials, under Prop. 6, and the three verbs have

two letters in common: the MV 1, and λ through the intervention of the terminal 7, under Prop. 19 (2). On the other hand, λάχος became 7 by aphesis, under Prop. 14; by apocope, under Prop. 16; by the interchange of χ and θ dialectally, under Prop. 5 (θ); and the conversion of θ into 7, under Props. 6 and 10 (4), e.g. πάθος/777 Prv 3. 25 Job 22. 10 77 Ib 31. 29.

Indeed, πίπτω and σφάλλω have coalesced so closely as to have derivatives the respective homologues of which are also homonyms, namely: πτώμα/ת777 Jud 14. 8 Ez 31. 13 (*fallen body; corpse, carcase*), and σφάλμα/ת777 Prv 29. 16 (*fall, failure, defeat*). To round off the kinship, πτώμα also means: 'of buildings, ruin'; its homologue here being ת777 Jes 23. 13, 25. 2; while in its meaning, 'payment which falls due', the homologue is the homophonous ת777 Am 8. 6. V. ת777/ὄπλον, p. 342.

The homology ת777/νέμω is fundamentally different. For one thing, the initial 1 is not prosthetic but radical; for another, the 7 interchanges with μ dialectally under Prop. 5 (M). This is corroborated by the homology 777 Job 20. 5/ἄνομος: *lawless, impious*. Cf. ת777/οἰκέω: *dwell, live* (MV 1, κ. π.).

As to ת777, in Nu 24. 4, 16, its homologue is ἀμβλὺς: *metaph., dim, faint of sight*; while that of ת777, in Eccl 6. 3, and ת777 in Ps 58. 9, is ἀμβλωθρίδιον: *abortive child*; and that of ת777, in Gn 6. 4 and Nu 13. 33, is νέφος: *metaph., a cloud of men*: applied by Pindar, *Nemean Odes* 10. 9, to a single hero. I submit that ת777 is not a term consisting of two words, the first being the same as the one in Eccl 6. 3, and the second being a variant of ת777—but a single word, the complete homologue of ἀμβλωθρίδιον, of which ת777 is an incomplete one. It must have been split through a misunderstanding.

Let me observe in passing: (1) that the verb ת777 illustrates a peculiar change in philology, that is, the advent of MV 1, a functional prosthetic built into the verb by incorporating with it the reflexive prefix ἐν, under Prop. 48; (2) that the three homophonous homologues—ת777, ת777, ת777—illustrate another peculiar change, namely, the many-sided prefix-suffix phenomenon, under Prop. 21; and (3) that these three nouns confirm the general rule that the Hebrew homologues of Greek derivatives preserve the original letters of the principal homologues

from which they are respectively derived, since they embody the MV 1 in נפל.

Incidentally, it is just possible, but unlikely, that the suffix-prefix phenomenon is not peculiar to Hebrew; for it might be paralleled by the conversion of the suffix -δε into the prefixed word *ad*, the suffix undergoing consonant/vowel metathesis in the process. Yet it must be remembered that *ad* has other independent functions in which, like נע, it is the homologue of εἰς.

However, a further point to make is that the homologies טי/γυῖον/Ἀγυιεύς and טי/ὁδός derive strong support from the synonymous homologies, טַיִת־רַחֲבֵי־דָרַךְ Gn 34. 21/εὐρύγυια (*with wide streets*)/εὐρυόδεια (*with broad ways*). טי/אַגָּה acquires strong corroborative support from an unexpected quarter—a secondary meaning of טי, apparently developed in Hebrew. Because, since the *spokes* of a wheel issuing from its hub to the felloe look like radii, they were known as *rays*—another meaning of אַגָּה (IR 7. 33). Similarly, the two *tenons* at the bottom of the boards which formed the walls of the tabernacle (Ex 26. 17).

Moreover נפל/βάλλω has two fellow-homologues free from the MV 1, namely: נלל Ex 29. 2 Ps 92. 11—*bathe*; and נלל Prv 20. 16—*place on deposit*; whereas נפל/πίπτω has one fellow-homologue with the MV 1, נלל Ps 38. 3 Dan 4. 10—*fall*. These homologies are amply corroborated, as follows:

נלל Dt 9. 25/ἀντιβολέω: *meet as a suppliant, entreat, supplicate* [βολέω = βάλλω]; προσπίπτω, -ίτνω (poet.), ποτιπ-: *supplicate*;
 נלל Hos 7. 8/συμβάλλω: *jumble up together*;
 נלל Prv 20. 16/καταβάλλω: *deposit*;
 נלל Ex 22. 25/συμβάλλω: *lend on bond*;
 נלל Ez 18. 12, נלל Ib 18. 7/καταβολή: *deposit*;
 נלל/βολή, נלל Hos 13. 13/βολαί: ὠδῖνες (*travail, throe* (W));
 נלל Job 39. 3/καταβολή: *throwing down, esp. begetting*;
 נלל IIS 22. 6 Ps 18. 5/καταβολή: *periodical attack of illness, fit*;
 נלל Eccl 5. 5/καταβάλλω: *overthrow, bring down to nothing*;
 and נלל Dan 5. 20/ἀποπίπτω: *fall off from*.

For good measure, let me add the following homologies:

נלל/νοσάζω, -ίζω: *to be ill; causal, produce sickness* Gn 12. 17

IIR 15. 5 IICH 26. 20; נַע Pass. Ps 73. 5 נַע Jes 19. 22
IICH 21. 18; v. p. 139.

נַע/νόσημα: *disease*; of any *grievous affliction* Ex 11. 1 Lev 13. 3
IR 8. 37 Ps 38. 12, 89. 33, 91. 10 IICH 6. 29 נַע Ex 12. 13, 30. 12.

נַע/πταίω: *trs. cause to stumble, fall* Jud 20. 35 IICH 14. 11;
Pass. נַע Lev 26. 17 Jud 20. 32, 36, 39 IIS 10. 15; *intr. stumble,*
trip, fall נַע Ps 91. 12 Prov 3. 23 נַע Jer 13. 16; v. p. 139.

נַע/πταῖσμα: *stumble, trip, false step; failure, misfortune, euphem.*
for defeat Jes 8. 14 מַצֵּחַ IIS 17. 9, 18. 7.

Here again, we have two verbs—this time widely different in pronunciation and literal content—so closely and fully coalescing together, that their derivatives (νόσημα and πταῖσμα) have the same homologue—נַע. Mark, incidentally, that νοσάζω—by virtue of the terminal -ζω—homologizes both with נַע in the נַע, and with נַע in the נַע.

REMARKABLE HOMONYMS

נַע in Gn 40. 10 means 'blossom', but a kind of bird in Lev 11. 16. These two homonyms are involved in a remarkable coincidence, since the first is the homologue of ἄνθος (A) (*blossom*), while the second is that of ἄνθος (B) (*a kind of bird, perh. the yellow wagtail*): ἄνθος → νᾱθος (Prop. 20) → νᾱθ (Prop. 16) → νεθ (Prop. 5 (A)) → νεץ (Prop. 9 (4)): נַע.

The first homology is buttressed up by three others: נַע/ἄνθος (A) Cant 2. 12, in which no apocope takes place, and a terminal נ is added under Prop. 19 (4); נַע/ἀνθέω: *metaph., be brilliant, shine with colour* Ez 1. 7 (cf. ἀνθίζω); נַע/ἐξανθέω: *put out flowers, blossom* Cant 6. 11—not to mention סַחֲנוּת/ἀνθέω Zach 9. 16, and נַע/ἐξανθέω Jes 27. 6.

No less extraordinary are the homologies נַע/κακκάβη (A) (*three-legged pot*) and נַע/κακκάβη (B) (*partridge*). Not only are the Hebrew proper and the Arabic common nouns homophonous, but also the meaning of the former Greek word seems to confirm the biblical account of Jacob's birth (Gn 25. 26). For the sight of the second twin's hand holding the heel of the first twin, as the two issued out of their mother's

body, one after the other, must have naturally conjured up in the midwife's mind the picture of a three-legged pot.

נִקְבָּה (Gn 5. 2), the homologue of διακοπή (*gash, cleft; cutting* or *canal* through an isthmus or mountain), exemplifies to perfection the existence of fashion in the use of words. It was used for *female* among the Hebrews, as *θηλυς* was among the Greeks.

The corresponding word in Arabic is أنثى, the homologue of γυνή, γυναικός (*woman, opp. man; female, mate* of animals) and/or ἀνδρίς (fem. of ἀνὴρ, *woman*). Curiously enough, a synonym of διακοπή—namely: ραγή, with significant Arabic and Hebrew homologues—strongly supports the homology נִקְבָּה/διακοπή.

ραγή = ραγάς, ρήγμα.

ραγάς: *fissure* فَلَغَ شَقَّ شَرْمَ شَرَحَ; *chink* فَلَغَ شَقَّ شَرَحَ; *crvice* فَلَغَ شَقَّ; = *rima*, γυναικεία φύσις فَجַח Jud 5. 30.

This last word, which must originally have referred to *female pudenda*, as it does here, came to be used in Arabic (رَحِم) as well as Hebrew exclusively for *uterus*—Gn 20. 18, 29. 31 Ex 13. 2 Nu 12. 12 IS 1. 5 Job 31. 15—yet another example of change in philological fashion.

ρήγμα: *cleft* فَلَغَ شَقَّ; *chasm* سَلَعَ شَقَّ; *chink, c.s.*

But the strongest and most direct corroboration comes from an entirely independent and external source—the inscription on the Siloam stone—in which נִקְבָּה, however pronounced, refers to the *water-tunnel* cut through the mountain during the reign of King Hezekiah. In the circumstances, what other language than Greek did he speak?

Two pairs of homophonous homologies also attract attention by reason of their exceptional similarity, namely: מִשְׁפָּר/ρήγμα: *c.s.* IR 19. 3, and מִשְׁפָּר/ρήγμιν, -μίσ: *sea breaking on the beach, surf* Jon 2. 4 Ps 93. 4; סִגְלָה/συγκλείς: (καλέω) an assembly *specially summoned* Ex 19. 5 Dt 7. 6 Mal 3. 17, and סִגְלָה/σύγκλεισις: (κλείω) *safe storage* Eccl 2. 8 ICh 29. 3.

Of the same genre are נִקְבָּה/κομιδή and נִקְבָּה/κομίσκη, יִגְוִיָּה and יִגְוִיֹּן, and others. Hence the challenging question: What would he have said, had my namesake (who was aptly surnamed צִפְנֹת פְּנֹת) been asked by Pharaoh to interpret

ἐνδεκα עשר אחד Dt 1. 2 אחת עשרה Jos 15. 51; εἰς (δέκα) nine (עַה) Nu 29. 26.] *V.* p. 361.

אֵיךְ, אֵיכָה, אֵיכָה and הֵיךְ are the homologues of ὅπη—אֵיכָה homologizing with the epic version, the two כ representing the double π being separately vocalized (Prop. 13). In הֵיךְ, ה turns into ε, under Prop. 5 (E); π turns dialectally into κ, under Prop. 5 (K); and η drops out by apocope, under Prop. 16. In addition, the spiritus asper and the spiritus lenis interchange in אֵיךְ, under Prop. 11. These two homologues are incomplete, while the other three are complete.

ὅπη, Ep. ὅπη, both in Hom., (better written ὅπη), ὅπα, ὅπηα: of Place, *by which* or *what way*, *in which* or *what direction* or *part*: sometimes nearly = ὅπου, *where* אֵיךְ Jer 3. 19 אֵיכָה Cant 1. 7 אֵיכָה IIR 6. 13; of Manner, *in what way*, *how* אֵיךְ Ps 137. 4 אֵיכָה Thr 1. 1 אֵיכָה Cant 5. 3 הֵיךְ ICh 13. 12. [Perhaps אֵיכָה is—or is also—the homologue of ὅπου.]

יַעַן and בִּיעַן are homologues of διὰ: in יַעַן, δ drops out, under Prop. 17 (1), and ך is terminal; whereas in בִּיעַן, δ interchanges with כ dialectally, under Prop. 5 (B).

διὰ: Prep., causal—*by reason of*, *on account of* יַעַן IIR 19. 28 Ez 5. 9; *because of* יַעַן Hag 1. 9; *because* (W) יַעַן Gn 22. 16 Lev 26. 43 IS 15. 23 Ez 20. 16 בִּיעַן Lev 26. 43 (*v.* p. 169).

אֵת, בֵּין, עִם and עִמְדִי (rather עִמְדִי) are the homologues of μετά. In אֵת, μ and α drop out by apharesis and apocope respectively, under Props. 14, 16; in בֵּין, μ and β interchange dialectally, under Prop. 5 (B); the second syllable drops out by apocope; and the ך is terminal; in עִם, only the α drops out; in עִם, there is consonant-vowel metathesis between μ and ε; while the second syllable drops out by apocope (cf. *με*, *σύν*); a similar metathesis occurs in עִמְדִי, not only between μ and ε, but also between τ and α; while ט and τ interchange dialectally, under Prop. 5 (A); cf. πεδά.

μετά, πεδά: Prep., *in the midst of*, *among*, *between*, with pl. Nouns בֵּין Gn 1. 4, 15. 17, 31. 37 Ex 12. 6 Lev 27. 12 Nu 30. 17 Dt 25. 1 Jud 5. 27 IIS 19. 36 IR 18. 42 Jes 2. 4 בֵּית Prv 8. 2; *with*, *together with* עִם Gn 18. 23, 24. 12 עִמְדִי Ib 3. 12, 19. 19, 29. 19; *with*, *and* אֵת Ex 1. 1 Jud 8. 7 [Latin, *et*] (*v.* p. 171).

לֹא and אֵל are homologues of *ἐς/εἰς*: in one, the spiritus changes into א, the final *σ* turns dialectally into ρ, and ρ into λ; while in the other, the diphthong changes into אֵל, under Prop. 9 (2), and the final *σ* into ρ.

εἰς or *ἐς* (orig. *ἐνς*): Radical sense *into* אֵל Job 29. 19; and then more loosely, *to* אֵל Ex 3. 1 אֵל Gn 1. 9, 3. 16 אֵל Jud 16. 26, 19. 18 אֵל Gn 24. 28 אֵל Nu 23. 18 IS 20. 8 Ps 118. 27 אֵל IS 1. 10, 2. 11 Jes 31. 1; of Place, *to* אֵל Eccl 12. 5 אֵל Job 5. 26 אֵל Ex 23. 31; to denote a certain point or limit of time, *up to, until* אֵל Gn 3. 19, 32. 25 אֵל Ps 104. 23; *as far as* אֵל Jud 19. 18 [Latin, *ad*]; *εἰς τὸ νῦν hitherto* אֵל Eccl 4. 3 אֵל Ib 4. 2; *εἰς ἀτῆδιον for ever, ad infinitum* אֵל Nu 24. 20 אֵל Job 31. 12 אֵל Jes 65. 18 (v. p. 169).

I submit that אֵל, in Job 36. 15, means אֵל, and that the former spelling is as correct as the latter; because א and א are interchangeable, and both homologize with *ἀπό*: by apheresis, μ and π interchange dialectally, while א and א interchange in Graeco-Hebraic homology. Similarly, אֵל in IIS 22. 16 is, *mutatis mutandis*, precisely the same as אֵל in the almost identical verse and chapter, Ps 18. 16. Incidentally, א in the previous verse, Ib 18. 15, is the variant of אֵל *ἐρύω* (A): *draw* the bowstring, *draw* [the bow] Ib 78. 9—not אֵל, the homologue of *ρίπτω*: *throw, hurl* Ex 15. 1—where א and א interchange and both interchange with π. As to אֵל in Zach 9. 15, 10. 7, it is like *ἀπό*, in that the spiritus lenis interchanges with א, and π with א, under Props. 5 (M), 6, and 11.

Mark, on one hand, the phonetic similarity between the homologies אֵל/*οὐδείς* and אֵל/*ἀτῆδιος*; and on the other, the difference in sequence of words in the phrases *ἐς (εἰς) ἀτῆδιον* אֵל and *εἰς οὐδείς* אֵל. Of course, the latter is one of the numerous examples which illustrate the prefix-suffix metathesis in words, as distinct from that in letters, e.g. אֵל/*πτῶμα*. But if the Greek phrase were superimposed on the Hebrew one, their homologous constituents would tally; because Greek is written from left to right, and Hebrew from right to left. This, it seems, is the origin of the prefix-suffix phenomenon.

The difference between אֵל/*φοιτάω* and אֵל/*φοιτάζω* is explained elsewhere.

ASHKENAZI PRONUNCIATION

Here are a few examples to prove the unacknowledged antiquity and unsuspected prevalence of Ashkenazi pronunciation, and its accordance with Attic standard or dialectal variation.

אָב Gn 45. 8, אֹב Dt 18. 11/φάτις: *voice from heaven, oracle*; of the interpreter of dreams [cf. ὁμφῆ: *voice of the gods*];

אָז Ps 76. 8, אֲזוּ Ib 90. 11/ἐκεῖ: *then* [cf. τότε];

אֵיכָה Cant 1. 7, אִיכָה IIR 6. 13/ποῦ, ὅπου: *where? wherever*;

אֱלֹהִי Dan 2. 18, אֱלֹהֵי Dt 32. 17/θεός: *God, the Deity*, in general sense, both sg. and pl. [The pl. of אֱלֹהֵי is אֱלֹהִים Gn 1. 1. This is quite different from אֱלֹהִים in Gn 6. 2. 4, where it is the homologue of ἡρώς, gen. ἡρώος: *hero; heroes, as objects of worship, esp. of local deities, founders of cities, patrons of tribes, etc.*];

אֶצֶק Jes 44. 3, אֶצֶק Ib./χέω: *pour out*;

דֶּרֶבֶן IS 13. 21, דֶּרֶבֶנֹת Eccl 12. 11/δρέπανον: *reaping-hook; scythe; curved sword, scimitar*;

הוּא Gn 2. 11, 3. 12, 26. 9 Job 31. 11/ὁ: *he, she, it*;

הַהָרִי ICh 11. 34, 35, הַהָרִירִי Ib 11. 27/ὄρειός: *of or from the mountains, dwelling on the mountains*;

הַתַּפְתְּחוּ Jes 52. 2, הַתַּפְתְּחוּ/ἀναπτύσσω: *undo, open*;

וַיִּתְּרוּ Nu 13. 2, וַיִּתְּרוּ Jud 1. 23/θεωρέω: *gaze, observe*; = ἐπιθεωρέω (*examine over again or carefully; inspect*);

הַחֲבִירִי Job 16. 4, הַחֲבִירִי Ib 35. 16/καθάπτω: *assail*; in a military sense, *attack*; cf. אָח/אָח;

הַחֲפִשִּׁית ICh 26. 21, הַחֲפִשִּׁית IIR 15. 5/κρύψις: *hiding, concealment; disappearance; suppression*; cf. הַחֲפִשִּׁי/ἐπικρύπτω;

יָנוּעוֹן Ps 59. 16, יָנוּעוֹן/πεινάω: (—πει) *to be hungry, to be starved*; simply, *to be in want of, lack* (يَجُوعُونَ: ج, ي, ع);

יְרוּאֵל ICh 20. 16, יְרוּאֵל ICh 7. 2/εἰρη θεοῦ;

כֹּה Dan 7. 28, כֹּה Gn 15. 5/ὥς: *so, thus*;

קוֹבֵעַ IS 17. 5, קוֹבֵעַ Ib 17. 38/κύμβαλος *crown of a helmet*;

כְּנִיעִיהוּ (like חֲנִיעִיהוּ Jer 36. 12) ICh 15. 27, כְּנִיעִיהוּ (like post-biblical חוּנִי) ICh 31. 12/Ζεὺς ἐγέννησε: *Zeus begat, created/Διογενής: sprung from Zeus*;

לְעוֹלָם, לְעִילּוֹם ICh 33. 7/τέλος: *for ever, all the time, always, permanently, for good*;

מִבְּחֹר Jes 37. 24, מִבְּחֹר IIR 19. 23/αἵρεσις, ἀφαίρεμα: *choice; that which is taken away as the choice part*;

מְגָדֵל Gn 11. 4 Neh 3. 1, 11, מְגָדֵל Ex 14. 2/μέγας: *high*;
מוֹפֶעֶת Jer 48. 21, מִפְּעֵת Jos 13. 18; מִפְּעֵת ICh 6. 64
[מִפְּ, Ashkenazi pronunciation of מִפְּ, like *ai* in *aim*; v. p. 23];

מִלְכָּם IIS 12. 30 Jer 49. 1, מִלְכָּם IR 11. 5/πλυνθεῖον: *brick-works*;

מִצָּר IR 7. 36, מִצָּר Hab 2. 15/μόριον: *in pl. esp. parts or genitals, male and female; less freq. in sing.*;

מִשְׁטָח Ez 26. 5, מִשְׁטָח Ib 47. 10/στρωμα: *anything spread or laid out for lying or sitting on; pavement*;

מִשְׁלָח Dt 12. 7, מִשְׁלָח Jes 11. 14/ἐπι-χείρημα: *undertaking, attempt, esp. of a military enterprise (v. מִשְׁרָ, מִשְׁרָ, p. 634)*;

מִשְׁקָל Lev 19. 35, מִשְׁקָל Ez 4. 10/σταθμόν: *weight*;

נִסְךָ Jes 40. 19, נִסְךָ Ex 9. 33/τήκω: *melt, melt down (trans. of metals; bring clouds down in rain)*;

הַסְכִּיתָ Dt 27. 9, הַסְכִּיתָ Jes 7. 4/ῥαυτίζω: *keep quiet, be at rest; impose silence; leave unspeakable*;

עֹז Ps 90. 11, עֹז Ib 76. 8/ῥαχός: *might, power, vigour*;

עֵינָן Ez 48. 1, עֵינָן Ib 47. 17; עָבָד Jud 1. 31;

פְּנוּאֵל Gn 32. 32 ICh 4. 4, פְּנוּאֵל Ib 32. 31;

פְּרוּז Dt 3. 5, פְּרוּז Esth 9. 19/ἀφρακτος: *unfenced, unfortified, unguarded*;

קָטַל Job 24. 14 Dan 5. 19/κτείνω: *kill, slay*;

קָטָן Gn 9. 24, קָטָן Ib 1. 16/ἐλάχιστος: *smallest, least*;

קָנָא Ex 20. 5, קָנָא Jos 24. 19/φθονερός, ἐπίδοστος: *envious, jealous, of persons; of the gods, jealous of those who abuse their rights, or who enjoy unbroken felicity*;

קָרוֹא Nu 26. 9, קָרוֹא, קָרוֹא Ib 16. 2/κλητός: *invited; called out, chosen; summoned to court*; קָרוֹא IS 9. 13 Esth 5. 12/ὁ κεκλημένος (καλέω): *guest*; Nu 1. 16 Ez 23. 23/κλειτός: (κλείω (B)) *famous*;

רוּהֲגָה ICh 7. 34, רוּהֲגָה Ib.;

שָׂם IIS 14. 7, שָׂם/τίθημι: *set, put, place; give a child a name* [cf. Ex 4. 11];

שֶׁם Ps 50. 23, תָּם Prv 10. 29/τέλειος: *perfect*, of victims, *entire*, without spot or blemish; of persons, *accomplished*, *perfect in his kind*; שָׂנְאוּ IIS 5. 8, שָׂנְאִי/στυγητός: *hated*, *abominated*, *hateful*;

שָׂן Jos 17. 11, שָׂאון Jer 48. 45/Ζεὺς, Ζήν, Δάν, Δήν, Τάν: *Zeus* (short for שָׂאן בית, the temple of Zeus—like שָׁלוּ for מִשְׁכָּן שָׁלוּ. To this day, גִּלָּה is known as بيت جالا);

שָׁלְמָה IIS 12. 24, سَلْمَان;

שָׁפְרָר Jer 43. 10, שָׁפְרִיר/πέπλος: *any woven cloth used for covering*; *carpet*;

תְּגֻמֹּלוּהוּ (תְּגֻמֹּלוּיו, תְּגֻמֹּלוּהוּ) Ps 116. 12/ἀμοιβή (ἀμείβω): *requital*, *recompense*, *repayment*, *compensation*;

תְּהַלְתִּיךָ, instead of תְּהַלְתִּיךָ Ps 9. 15/ἐπαίνεσις: *praise*;

תָּם Gn 20. 5, תָּם Ps 78. 72 Prv 10. 29/τέλειος: *perfect*.

The comparison שָׂן/שָׁן serves a double philological purpose in Ashkenazi pronunciation: it illustrates the change in vocalization from קמץ to חלם, and the literal confusion of שָׁן with שָׂן. Similarly, the comparison שָׁן/תָּם. First, שָׁן דָּרַךְ is written instead of שָׁן דָּרַךְ, in accordance with Ashkenazi pronunciation. Secondly, unlike תָּם in Ps 78. 72—which is an abstract noun, regularly vocalized—here תָּם (like שָׁן) is an adjective, the regular vocalization of which is תָּם (like שָׁן), written according to Ashkenazi pronunciation. V. pp. 23-4.

BEYOND ORDINARY LINGUISTICS

A type of change which does not involve ordinary linguistic rules occurs when two companion-words, forming a Greek phrase, merge into a single Hebrew word by dint of usage, under Prop. 38. Such words constitute another kind of Hebrew hybrid, e.g. ἀλλ' ἢ οὐλ' IIR 24. 14/וְלֹא דִּלְתִּי Dt 1. 36—*except*; ἀλλ' ὁμῶς οὐλ' אִלְּ Job 2. 5—but still, but for all that, all the same, nevertheless, notwithstanding (W); ἀλλ' οὖν/אִלְּ Gn 28. 19—*however*; τὰ τόξα/תִּתְּ Job 41. 21—*arrows*; τὰ φωτὰ/תִּתְּ Dt 6. 8—the illuminations; τηνικάδε: Adv. = τηνίκα, answering to a relative, at this time תִּתְּ Nu 23. 23 (τηνικάδε → καδε → καεδ → כַּעַת); τὸ ἐπιόν (sc. ἔτος): the coming (year) תִּתְּ Gn 18. 10;

τὸ ἐπιόν (sc. ἔτος) *τηνικάδε at this time next year* חַיִּת כַּעַת Gn 18. 10, 14 IIR 4. 16, 17; *χθὲς ἡμέρα/למול* Ex 5. 8, 14, *ἐχθὲς ἡμέρα/למול* IS 4. 7—*yesterday*; *καλὸς καγαθός (καὶ ἀγαθός)* orig. denotes a *perfect gentleman/خواجه* καὶ ἀγα(θός)—(*καλός*: in a moral sense, *beautiful, noble, honourable*; *ἀγαθός*: *good, well-born, gentle, aristocrat*); *ὁ ἡγεμὼν/لَقْمَان (أ-لقمان)*—*one who leads; one who does things first, shows the way to others; leader, chief, sovereign*.

By means of no philological analysis can any one of the above Greek expressions be spelt out from its Hebrew or Arabic homologue. No more can 'riding-coat' from *redingote*, جبل طارق from 'Gibraltar', or طرف الغرب from 'Trafalgar'. As a matter of fact, these Graeco-Hebraic-Arabic homologies prove that Hebrew constitutes a peculiar development in the Greek language, and that it is not Greek that constitutes a peculiar development in the Hebrew and Arabic languages. For each one of these single Hebrew or Arabic words has resulted from the *pronunciation together* of two Greek ones. The latter can be separated and used independently, whereas each of their Hebrew or Arabic counterparts seems to be, and has always been deemed to be, a simple and indivisible word. There is no mere פֶּה or שֵׁפֶת in Hebrew; whereas τὰ φωτά are two separate words—an article and a noun, both in the plural and in the neuter gender—each with its own independent use and meaning; so that it would be quite absurd to imagine that שֵׁפֶת was pronounced τὰ φωτά. Similarly, خواجه and لقمان.

RESOLVED DIFFERENCES

Now once the phonetic and formal differences between Hebrew and Greek are duly accounted for and properly resolved, they cease to divide the two languages and proceed to bind them together, via the semantic stability of Hebrew; so that the identity of the two languages becomes all the more manifest. Thus when the said dissimilarities between שֵׁפֶת and ὀρθός are explained, the differences between the two words disappear; and the identity of each word with the other becomes evident, in sound and form as well as in meaning. However, the identity of this pair is not isolated: the whole family of שֵׁפֶת is involved, and the identity of the two languages is consequently consolidated. For

the derivatives of ישר have equally felicitous homologues, although they vary in structure: ישר and ישרה homologize with ὁρθότης, while מישור and מִישָׁר do with κατόρθωμα.

Indeed, one homology after another demonstrates clearly and conclusively that the Hebrews spoke Greek and were sensitive of its nuances. Let two of the above homologies speak for themselves.

We have seen that πτώμα has two meanings: 'fallen body' and 'carcass'. In the book of Ezekiel, its homologue, מפלת, refers to a fallen tree; whereas in the book of Judges, it refers to the remains of a lion. Again, ἐπιχείρημα also bears two meanings, a general and a special one; and both senses are respectively illustrated in the books of Deuteronomy and Isaiah by its homophonous homologues, משלח and משלוח. So that the prophet of Babylon and the historian of the Judges (or Despots) of Israel, writing five hundred years apart, elegantly use the same word—a word with two shades of meaning, distinguished in Greek. Likewise, two great prophets who lived a thousand years away from each other also use a particular word, albeit slightly differently pronounced—one the Sephardi and the other the Ashkenazi way—in its two somewhat different senses; and this semantic difference is established by its Greek homologue in conformity with the texts concerned. A third example is the homology παρακαταθήκη/פקדון/פקדון. In Leviticus פקדון is an ordinary deposit, but in Genesis it is a sacred trust placed under the protection of the state. פקדה in the book of Numbers also means a 'sacred trust', presumably under divine protection; whereas in the book of Jeremiah it means 'a ward'. Here again, the texts are centuries apart. But it would have made no difference to my contention that the Hebrews spoke good Greek and spoke it well, if the whole Bible had been written or copied (cf. Dt 34. 10 Jud 18. 30) by one man in a single day at any time before the eruption of Alexander.

PLUS ÇA CHANGE, PLUS C'EST LA MÊME CHOSE

There are numerous examples of change in word and phrase, name and description of place or person; yet however many the

changes may be, the language does not change: it is that of Hellas throughout. Here are some, classified by association:

רפאים/זמזמים, רפאים/אימים; שרה/שרי, אברהם/אברם, ארבע; רפאים/ענקים, נפילים/ענק, עֶלָק/עמלק, רפאים/עוג, בלק, אגני, אג; שרין/שניר, שיאן/חרמון, לח/בית-אל, חברון, יערים/בעלה/בעל; צער/בלע; שר/רב; הימן, הוהם.

εὑρημα, later *εὔρεμα*: (*εὐρίσκαω*) *invention, discovery, thing discovered not by chance but by thought; that which is found unexpectedly*, i.e. much like *Ἑρμαῖον* (prop. *gift of Hermes*, i.e. *unexpected piece of luck, godsend, windfall, treasure-trove (W)*); *foundling*; *εὑρημα* אברהם, *εὔρεμα* אֲבָרָם Gn 17. 5. [Like *Ἑρμαῖον* are most theistical names, such as אריאל, ירבעל, פדהצור.]

There is historical support for these homologies. Terah begat his eldest son, Abraham, at the age of seventy; and therefore he was an unexpected piece of good luck, a godsend. In fact, there was a marked infertility in Terah's family: his daughter, Sarah, gave birth to Isaac at an advanced age; his son, Haran, begat only לוט (*τελευταῖος/طالوت*); while his descendants, Rebecca and Rachel, were late in conceiving.

κύριος, α, ον; also ος, ον; *κύρρος*: (*κύρος*) of persons, *having power or authority* גבור Gn 6. 4, 10. 8, 9 Jud 6. 12 IIS 23. 8 גביר Gn 27. 29, 37 Zach 13. 7 Thr 3. 1 גבר Dan 2. 25 Ps 34. 11 שר Gn 21. 22, 37. 36, 39. 21, 40. 2, 47. 6 Ex 1. 11, 2. 14, 18. 21 Nu 21. 18 Jud 9. 30 IS 22. 2 IIS 3. 38 IR 11. 24 Jes 3. 4, 9. 5, 23. 8, 32. 1 Jer 35. 4 Prv 19. 10 Dan 1. 7, 10. 20 Esr 8. 20 ICh 11. 6, 15. 16, 24. 5, 28. 1 שרה Jud 5. 29 Jes 49. 23 Thr 1. 1 Esth 1. 18; *legitimate wife* שרה Gn 17. 15 (cf. Ib 20. 12) IR 11. 3; Subst. *κύριος*: *lord, master* שר Prv 19. 10 Eccl 10. 7; *head of a family, master of a house* גבר Jos 7. 14, 17, 18 Mich 2. 2 עֶקֶר Lev 25. 47; generally, *guardian, trustee* גבירה IR 15. 13; fem. *κυρία*, *ή*, שרי Gn 16. 1, 17. 15; in later Greek freq. written *κύρα* שרה Ib.; *mistress, lady of the house* גבירה עֶקֶר Jer 13. 18 Gn 16. 8 Jes 24. 2, 47. 5, 7 Ps 113. 9 [cf. *οἰκουρός*].

εὖσγκος: of good size, bulky, massive ענק Dt 2. 10 Jos 21. 11.

שָׂטָן/ψιθυρος: *whisperer, slanderer*/إبليس/διάβολος: *slanderer; the Devil, hence Satan*.

After all, the change from אַבְרָם to אַבְרָהָם, and from שָׂרִי to שָׂרָה, was purely a *difference in pronunciation*; yet one cannot tell what implications that difference had at the time, or in Abraham's dissident household. For instance, it might indicate discontent with contemporary trends, and a desire to revert to old traditional ways. However, we need not speculate. The meaning of לוֹט and a new meaning of שָׂרָה have incidentally been established. In IR 11. 3 שָׂרוֹת is contrasted with פְּלִגְשִׁים, and therefore cannot have its ordinary meaning of *ladies, mistresses*, but the special one of *legitimate wives*.

לֵט changed names because Leto ceased to be worshipped there. She was supplanted by אֵל/θεός/ἥλιος, an innominate deity or the Sun-god. But Mount Hermon did not change names; it was called different Greek names by different people.

It seems that in ancient times big men were called *leaders*, because leaders were generally big men. Moreover, it is clear that ἡγεμών was *pronounced differently* by different people and at different times.

In ancient times a ruler adopted the title of leader, guide, guardian, protector. Why, only recently this island had a Protector, Italy its *Duce*, and Germany its *Fuehrer*.

THREE VERSIONS

According to the First Book of Samuel, King Saul had three sons, namely: Jonathan, Ishui (יִשׁוּי), and Melchi-shua (IS 14. 49); and all three died with him on Mount Gilboa (Ib 31. 8). The LXX renders יִשׁוּי by Ἰεσσιου, and a note in the N.E.B. refers the reader to 'Ishbosheth in 2 Sam 2. 8, Eshbaal in 1 Chr 8. 33'. According to the First Book of Chronicles, however, Saul had four sons, namely: Jonathan, Melchi-shua, Abinadab, and Eshbaal—אֲבִינָדָב and אֶשְׁבָּעֵל being rendered in the LXX by Ἀμινάδαβ and Ἀσβάλ. As a matter of fact, a fourth son of Saul who survived the battle of Jezreel turns up in life-size in the Second Book of Samuel, under the name of אִישׁ בַּשֵּׁת, Baal's votary (2. 8–10, 4. 1–12), rendered by Ἰεσβοσθέ. He dared to rebuke Abner; but when Abner died, he was

treacherously murdered. Only through my theory can these various versions be reconciled; and only through it can the identity of יְשׁוּי (יִשְׁוִי, ἡθὺς πόσιος), מֶלֶךְ-יִשׁוּעַ (ἡ. Μολόχ), אִישׁ בִּשְׁת and אִשְׁבַּעֵל, אֲבִינֹדָב and עֲמִינֹדָב, and their meanings, be explained and demonstrated.

To start with, mark the similarity between the enigmatic words: יֵשֶׁב בִּשְׁבַת, אֲתַבְעֵל, אֲשַׁבְעֵל, אִישְׁבַּשֵׁת, Ἰεσσαίου, Ἰεσποσθέ (Ἰεσ-ποσθέθ). Now let the diligent student follow up!

SOLITARY WORDS

The word סְבָה occurs only once (IR 12. 15), and so does נְסָבָה (IICH 10. 15). They are two variants of the same word, appearing in two identical verses that refer to the very same episode. Only my theory explains the presence of the initial MIV 1 in the latter, and the reason why this addition does not alter the meaning. Moreover, their common homologue, συμβεβηκός, alone provides the right meaning: it is neither 'cause' nor 'reason', but *chance* and *accident* attributed to God. Cf. IR 2. 15 Prv 16. 33. A similar pair is שִׁיחַ and נְסִיחַ (Ps 83. 12), homologues of ἡγεμών.

συμβαίνω: of events, *come to pass, fall out, happen*; τὸ συμβεβηκός *chance event, contingency*; hence, κατὰ συμβεβηκός *by accident, contingently*; τοῦ συμβαίνοντος ἐστὶ *it depends upon accident, easily happens*.

מְסָבָה is another solitary word which occurs in a tricky passage (Job 37. 12). It is etymologically unrelated to סְבָה; but its prefix-suffix homologue, στρέμμα, conjures up a contextually congenial meaning, and incidentally confirms the multihomology סָבַב/שׁוּב/στρέφω. Solitary this word undoubtedly remains, yet no longer isolated, thanks to my theory.

στρέμμα: *conspiracy, band of conspirators* מְסָבָה Job 37. 12 מְשׁוּבָה Jer 2. 19, 3. 22, 5. 6, 14. 7 מוֹשְׁבָה/מוֹשְׁבָה Ez 37. 23.

A noun which sounds like a cognate of מְסָבָה, but is etymologically different from it, is מָסַב; for it links with סוּב סוּב/יָזָא καθίζω.

יָזָא: mostly in poets and later prose, the Att. form being καθίζω; causal, *make to sit, seat, place, set* הוֹשִׁיב IR 2. 24 IICH 23. 20; *settle* סוּב Dt 32. 10 הוֹשִׁיב IS 12. 8 IIR 17. 6 הוֹשֵׁב

Jes 5. 8, 44. 26; *set up and dedicate* אָחַד; *sit, sit down* יָשַׁב Gn 37. 25, 43. 33 Jud 5. 16, 19. 6, 21. 2 IS 20. 19 IIS 2. 13 IR 1. 46, 21. 13 Ez 14. 1 Ps 47. 9 Ruth 4. 2; *lie in ambush* סוּב Ps 49. 6 סִנְבַּב Jer 31. 22 (21); of things, *subside* חָדָא.

καθίζω: causal, *make to sit down, seat* הוֹשִׁיב IR 2. 24 IICh 23. 20; *set, place, encamp* הוֹשִׁיב IS 30. 21; *set up* יָשַׁב Ez 25. 4; *put in a certain condition* הוֹשִׁיב Ez 36. 11; *marry* הוֹשִׁיב Esr 10. 14, 18 Neh 13. 23, 27; *sit, incline at table* סוּב IS 16. 11.

ἵσμα: *seat* מִסָּב Cant 1. 12 מוֹשֵׁב IS 20. 18, 25; cf. κάθισμα.

To the untutored reader who has accepted the above homologies as genuine, מִסָּב is a synonym of מְשׁוּבָה, and מוֹשֵׁב of מוֹשֵׁב. Yet an Ashkenazi would read מְשׁוּבָה מְשׁוּבָה, and מוֹשֵׁב מוֹשֵׁב; while an Ephraimite would have lisped מְשׁוּבָה מְשׁוּבָה and מוֹשֵׁב מוֹשֵׁב. Therefore, מִסָּב is not a synonym of מְשׁוּבָה, any more than מוֹשֵׁב is one of מוֹשֵׁב; they are, two by two, identical words *differently pronounced*. So are any Greek word and its Hebrew or Arabic homologue.

Again, an Ashkenazi would read נָסַב נָסַב, like יָשַׁב; yet נָסַב and יָשַׁב are not identical words, because one is the homologue of ἵζω and the other that of καθίζω. Indeed, if one wished to use the verb יָשַׁב instead of the verb סוּב, one would have to add: לֹאכַל לָהֶם—cf. Gn 37. 25.

As to נָקְבָה תְּסוּבָב גִּבּוֹר, Jeremiah foretells that, from being hunted, woman would turn hunter.

A CHAIN OF HOMOLOGIES

As we have seen, one of the strongest proofs of the identity of the two languages is the endless concatenation of Graeco-Hebraic homologies. The random homology ἔχθω עָטַן is in point.

ἐχθέω, ἔχθω (ἔχθος), ἐχθραίνω, later form of ἐχθαίρω: (ἐχθρός) *hate, detest* צָרָר Ex 23. 22 Nu 10. 9 Jes 11. 13 Ps 23. 5 Esth 3. 10 שָׂטַן Gn 27. 41, 49. 23, 50. 15 שָׂטָן Ps 38. 21, 71. 13, 109. 4.

κατεχθραίνω: *hate intensively* הִצָּר Jer 48. 41.

ἐχθιστος, η, ον: *bitterest enemy*; irreg. Sup. of ἐχθρός, á, ον: (ἔχθος) *hated, hateful* אֶכְזָר Dt 32. 33 יָרָר Jes 28. 21; *hating, hostile* אֶכְזָר Thr 4. 3 אֶכְזָרִי Jer 6. 23 Prv 17. 11 יָרָר Jes 14. 6; as Subst., *enemy* אֶכְזָר Thr 4. 3 אֶשׂוֹר Ps 17. 11 צָר Gn 14. 20 Dt 32. 27,

semantically, it indicates in the clearest possible way that the pagans did not worship *idols*, but gods whom idols *represented*.

I may point out that the above is not the product of imagination—speculation, *croire les on dit*, and the like are quite out of place in this book—but the result of methodical research pursued by measured procedure and disciplined application. Not to speak of thinking, my hobby. The amount of thinking that has been done to write and produce this little book!

IDIOMATIC AND HOMERIC PHRASES

Four idiomatic phrases relating to ὑπόβ—among many others—are neatly reproduced in Hebrew. Thus, ὑπό: of *accompanying* music ואשלהך בשמחה ובשירים בתף ובכנור Gn 31. 27; ὑπὸ πομπῆς ἐξάγειν τινα *in or with solemn procession* לעשת חנוכה Neh 12. 27—where תודה is the homologue of πρόσσδος, πόσδος: *solemn procession* to a temple with singing and music; with Dative (esp. in Poets, never in LXX or N.T.), of Position *under*, ὑφ' ἄρμασ: *under*, i.e. *yoked to*, the chariot ואסרתם את־הפרות בעגלה IS 6. 7, 10; ὑπ' αὐλητῆρι πρόσθ' ἑκτον *advanced to the music of the flute-player* כהולך בחליל לבוא בהר־יהוה Jes 30. 29. Yet another phrase is: τὸ ἐπίον (sc. ἔτος) τηνικάδε *at this time next year* כעת חיה Gn 18. 10 IIR 4. 16, 17—where τηνικάδε, *at this time*, is the homologue of כעת Nu 23. 23. A sixth is αὔριον τηνικάδε *tomorrow at this time* מחר כעת Ex 9. 18, where αὔριον is the homologue of מחר via the prefix-suffix metathesis. Note in passing the reversing of the order of words in Hebrew, also according to the prefix-suffix phenomenon.

We have come across similarity of expression in Greek phrases, in the idiomatic use of ordinary verbs to indicate a special action—e.g. casting lots—and in the formation of hybrids. However, there is a peculiar Homeric phrase which deserves individual attention. Since βούς is of epicene gender, to mark the male Homer adds a word, βούς ἄρσην (Il. 20. 495) or ταῦρος βούς (Ib 17. 389). This peculiar phrase is mirrored in Hebrew directly and indirectly as well as in its two versions.

βούς, βῶς, ὅ and ἡ: *bullock* פָּר Ex 29. 1 Lev 4. 8, 14 Nu 23. 2 Jes 34. 7; *bull* אֵבִיר Ib. Ps 22. 13, 50. 13 בקר IICh 4. 3, 4 פָּר

P^s 22. 13; *ox* בֶּקָר Ex 21. 37 Nu 7. 3, 17 IR 5. 3 Am 6. 12 בָּקָר;
cow פָּרָה Gn 32. 16 Nu 19. 2 بَقَرَة; in pl. *cattle* בְּעִיר Ex 22. 4
 בֶּקָר Gn 12. 16 Ex 9. 3 Lev 27. 32 Jes 65. 10 Joel 1. 18.

β. α. בֶּן-בֶּקָר Gn 18. 7 Nu 15. 8 בֶּן-בֶּקָר Nu 8. 8; τ. β. שׁוֹר פָּר Ps 69. 32, פָּר-הַשׁוֹר Jud 6. 25. In the latter version the words follow the Greek order, τ. β. שׁוֹר פָּר; then their order is inverted according to the ubiquitous prefix-suffix phenomenon, פָּר-הַשׁוֹר. But in the former version the order is inverted in both Hebrew phrases, בֶּן-בֶּקָר and פָּר בֶּן-בֶּקָר. On the other hand, בֶּרֶבֹר IR 5. 3 is a compound made up of בֶּר and בֹּר—בֹּר being the homologue of βoṓs, and בֶּר either homologizing with παῖς (Prv 31. 2) or equating פָּר. In the former case, בֶּרֶבֹר is a variant of בֶּן-בֶּקָר, in the latter that of פָּר-הַשׁוֹר. Like בֶּן-בֶּקָר is the Aramaic בְּנֵי תוֹרִין Esr 6. 9.

Therefore, it can rightly be claimed that the Bible is as Greek as Homer.

HOMOLOGUES IN THE GENITIVE

A curious difference exists between the two tongues where a Hebrew noun or adjective homologizes with the Greek word in the genitive, instead of the usual nominative, under Prop. 29. This is significant because, in so far as the noun or adjective is nearer the root of the word in the genitive than in the nominative, it indicates the survival in Hebrew of a primitive usage in very ancient Greek, and not a change that took place with the passage of time, in the course of the development of either language. For instance, in the homology כֶּבֶד/ἡπατος, ἡπαρ, the Hebrew constituent preserves the τ (dialectally changed to δ)—which, by the way, Latin *jecur* does not—in the Indo-European *yēqurt* and the Sanskrit *yákṛt*. Such homologization may occur within a compound, e.g. פֶּדְיָהּ/παῖς (παῖδος) θεοῦ Nu 34. 28 (god's gift); פֶּדְיָהּ/παῖς (παῖδος) Διός/θεοῦ Ib 1. 10 (Zeus's/god's gift); פֶּדְיָהּ, פֶּדְיָהּ/παῖς (παῖδος) Διός Neh 11. 7, 13. 13 (Zeus's gift). V. p. 82.

MORE GREEK THAN THE GREEKS

On the other hand, there are certain Hebrew words that may be deemed to be more Greek than their homologues, because they

show up letters that are suppressed in the homologues, e.g. κωφός/כבד, πρόφασις/תְּאַנָּה, φάσις/תְּבוֹן/תְּבִינָה, καινός/שֶׁדֶךְ.

κωφός, ἢ, ὄν: (κόπτω) *blunt, dull, obtuse*, opp. ὀξύς (*sharp*, תָּקֵן Ez 5. 1 קָשָׁה Jes 27. 1) כָּבֵד Ex 7. 14; metaph., of sound, *mute, voiceless, dull*; of men or animals, *dumb* Ib 4. 10 Ez 3. 5.

κωφάω: (κωφός) Pass., *grow dumb or deaf* כבד Jes 59. 1; *become stupid* כבד Ex 9. 7.

κωφώω: *numb, deaden* כבד Gn 48. 10 Ex 9. 7; *deafen*, in Pass., כבד Jes 59. 1.

ἐκκωφέω: *deafen* הִכְבִּיד Jes 6. 10 Zach 7. 11; *stun, blunt* (W) כבד IS 6. 6 הִכְבִּיד Ex 8. 28, 10. 1.

πρόφασις: (προφαίνω) *falsely alleged motive (or cause), pretext, pretence* תְּאַנָּה Jud 14. 4 תְּנוּאָה Job 33. 10.

φάσις: (φαίνομαι) *appearance* תְּבוֹן Hos 13. 2 תְּבִינָה Ex 25. 9 Ez 8. 3 ICh 28. 12.

κωφός and its derivatives suppress the τ in κόπτω from which verb κωφός derives, but that τ is represented by ט in כבד. In fact κόπτω (*beat or strike oneself, beat one's breast or head through grief*) is the homologue of סָפַד (Gn 23. 2), δ and τ exchanging dialectally under Prop. 5 (Δ). Again, πρόφασις and φάσις suppress the ν in προφαίνω and φαίνομαι from which they are respectively derived. But that ν shows up in תְּאַנָּה and תְּבִינָה—but not in תְּנוּאָה, where the נ is the MV נ. Incidentally, the fact that κόπτω is from root ΚΟΠ, and that φαίνω derives from φάω—so that both the τ and the ν are adventitious—is neither here nor there. As it happens, the ν is omitted in the homologues אֶתְפָּאֵר/ἀποφαίνω and הוֹפִיעַ/ἐπιφαίνω.

ἀποφαίνω: *make known, declare* הִתְפַּאֵר Ex 8. 5.

ἐπι-: Pass. *show oneself, appear*; of a divine manifestation הוֹפִיעַ Dt 33. 2.

It can therefore be said that, *pro tanto*, the Hebrews (Asiatic Greeks) are more Greek than the (European) Greeks.

THE SEPTUAGINT

The Septuagint seldom gives the Greek homologue. Thus, the homology לוֹב/καθίζω is in accord with the LXX which has κατακλιθῶμεν (*lie at table*). This must be right; for it may safely be assumed that when Samuel was discussing his secret errand

with Jesse and his family, they were all comfortably reclining on couches or cushions. So that when he said: **לֹא-נֹסֵב עַד-בָּאוּ** : **פָּה**, he could not have meant that they would not *sit down* until his arrival. At any rate, under no circumstances could he have intended that the company should wait standing while David was being sent for. What he *meant* and *said* was that they should not *sit down to eat* until he came.

נָצַר (Jes 14. 19) is an exceptionally interesting word because its homologue appears in three significant variants—*vékus*, *vékup*, *vekrós*—which exhibit changes habitually encountered in Greek-Hebrew homology, namely: the dialectal substitution of the final *σ* by *ρ*, and the consonant/vowel metathesis in *-kup/-krós*. (The same applies to the homologues of **נָעַר**: *véos*, *veapós*, *veavías*. Thus, *véos* → *véop* → *veap* → *veapós*.) The LXX translates **נָצַר** by its homologue, but **נְצוּרִים** (Ib 65. 4) by *σπηλαίοις* instead of *vekríais* or *vekvíais*.

A further and an all-important matter to point out is that *καθίζω* was used by the LXX to translate **הָשִׁיב** in Ezra and Nehemiah, and that Liddell and Scott's Dictionary refers to the LXX as the sole authority for *καθίζω* meaning *marry*. In effect, therefore, the LXX resorted to a Hebraism, although it had a wide range of Greek verbs from which to choose, including *συνοικέω*—used by Herodotus and Euripides, among others—which fits the context perfectly. For **יָשָׁב**, **הוֹשִׁיב**, **הָשִׁיב**—the verb with a bare **חָלַם** is used in the said texts—and **מֹשֵׁב** have other equally genuine kindred homologues, as follows:

οἰκέω, Ep. *οἰκείω*: *inhabit* **יָשָׁב** Gn 13. 12 Nu 35. 25 Jer 2. 6 **שָׁכַן** Dt 33. 16 Jes 18. 3 Jer 49. 16; *colonise, settle in* **יָשָׁב** Gn 36. 8 Nu 21. 25, 31 Dt 2. 12 Jos 19. 47 IS 31. 7 Jer 49. 1; Pass., *to be settled in, occupy* **יָשָׁב** ICh 5. 8, 9; *manage, direct, govern* **יָשָׁב** Dt 3. 2 Ps 29. 10 **שָׁכַן** Job 29. 25; intr. *dwell, live* **יָשָׁב** Jud 19. 1 Jer 11. 6 **יָשָׁב** Gn 11. 2, 31, 19. 29, 37. 1 IS 23. 14, 18 **שָׁכַן** Gn 16. 12 (cf. Ib 25. 18) Nu 5. 3 Dt 33. 16 IR 8. 12 Jer 13. 21, 18. 3, 26. 19 Jer 48. 28; of persons, families, tribes, *have their abodes, settlements* **יָשָׁב** IS 31. 7 IIS 2. 3 Jer 25. 24 ICh 5. 16 **שָׁכַן** Gn 16. 12 **נָפַל** Ib 25. 18; of cities, *to be situated* **יָשָׁב** Ez 27. 3 **שָׁכַן** Jer 51. 13; = *οἰκετεύω*.

οἰκίζω: c. acc. rei, *people with new settlers, colonise* **הוֹשִׁיב** Ez 36. 33; c. acc. person, *settle, plant as a colonist or inhabitant*

הוֹשִׁיב IIR 17. 6, 24 שָׁכַן Nu 14. 30 הָשְׁכִּין Gn 3. 24 Ez 32. 4; intr. = οἰκέω.

κατοικίζω: *bring home and re-establish there, restore to one's country* הוֹשִׁיב Ez 36. 11; *settle, establish* שָׁכַן Jer 7. 3, 7.

συνοικέω: *dwelt or live together* הִתְגַּוְּרָה IR 17. 20; *live with in wedlock* הוֹשִׁיב ESR 10. 14, 18 Neh 13. 23, 27.

οἶκημα: *dwelling-place, in pl., building, house* מִגּוּר Job 18. 19 מוֹשֵׁב Ex 12. 20 Nu 24. 21 מִשְׁכָּן Jes 22. 16 Ez 25. 4 Hab 1. 6 Job 39. 6; *temple, shrine* מוֹשֵׁב Ps 132. 13 מִשְׁכָּן Ib 84. 2; *store-room* מִגּוּרָה Hag 2. 19.

οἶκημα/שָׁכַן is not to be confused with σκηνή/מִשְׁכָּן *tent, tabernacle* Ex 25. 9 IIS 7. 6 Cant 1. 8; = σκηνή/סִנֵּה Dt 33. 16 סִנֵּה Jos 15. 49.

Only reference to Greek accounts for the additional נ in מִמְעוּרָה (Joel 1. 17), since it is the homologue of οἰκημάτων, Dim. of οἶκημα: the first נ replaces the -ν, and the second the suffix -μα. This double prefix-suffix is unique.

CIRCUMCISION

Circumcision is neither a Greek nor a general Hebrew custom; it was established by Abraham—the head of a dissident Hebrew sect—and has been followed by his descendants to this day, to mark their covenant with God, a covenant carved in the flesh. Naturally, since the Greeks did not practise circumcision, they did not evolve a relevant vocabulary. Therefore, the sect of Abraham had to adopt and adapt good old Greek words to meet the new experience.

Thus κείρω, the homologue of עָרַל (Lev 19. 23), means: *cut short, shear, clip*, esp. of hair; *cut off one's hair*. To the Greeks, whether European or Asiatic, this verb did not import the phallic operation; neither had such a rite. Again, κουρά, the homologue of עָרְלָה (Gn 17. 11 Lev 19. 23 Jos 5. 3), means: *cropping of the hair; cropping, lopping; shearing; that which is cut: lock of hair, wool shorn, fleece, cut-off end*. To the Greeks, this noun did not mean 'foreskin', simply because in their experience it was not cut off, it was not a separate and independent 'cut-off end'. Indeed, the foreskin is an integral part of the penis, and its severance constitutes an extremely artificial operation. Accordingly, ἄκουρος (κουρά) only means *unshaven*; but phonetic-

ally (minus κ) and morphologically it is acceptable as the homologue of עָרֵל (Gn 17. 14 Ex 12. 48) 'uncircumcised'—on the same basis that ἀκούρος (κούρος) is that of עָקָר.

However, κείρω has a weak homological rival in ἀκρωτηριάζω, adopted by Philo (2. 211) for circumcision; because it fails the fifth test, since it does not provide a derivative to homologize with עָרֵל.

ἀκρωτηριάζω: *cut off; cut the beaks off the prows; of persons, cut off hands and feet, mutilate; Medic., amputate; metaph., mutilate, maim* עָקָר Gn 49. 6 Jos 11. 6, 9 עָרֵל Lev 19. 23. [Cf. μασχαλίζω.]

ἀκρωτήριον: *end or extremity of anything; in pl., extremities of body, hands and feet, fingers and toes* עָרֵל Gn 17. 11, 23 Lev 19. 23 Jos 5. 3 Jer 4. 4. [Cf. μασχαλίσματα.]

On the other hand, there is no rival, weak or strong, to μασχαλίζω as the homologue of מוֹל. Besides, this verb homologizes with מָהַל as well as if not better than with מוֹל. Although מָהַל is a non-biblical word, it can be confidently asserted that it is not a post-biblical one; because it is inconceivable that after the advent of Alexander the Jews modelled מָהַל on μασχαλίζω, as they did עֲשֵׂבַיִן on σύνηβος (pronounced συσηβος).

μασχαλίζω: (μασχάλη (μάλη)) *put under the arm-pits, hence, mutilate a corpse, since murderers believed that by cutting off the extremities (nose, ears, etc.), stringing them together, and passing the string round the neck and under the arm-pits of the victim they would avert vengeance* מוֹל Gn 17. 10, 21. 4 Dt 30. 6.

μασχάλη: (μάλη) *arm-pit, in pl.,* אֶצִּיל Jer 38. 12 [mark the similarity with Lat. *axilla*]; *corner* אֶצִּיל Jer 41. 9 Ez 13. 18; *μάλη: arm-pit (Lat. ala), almost confined to the phrase* ὑπὸ μάλης *under the arm* תַּחַת אֶצְלוֹת יָדַיִךְ Jer 38. 12, תַּחַת לַחֲבָלִים Ib. [Mark, in Latin also the μ is dropped; cf. μετά/τά/et.]

μασχαλίσματα: *extremities cut off from a corpse* מוֹלֵת Ex 4. 26.

μασχαλιστήρ: *generally, girth* אֶצִּיל Ez 41. 8.

μολεύω: *cut off and transplant the suckers or shoots of trees* מוֹל Job 18. 16.

ARABIC AND HEBREW

These two languages are interwoven together with Greek, in a harmonious pattern the proper understanding of which

accrues to their mutual philological advantage, semantically as well as etymologically. Thus, I have demonstrated how the Bible helped solve the mystery of طالوت. On the other hand, it was this solution that suggested the link between לוט and τελευταῖος, seeing that Lot was Haran's only child, and that לוט seemed to be an abbreviation of طالوت. But for that solution, I doubt very much whether I would have appreciated the connection between the Hebrew noun and the Greek adjective, although it is strongly supported by the dropping of the τε- syllable according to rule. I am also indebted to Arabic for the homology شَخْصٌ/εἰκαστός, hinted at by the words شَخْصٌ and شَخْصٌ. This homology is of some theological consequence, since it definitely establishes that our pagan forebears were polytheists, not idolators; revealing and vindicating antiquity's intellectual calibre. Doubtless, the ignorant, both ancient and modern, would confuse the symbol with the deity it represents (Jer 2. 27). Yet in matters of religion—any religion—one has to distinguish the theological and priestly concept of God from popular and plebeian belief.

However, there is another mysterious word in Arabic, which can only be interpreted—that is, accurately interpreted—through Greek and *via* the Bible, namely, قرآن. Commentators differ widely as to its derivation; indeed some maintain that it is a radical word. But none has so far offered an explanation of it, consistent with the belief that the Koran is peculiarly the word of God; that it descended, was dropped, was inspired, to Mahomet from heaven. In my submission, قرآن is a pre-Islamic word which must have been as familiar in Mecca as the word אָרָא was in Jerusalem, and the said belief originated from its meaning. For this Arabic word is not, as some opine, related to قرأ—any more than the homophonous אָרָא/χράω (*warn or direct by oracle*), in Jon 1. 2, is related to אָרָא/καλέω (*summon, invite*) in Nu 1. 16 and Esth 5. 12. قرآن is simply the homologue of אָרָא/χρημα (*oracle*) in Jon 3. 2; and the ancient phrase القرآن الشريف means 'the oracle of God' (τὸ χρημα ἱερόν).

Hopping over a period of fourteen centuries, we note that recently 'foreign' Mesopotamia yielded to 'native' Iraq. Yet عراق is the homologue of ἀργος, the synonym of πεδίον, אֲרָץ. Now אֲרָץ, we know, is an abbreviation אֲרָץ/πεδίον ἀρμού, 'the

plain of the junction' (of the two Scythian rivers (נהרי־כוש): פֶּרֶת/θῆρ, lion, and לִבְיָקֵל/αἰλουρος, cat, τίγρις). So that it is not a bare speculation to assume that Arabic عراق is short for some such reconstructed Asiatic Greek term as عراق-ארם, a name consigned to oblivion in the wake of the catastrophic upheavals which overtook the region between the fall of Troy and the rise of Alexander. Later, some time after his *blitzkrieg*—which reshaped the history of the Middle East, including the Land of Israel, for the next three hundred years—the European Greeks called the country Μεσοποταμία. And it is only because our authentic Bible has preserved the other short as well as long Hebrew names of פֶּדֶן ארם and פֶּדֶן, that it has been possible to decode the word عراق and trace it to its Greek origin. Clearly, so-called native 'Iraq' is not less Greek than so-called foreign 'Mesopotamia', and one topographical Greek name—full or abbreviated—alternates with another geographical Greek name, exactly as does the Greek word *topographical* with the Greek word *geographical*.

Similarly, the phonetic disguises assumed by adjoining ایران, خلیج and شط no longer mask good old πυρός (ῥῆ), 'land of fire'; ἀκτὴ: *rugged bank* or *strand* of a river; and κόλπος: *gulf*—as Arabic continues to yield its Hellenic secrets for all to see.

Therefore, to explain a striking name which occurs once exclusively in the Koran, I had to search the Bible. The Koran in its turn, through that search, repaid handsomely by helping me discover the meaning of לוט, a truncated and otherwise inconspicuous name in the Bible. Finally, the Scriptures have assisted me to decipher عراق and to reveal the true significance of the title of the book sacred to Muslims; while Arabic has given me the clue to תִּקְוָה εἰλαστός, an homology of theological import. In brief, from the Koran to the Bible, and back to the Koran; from Hebrew to Arabic, and back to Hebrew; yet in effect, from Greek to Greek. Without question, from the Indian Ocean to the Atlantic there is no escaping the Greeks.

THE HEBREW WAY OF LIFE

Two historical events bring out perfectly the contrast between the way of life of the ancient Greeks and that of Israel,

and mark the triumph of the spirit over brute force. Alexander—an outstanding Greek leader—invaded Asia, sword in hand, at the head of a well-trained, well-equipped army, with the avowed intention of subjecting its peoples. A rabbi—a Hebrew of the Hebrews, Saul by name—landed in Europe alone, Bible in hand, confessing his ardent purpose to save the souls of the Gentiles; ‘for salvation is of the Jews’ (John 4. 22). Alexander’s exploits were comparatively ephemeral. Paul’s evangel and his Hebrew book are still with us and going strong.

Why? What is it that animated the principal preacher of Christianity, and has sustained his kindred down the ages?

The belief in one, eternal, just and merciful God, creator of the universe; in the pre-eminence of truth and justice; in the ideals of equality and redemption from error; in the special care to be given to the sick and the needy; in the priority of peace and service; in accountability and the advent of the Messiah; and, above all, in the supremacy of the spirit—a composite credo peculiar to Israel. This aspect of the life led by our forefathers is not related to the Greeks, whether European or Asian. It is not Hebrew (*ἡπειρωτικός*), characteristic of the Hebrews (*ἡπειρώται*) in general, but peculiar to that detached section of them known as the Chosen People. Historically, this unique philosophy, epitomized here in a few incomparable verses, originated in Abraham who migrated from the banks of the Euphrates to Canaan on the Eastern shore of the Mediterranean, a country colonized by Cimmerians, Greeks, Phoenicians, and Scythians, which his descendants conquered and made it their own. It became the theatre of their moral and spiritual struggles during twelve hundred eventful years. E.g. Gn 14. 22, 18. 25, 21. 33 Ex 18. 21, 23. 5, 34. 6 Nu 15. 15, 16 Dt 6. 4, 8. 3, 16. 20 IR 12. 7 Jes 1. 26, 2. 4, 10. 3, 31. 3, 43. 20 Ez 34. 4 Hos 9. 3 Zach 4. 6, 8. 3, 19 Ps 146. 6 Prv 16. 6, 23. 23 ICh 22. 8, 28. 3 Mat 3. 10–11, 5. 22, 10. 28, 16. 26 Mark 1. 8, 10. 42–4 Luke 7. 22, 10. 37 Gal 3. 28 Eph 3. 16 IPet 4. 10. That philosophy is expounded in *Law and Life according to Hebrew Thought*. Here I will advert to the Greek background against which those unremitting struggles relentlessly took place.

I. The entire set-up of Hebrew worship was Hellenic. Abraham worshipped *Ἐὐ/Ζεύς*, the eternal God, judge of all the earth,

who administered justice, differentiating between the righteous and the wicked. He gave the priest of אֵל עֲלִיִּין / *Hēlios 'Υπερίων*, the creator of heaven and earth, a tithe of all the booty acquired as a result of his victory over the captors of Lot; and swore by אֵל עֲלִיִּין. Moreover, he attempted to sacrifice his son on Mount מֹרִיָּה / *μωρία*. Besides Zeus, Isaac and Jacob—no doubt, under the influence of Rebecca, Laban's sister—acknowledged the divinity of פֶּהָד / *Φοῖβος*, and Jacob swore by פֶּהָד. His wife, Rachel, stole the תֵּרָפִים / *τρίπους* from her father's shrine; and soon after returning to Canaan Jacob cleared his household of the native gods, the gods of נִכְרִי / *ἐγχώριος*. Long after the Patriarchs had died, and in spite of centuries of Egyptian influence, God revealed himself to Moses under the name of יְהוָה / *Διὸς Παιῶνος*, and the first two of the Ten Commandments declare יְהוָה to be the God of Israel, to the exclusion of other deities. Indeed, יְהוָה is a jealous God. It was peculiar of him that, whereas other gods were installed in temples of stone, he dwelt in a mobile סֶכֶךְ / *σκηνή*. As we have seen, the vocabulary relating to the structure, furniture and vessels of the סֶכֶךְ / *σκήνημα*, and to the rites and services thereat performed, is completely Greek.

II. Some homologies clearly indicate that there were regular suppliants among the Hebrews. Women attended the Tabernacle at Shilo as well as in the Wilderness, and it is recorded that Isaac prayed for issue, and that Rebecca went to seek the Lord over her pregnancy. Judging by Hannah, women used to pray for offspring; and it is of them that the sons of Eli took advantage to the point of public scandal.

אָגֵר / *ἀγύρτης* (*ἀγείρω*): prop. *collector*, esp. *begging priest* Prv 30. 1; cf. *fakir*, another homologue of *ἀγύρτης*.

שָׁרַר / *ἐρωτάω*: *ask*; *beg*, *entreat* Gn 25. 22; שָׁרַר, like שָׁרַר / *ἔπος*.

יָקַר / *ἰκέτης* (*ἰκνέομαι*): *one who comes to seek aid or protection*, *suppliant* Prv 30. 1.

נִוֵּר / *εὐκτός*: (*εὐχομαι*) *wished for*, *desired* Gn 49. 26.

הִתְפַּלֵּל / *ἀντιβολέω*: *meet as a suppliant*, *entreat*, *supplicate* Dt 9. 18 IS 1. 10, 12, 26, 27.

שָׁאַל / *αἰτητός*: (*αἰτέω*) *asked for* IS 9. 2.

שָׁבַח / *σέβομαι*: *revere*, *worship*; of suppliants Ex 38. 8 IS 2. 22.

III. The $\Psi\overline{\Gamma}\overline{\Pi}$ /*τριακάς*, *ádos* (*the number thirty* Nu 11. 20, 21; *the thirtieth day of the month* IS 20. 5, 18, 24; *a month* containing thirty days Ib 20. 27, 34) was celebrated in style at King Saul's court on two consecutive days: the first $\Psi\overline{\Gamma}\overline{\Pi}$, on the last day of the current month, the pagan way; the second $\Psi\overline{\Gamma}\overline{\Pi}$, on the first day of the following month, the Hebrew way (Nu 28. 3–15). Thus, David and Jonathan discussed Saul's victimization of David three times: IS 19. 2, 20. 5, 35. On the second occasion they met on the eve of the first $\Psi\overline{\Gamma}\overline{\Pi}$ —i.e. on the last day but one of the thirty-day period of the then current month—and swore eternal mutual loyalty. This $\Psi\overline{\Gamma}\overline{\Pi}$ was observed in accordance with the Greek custom, and David's absence from the festive board was noted by Saul in silence. The next day—which was the second $\overline{\Psi}\overline{\Gamma}\overline{\Pi}$ ($\overline{\Psi}\overline{\Gamma}\overline{\Pi}$ $\overline{\Psi}\overline{\Gamma}\overline{\Pi}$)—the first day of the new thirty-day period, was celebrated in obedience to Mosaic Law. David's renewed absence on that day provoked a bitter altercation between Saul and his eldest son (Ib 20. 34). It was on the morrow of that day, on the second day of the month, that David and Jonathan met for the third time and—for the second time—swore eternal mutual loyalty.

At Athens the *τριακάδες* were dedicated to the memory of the dead, and offerings were made to Hecate. As to the Hebrew $\overline{\Psi}\overline{\Gamma}\overline{\Pi}$, Rabbi Dr. Norman Solomon, of London, opines—and I respectfully agree—that the context suggests that it was an occasion for $\overline{\Pi}\overline{\Gamma}\overline{\Pi}$, the homologue of *κάθαρσις* (*cleansing from guilt or defilement, purification*). Cf. Nu 10. 10 IIR 4. 23 Jes 66. 23 Ps 81. 4. In fact, as Rabbi Solomon Sassoon points out, all festivals involved $\overline{\Pi}\overline{\Gamma}\overline{\Pi}$.

IV. Like the Greeks, the Israelites had their $\overline{\Pi}\overline{\Gamma}\overline{\Pi}$ Dt 18. 11 IS 28. 3/*φάτις* (*voice from heaven, oracle*; of the interpreter of dreams $\overline{\Pi}\overline{\Gamma}\overline{\Pi}$ Gn 45. 8); $\overline{\Pi}\overline{\Gamma}\overline{\Pi}$ Dt 18. 11 Jes 19. 3 *δοιδός* (*singer, minstrel, bard*; of the Sphinx; *enchanter*); $\overline{\Pi}\overline{\Gamma}\overline{\Pi}$ Jer 27. 9 (cf. $\overline{\Pi}\overline{\Gamma}\overline{\Pi}$ Dan 1. 20, 2. 10)/ $\overline{\Pi}\overline{\Gamma}\overline{\Pi}$ Ex 7. 11 $\overline{\Pi}\overline{\Gamma}\overline{\Pi}$ Ib 22. 17 IR 17. 1/*θέσις* (*filled with the words of God, inspired*); $\overline{\Pi}\overline{\Gamma}\overline{\Pi}$ Gn 20. 7 Ex 7. 1/*προφήτης*, $\overline{\Pi}\overline{\Gamma}\overline{\Pi}$ Jud 4. 4/*προφήτης*, fem. of *προφήτης* (*one who speaks for a god and interprets his will to man; interpreter, expounder of the will of Zeus; expounder of the utterances of the μάντις* (*diviner, seer, prophet*))); $\overline{\Pi}\overline{\Gamma}\overline{\Pi}$ Dt 18. 10 IIR 21. 6/*γός* (*sorcerer, wizard*);

γοητεύω); עוֹן Jer 27. 9 מעוֹן Jud 9. 37 Mich 5. 11 οἰωνιστής (one who foretells from the flight and cries of birds); קסם Jes 3. 2 / χρήστης (one who gives or expounds oracles, prophet, soothsayer).

V. The belief in Hades, עֵדֶן, אֲבֵדֶת, has been dealt with elsewhere.

VI. The belief in spirits, angels, and resurrection was, at the time of Jesus, a debatable issue among the Jews (Mat 3. 16, 10. 1, 22. 23 Acts 23. 8). As a matter of historical fact, supernatural and ultranatural beliefs were neither static nor uniform in Israel. If any of them were ever formulated into doctrines and expounded in guilds of priests or schools for prophets, no record of it remains outside the Pentateuch; and we know that even some of that was missing for a time (IIR 22. 3-24. 24). What we have is incidental, disjointed, sporadic, and not altogether consistent (Gn 16. 7, 22. 11, 31. 11 Ex 23. 20 Nu 20. 16 Jos 5. 13-14 Jud 6. 21, 13. 20 IS 2. 6 Jes 7. 11 Ps 6. 6, 30. 4, 49. 15, 139. 8 Job 7. 9 ICh 21. 15). For instance, in one verse Ecclesiastes wonders whether the spirit (רוּחַ, πνεῦμα) of man goes upward and the spirit of the beast goes downward to the earth (3. 21); whereas in another he categorically states that at death 'the spirit shall return to the God who gave it' (12. 7) — 'the God of the spirits of all flesh' (Nu 16. 22, 27. 16). Here—as in Ez 37. 5—רוּחַ means 'soul', its Arabic homologue being رُوح. But not only man and beast are endowed with רוּחַ, God possesses it, too (Gn 6. 3 Jes 40. 13 Zach 4. 6; cf. Jer 51. 14 Am 6. 8), and inspires man with it (Gn 41. 38 Ex 31. 3 Nu 24. 2 Jud 3. 10). רוּחַ also means 'wind' (Gn 8. 1 Ex 10. 13 Ps 104. 4). In that meaning the Arabic counterpart is ريح, the synonym of ريح and رائحة—all three being the homologues of רוּחַ, 'odour'. None of these homophones homologizes in Greek. In fact, the only Greek words which come anywhere near resembling רוּחַ are ῥόος and τροχός. On the other hand, נֶפֶשׁ and נְשָׁמָה respectively homologize with ψυχή and πνεῦμα.

The spirit of God could have a good influence generally over man (Jud 3. 10, 11. 29 IS 16. 13-14), or it inspires him with wisdom, knowledge, understanding, skill, fear of the Lord (Ex 28. 3, 31. 3-5 Jes 11. 2). But God inspires man with an evil

(רעה, πονηρόν Jud 9. 23 IS 16. 14-16, 23, 18. 10, 19. 9) or false (שקר, ψευδής IICh 18. 21-2) spirit, as well as with a good spirit (טובה, ἀγαθόν Neh 9. 20). Through it, God communicates with man (IIS 23. 2 Ez 11. 5 Joel 3. 2 Neh 9. 30). It is referred to as the holy spirit once in the Old Testament, and always in the New (Πνεῦμα Ἅγιον) and in the rabbinical records (רוח הקדש) (רוח קדשך, πνεῦμα τὸ ἅγιόν σου Ps 51. 13 Mat 3. 11 Eph 4. 30 פסחים 34 יומא 9b).

איש הרוח is a synonym of איש האלהים (IS 9. 8 Hos 9. 7), and a prophet who went on a mission to anoint Jehu king of Israel was referred to by his brother-officers as המשיח הזה (IIR 9. 11).

To avoid speculation, I shall merely give the relevant homologies and let the student work out the theories as best he can.

ψυχή: life Ps 30. 4, 86. 13 Job 6. 11, 33. 28; ἐν τῇ χειρὶ τῆς ψ. ἔχοντα taking his life in his hands Jud 12. 3; ואשימה נפשי בכפי IS 28. 21; ואשים נפשי בכפי IS 19. 5; ושם את-נפשו בכפו metaph., of things dear as life Gn 12. 5; departed spirit, ghost Ps 94. 17; the immaterial and immortal soul Gn 1. 30; generally, being, living creature Gn 2. 7; self Job 32. 2 Thr 3. 51 نفس: mind Dt 4. 9 ICh 28. 9; in the early physicists, of the primary substance, the source of life and consciousness Gn 1. 30: when concrete the Hom. ψ. is rather warm blood Gn 9. 4-5 Lev 17. 11, 14 Dt 12. 23 Prv 1. 18 than breath IR 17. 21-2 Job 41. 13.

πνεῦμα: (πνέω) breeze نسيم; breathed air, breath Gn 2. 7, 7. 22 IR 17. 17 Jes 2. 22; life Job 27. 3; living being Dt 20. 16 Jos 11. 11 Ps 150. 6; the spirit of God Jes 30. 33 Job 32. 8, 33. 4; spirit of man Jes 57. 16 Prv 20. 27 Job 27. 3.

השתגע, ενθουσιάζω: to be inspired (by a god) IIR 9. 11 Jer 29. 26 Hos 9. 7, or possessed by a god IS 21. 15; cf. ενθουσιαστικός: inspired, esp. by music IS 10. 5-6, 10 IIR 3. 15 Ez 33. 32; השתגעו: to be inspired and rave together, of the Bacchae IS 21. 16; השתגעו: inspiration, enthusiasm IIR 9. 20; frenzy Dt 28. 28, 34 Zach 12. 4 השתגעו: ενθουσιασμός: inspired, possessed IIR 9. 11. שטן and شیطان are dealt with elsewhere.

VII. Canaan was divided and its territories were distributed

among the Children of Israel by drawing lots (לַרְגֵל κληρος), according to the Greek custom of assigning by lot to the soldiers concerned allotments carved out of the conquered land. Appropriate Greek terms were used in those proceedings. Indeed, as among the Greeks so among the Hebrews, casting lots was also resorted to: to ascertain the divine will (Lev 16. 3 Jos 18. 6 Acts 1. 23-6), to decide the issue in disputes difficult to resolve, especially the rival claims of powerful contenders (Prv 16. 33, 18. 13), to divide spoils (Ps 22. 19; cf. Mat 27. 35). It is interesting to note that on board Jonah's ship which was bound for Athens, and was presumably manned by a Greek crew, lots were cast to identify the individual on whose account the sea was supposed to be storming (Jon 1. 7). Moreover, Haman the מַלְאָךְ הַחַיִּים (or ἀγωγός) cast lots to find out the most propitious date on which to carry out his genocidal intentions (Esth 3. 7).

VIII. However, there is a kindred verse, involving two ordinary words—יָדָא and לַרְגֵל—which, *pace* the exegetes, do not bear their ordinary meaning (Prv 26. 17). For יָדָא here means *handle*, another meaning of its homologue οὖς; while לַרְגֵל has for homologue κάλπις (*urn for drawing lots or collecting votes*). Therefore the proverb points to judicial and/or political balloting: he is in for trouble, the busybody who meddles in contests or disputes that do not concern him.

IX. Of politics nothing else remains in the language than a few words which indicate that at one time there were free citizens and popular assemblies, as well as popular meetings. The advent of the monarchy seems to have marked the end of democratic institutions; yet note Gn 23. 10, 18, 34. 20, 24 Ruth 4. 1, 10-11, and compare with Prv 24. 7, 26. 17, 31. 23. עֵגֶל Ps 63. 31 שַׁעַר Prv 31. 23 ἀγορά: *popular assembly*; בַּעֲלִים Jud 9. 2 (cf. Jos 24. 11) πολῖται: *citizens*; עֲצָרָה IIR 10. 20 Joel 1. 14 עֲצָרָה Lev 23. 36 ἄγυρις: *gathering; crowd* Jer 9. 1 πανήγυρις: *general or national assembly, esp. a festal assembly in honour of a national god*.

X. The תֹּרֶה apart, only a few meagre texts refer to the administration of justice in Israel. There are incidental references

to personal appeals to the King and to trials before him (IIS 14. 1-12, 15. 1-6 IR 3. 16-28 IIR 6. 26-30). There is even a bare reference in a single verse to the separation of 'matters of the Lord' from the 'King's matters', i.e., the existence of two independent jurisdictions, ecclesiastical and royal (IICh 19. 11). The homologies also throw very little light on the subject. One of them tells us of a Court of Appeal, but we know not how it worked. Another tells us that difficult issues must come up for determination before the priests or the despot, whose pronouncements were final and conclusive; but there is no record of a case having been heard by them (Dt 17. 8-13, cf. IICh 19. 8-10). A third refers to witnesses, but there is no Greek homologue for עֵד, one of the rare words that were independently developed among the Hebrews (from *εἶδω*)—unless its homologue went out of fashion and became obsolete (cf. *ἵστωρ*). We know of some of the 'Judges' of Israel, but of all the ordinary judges whose business it was to try legal actions, not a single name has survived (Dt 16. 18-20 IICh 19. 5-7); while the only trial that has been reported is the rigged trial of Naboth, at the conclusion of which he was stoned to death (IR 21. 8-14). Of procedure, we only know that accusation was by indictment, and that witnesses were liable to cross-examination by the opposite party.

שְׁאֵלָה מְבִינָה: a *big*, i.e. *difficult* question; *weighty*, *important* Ex 18. 22.

שֹׁפֵט/δικάζω: *judge, sit in judgment* Gn 15. 14 IS 2. 10 Jer 5. 28 Ps 9. 9, 72. 2, 135. 14 Prv 20. 8, 31. 9 Job 36. 17 שָׁפַט Gn 18. 25 IS 7. 6 Ps 9. 5, 58. 2, 96. 13; *give judgment, judge, determine* שָׁפַט Jer 21. 12, 22. 16 שָׁפַט Gn 16. 5, 31. 53 Ex 5. 21, 18. 26.

שֹׁפֵט/δικαίωμα: *judgment* Dt 17. 8 Ps 9. 5 שָׁפַט Dt 16. 19 Ps 122. 5, 147. 20.

שֹׁפֵט/δίκη: *custom, usage* Esth 1. 13 שָׁפַט Gn 47. 22, 26 Ex 12. 24 Lev 6. 11, 26. 46 Dt 6. 17 Jud 11. 39 IS 30. 25 Ps 81. 5 Esr 7. 10 שָׁפַט Ex 12. 14, 43 Lev 20. 23; *normal course of nature* שָׁפַט Ps 76. 9 שָׁפַט Jes 24. 5 Ps 148. 6 Prv 8. 29 שָׁפַט Jer 5. 24, 31. 35, 33. 25; *order, right; what is fit* שָׁפַט Gn 47. 22 Ex 5. 14 Prv 30. 8 حَقٌّ; *personified, Δίκη* שָׁפַט Gn 30. 21; *Truth* حَقٌّ حَقִּינֶה; *judgment* שָׁפַט Dan 4. 14, 21; *lawsuit; prop. private suit* دَعْوَة; *atonement, satisfaction, penalty* שָׁפַט Dan 4. 14, 21 جَزَاء; *vengeance* שָׁפַט Dt 32. 35

Jes 34. 8 נקמה Nu 31. 2 Jer 50. 28; *punishment* שפּוּ Ex 12. 12 Ez 5. 10, 28. 22.

דִּי/δικαστής: *a judge* IS 24. 16 Ps 68. 6 דִּי־נִי־נִי Jud 11. 6, 11 Jes 3. 6, 7 Prv 6. 7, 25. 15 שׁוֹפֵט דָּנִי Dē 16. 18 IIS 15. 4 Ps 50. 6; δ. αἵματος *avenger* (Nu 35. 21 IIR 9. 7 Ps 79. 10) = δικαστήρ.

עָפֵי/ἐφεσις: (ἐφίημι) *appeal to a judicial tribunal* from a lower tribunal Eccl 5. 7.

קָרַב/σκοπέω: *examine, consider* Prv 18. 17; *inquire, investigate* (W) Dē 13. 15 Job 29. 16.

שׁוֹפֵט/δικαιοσύνη: *righteousness, justice* Gn 18. 25 Dē 32. 4 IIS 8. 15 حَقَانِيَة.

שׁוֹפֵט/γραφή: *bill of indictment* in a public prosecution Job 31. 35.

לִקְרַב/ἀράσσω: a euphon., ῥάσσω akin to ῥήσσω, rarer collat. form of ῥήγνυμι or -ύω (lengthd. from root P.AT, *to break, break asunder or to pieces, rend, shiver, shatter*); *smite, dash in pieces; strike with a shower of stones* Dē 13. 11 IR 21. 13 לִקְרַב Lev 20. 2, 27, 24. 14, 23 IR 12. 18.

עָיַן/εἶδω: no Act. Pres. is in use, ὁράω being used; εἶδον always in sense of *see; see, perceive, behold* Gn 21. 30, 31. 50 Nu 35. 30 Jes 44. 9; cf. ἰστωρ, ἴ-, ἱστορες: *witnesses*.

דִּי/ἐνδικος, ἱνδικος, ον: (δίκη) *according to right, just, legitimate* דִּי־נִי Dē 4. 8 דִּי־נִי Lev 19. 36 Dē 25. 15, 33. 19 Jes 58. 2 Ps 45. 8 Job 8. 3 Eccl 3. 16; *truth* אֱדָנִי Dan 3. 14 דִּי־נִי Jes 45. 19, 51. 1, 7 דִּי־נִי Jes 45. 23, 24, 63. 1 Ps 119. 142 حَقّ; ε. πόλις *a city in which justice is done* דִּי־נִי Jes 1. 26; of persons, *upright, just* דִּי־נִי Gn 18. 24 Ex 9. 27 Ps 37. 29 Eccl 8. 14 حَقّ; Adv. ἐνδίκως *right, with justice, fairly; justly, naturally, as one has a right to expect* דִּי־נִי Dē 1. 16 Ps 15. 2 דִּי־נִי Lev 19. 15 Ps 9. 9.

דִּי־נִי/δικαστήρ: *juror* Jos 10. 24 שׁוֹטֵר Dē 16. 18.

עָרַב/ἀντηρέτης: (ἐρέτης) *properly, one who rows against another; generally, opponent, adversary* Prv 18. 17.

שׁוֹפֵט/δεσπότης: *master, lord; despot, absolute ruler* Ex 2. 14 Jud 2. 16, 18 Ruth 1. 1; cf. δικαστής.

שׁוֹפֵט/δεσπόζω: *to be lord or master, gain the mastery; lord it over* Gn 19. 9 Jud 12. 7, 15. 20; cf. δικάζω.

XI. Abraham equipped his חֲנִיכִים Gn 14. 14/ἡνιόχοι (*charioteers*)

for the pursuit of his nephew's captors. In fact, Professor Cyrus Gordon, of New York, is of the opinion that Abraham was one of the itinerary merchant princes of the epoch, who kept private armies. Saul and Jonathan wore heavy armour, including brazen helmet, קוֹבֵעַ IS 17. 38/κύνβαχος, and coat of mail, שריון Ib./θώραξ; and both were attended by armour-bearers (Ib 14. 1, 31. 4). Moreover, the élite of King David's army consisted of the כְּרִי IIS 15. 18/ὀπλίται (*heavy-armed foot-soldiers*), the כָּרִי Ib 20. 23/κόροι (*cavalrymen*), and the כְּרִיתִי IIS 15. 18/κούρητες (*young warriors*)/Σκιρίται (*the Scirites*, a light-armed division of the Spartan army).

XII. The economic structure in Israel was cast in the same mould as that of Greece: commerce, currency, customs duty, hire, money-lending, mortgage or pledge, transport, weights and measures.

שַׁעַר IIR 7. 18/ἀγορά (*market-place*), סוֹחֵר Jes 23. 2/ἀγοραῖος (*trader*), סוֹחֵר Jes 45. 14/מסחר IR 10. 15/ἀγόρασμα (*that which is bought or sold: mostly in pl., wares, merchandise*).

גֵּרָה Ex 30. 13/אגרה IS 2. 36/ἀργυρίς (*a small coin*), דֶּרַח ESR 2. 69/δραχμή (*drachma, a silver coin worth six obols*), שֶׁקֶל Gn 23. 15 Ex 30. 13/στέγλος, σίκλος (= Heb. *shekel, a weight*; the Persian σ. was the 1/3000th part of the Babylonian silver talent, half the silver stater of Asia Minor, and = 7½ or 8 Attic ὀβολοί שֶׁקֶל Jos 7. 21). Cf. שָׁקַל/ιστημι: *weigh* Jes 40. 12.

מַעֲרָב Ez 27. 9, 13, 17/φόρμα (*that which is carried, load; freight* (W)).

הוֹצִיא ἐξάγω: *of merchandise, etc., export* IR 10. 29 IICH 1. 17; מוֹצֵא ἐξαγωγή: *duty on export* IR 10. 28 IICH 1. 16.

μισθώω: *have let to one, hire* שָׂכַר Prv 26. 10 Neh 6. 12; *engage the services of* שָׂכַר Gn 30. 16 Dt 23. 5 IIR 7. 5; μισθωτός: *hired* שָׂכַר Neh 6. 13, *hired servant* שָׂכִיר Ex 22. 14 Dt 24. 14; μισθός: *hire, wages* שָׂכַר Ex 2. 9 Dt 24. 15 IR 5. 20; generally, *recompense, reward* שָׂכַר Prv 11. 18 שָׂכַר Gn 30. 18, 28, 32 Nu 18. 31 Jer 31. 16 (15) Ez 29. 18, 19 Zach 11. 12; μίσθωμα: *price agreed on hiring, contract price* מִשְ�כָּרַת Gn 31. 7.

לוֹה προσλαμβάνω is dealt with elsewhere.

δανείζω: *put out money at usury, lend* לָוֶה Hab 2. 7 לָוֶה Prv 22. 7 הֶשְׁאִיל Ex 12. 36 הֶלֶוֶה Dt 28. 12 נָשָׂא Neh 5. 7 נָשָׂא Jer 15. 10

IS 1. 28; *have lent to one, borrow* לָוָה Jer 24. 2 נִשָּׂא בוּ Jer 15. 10 שָׁאל
 Ex 3. 22; δανειστής: *moneylender or creditor* נִשָּׂא IS 22. 2 נִשָּׂא Ex 22.
 24 IIR 4. 1; *borrower* לָוָה Jer 24. 2 נִשָּׂא בוּ Ib. 18. 7; דָּאֵיִסְמָא: = δάνειον (*loan*) מִשְׁאַתּוּ Dt 24. 10
 Prv 22. 26; τοκίζω: *lend on interest* הִשִּׁיף Dt 23. 20, 21; τοκιστής:
moneylender, usurer נִשָּׂא Hab 2. 7; τόκος: *metaph., produce of money*
lent, hence interest נִשָּׂא Lev 25. 36; καρπισμός: *profit* מְרִבִּית Lev
 25. 37; κάρπωσις: *use, profit* מְרִבִּית Ez 18. 8, 13, 17.

συμβάλλω: *make a contract with a person, esp. lend him money on*
bond or security חָבַל Ex 22. 25 Dt 24. 6, 17 Prv 20. 16 Job 22. 6;
 καταβολή: *paying down, esp. by instalments; pay money as a deposit*
(by way of caution) חָבַל Ez 18. 12 חָבַלָה Ib 18. 7; ὑποτίθημι:
put down as a deposit or stake, pawn, pledge, mortgage עָבַט Dt 24. 10
 עָבַט Ib 15. 6, 8; ὑποθήκη: *pledge, deposit, mortgage, security* עָבַט
 Dt 24. 11–13; ἐρύω (B), ἐρύομαι, ῥύομαι: *protect, guard, redeem* עָרַב
 Gn 43. 9 Prv 17. 18, 22. 26; ῥύσιον: (ἐρύω (B)) *surety, pledge, property*
seized or held on pledge עָרַבָה Prv 17. 18 עָרַבָה Gn 38. 17, 18, 20;
 person seized as *pledge or surety*, person *seized and held to ransom*
 תַּעֲרָבוּת IIR 14. 14 (τὰ ῥύσια); ἀρραβών: *generally, pledge, earnest*
 עָרַב Gn 38. 17; ἀρραβωνίζεται: *to give or offer an ἀρραβών* עָרַב
 Prv 17. 18; παρακατατίθημι: *entrust; deposit one's property with*
another, entrust it to his keeping הִפְקִיד Lev 5. 23; (cf. παρατίθημι:
deposit what belongs to one in another's hands); παρακαταθήκη,
 παραθήκα: *deposit of money or property entrusted to one's care*
 פְּקִידוֹן Gn 41. 36 Lev 5. 21, 23; of persons entrusted to guardians,
ward פְּקִידָה Jer 52. 11; of persons under the protection of the
 state, *sacred trust* פְּקִידָה Nu 3. 32, 4. 16 פְּקִידוֹן Gn 41. 36.

πλίγξ: *scale of a balance*; μέτρον Prv 16. 11; πλάστιγγ: *scale of a balance*; μέτρον
 36; σταθμός: *balance; weight*; μέτρον Ib 19. 35 IIS 21. 16/
 μέτρον Ez 4. 10; μέτρον Jer 28. 17; σταθμός: *weight, standard*
 weight שקל Ex 30. 13; ἑκταρ/((ההק)) Ez 4. 11 *liquid measure*;
 κόρος, כֶּרֶס IR 5. 2, 25: (Hebr.) *a dry measure containing about*
120 gallons; λόγος/גֶּלָה Lev 14. 21 *measure*; κοτύλη/שֶׁלֶט Jer 40. 12
liquid measure nearly a ½ pint; τριτεύς/שְׁלִישׁ Ib. *third part of a*
μέδιμνος (a corn measure about 12 gallons).

XIII. King Solomon's sumptuous palace comprised a richly
 decorated אֶפְרִיֹן Cant 3. 9/ὑπερῶν (*the upper part of the house,*

where the women resided). This was all the more remarkable since Solomon married Pharaoh's daughter, and maintained close commercial ties with Egypt. The fact is that he was not the only one in Israel to allocate separate apartments for women. As in Greece, the inner part of the house, יִרְכָה Am 6. 10 Ps 128. 3 εἶρκτή, εἶρκ-, was reserved for them.

XIV. During festivities the Hebrews gave themselves up to games, music and choral dances, as the following homologies amply testify: חַנּוּל Jud 21. 21/χορεύω (*dance a round or choral dance*), מַחֲוֹל Jer 31. 4 (3), 13 (12) מַחֲוֹלָה Ex 32. 19 IS 21. 12/χορεύω (*choral dance*), מַחֲוֹלָה Ib 18. 6 Cant 7. 1/χορευτής (*choral dancer*), צַחֲקָה Ex 32. 6/צַחֲקָה IIS 2. 14 Jer 31. 4 (3) ἀγωνίζομαι (*contend for a prize, esp. in the public games; fight, wrestle (W)*). Another homologue for מַחֲוֹלָה Ex 15. 20 is χαλκίον: *gymnal*, חֲלִילִי/κιθάρα: *lyre* Ps 8. 1, חֲלִילִי/αὐλός: *pipe, flute, clarinet* IR 1. 40 Jes 30. 29, חֲלִילִי/שֹׁמֵר צֶדֶק, ὄργανον: *shepherd's pipe* Nu 10. 10 IIR 11. 14 IICH 5. 13, חֲלִילִי/κιννור = Hebr. *kinnor*, a stringed instrument: played with the hand or plectron ὄργανον: a musical instrument like a *guitar*, invented by the Phoenicians Neh 12. 27 IICH 29. 25, חֲלִילִי/μάγαδης: *magadis*, an instrument with twenty strings arranged in octaves; a *Lydian flute or flageolet*, producing a high and a low note together Ps 53. 1, חֲלִילִי/נָבֶל: a musical instrument of ten or twelve strings [Semitic word, cf. Hebr. *nebel*; Phoenician ὄργανον: instrument, mostly in pl. Am 6. 5 ICH 25. 1 IICH 5. 12, חֲלִילִי/χαλκίον: v. חֲלִילִי ICH 16. 5, 42 IICH 5. 13, חֲלִילִי/μουσα: *music* IICH 30. 21 (cf. Am 6. 5), חֲלִילִי/κέρας: *the horn of an animal*; of musical instruments, *horn for blowing* Jos 6. 4 IIS 6. 15 Ps 81. 4, 98. 6, חֲלִילִי/τύπανον: (chiefly poet.) *drum* Jud 11. 34 Jes 5. 12; = τύπανον, -ος.

XV. The Greek customs connected with בְּרִקְנִים and עֲקָרִים have been dealt with elsewhere.

In the circumstances, Herodotus, taken on a conducted tour of Jerusalem by one of Josephus' forebears, would have felt quite at home there; but left to himself, he would have been completely lost: hardly anybody would have understood a word he uttered, nor would he have understood anything of what was said to him. This book would have helped.

INDEX

- Abisha son of Pinhas 301
 Abraham 2-4, 658, 666, 670, 677
 Aden 129, 134, 323
 adjectives 75, 82, 102-20, 168
 verbal 102-20
 adverbs 168
 Alexander 1, 11, 669-70
 Alexandria 5
 alphabet 5, 8, 18-22
 America 15
 Ammonites 133
 Amorites 1, 3
 anatomy 257-61
 aorist 16
 aphesis 55-6, 109, 124, 636, 640, 644,
 649-50
 apocope 20-1, 27, 57, 637, 644, 646,
 649, 659
 Apollo 130, 323
 Apostles 6
 Arabia xxv, 4, 8, 323, 325, 384
 Arabic xxx, xxxii, 5-8, 12-13, 17, 21,
 23-4, 107-8, 110-12, 115, 117, 130,
 288-9, 293, 317, 322, 324, 340, 342,
 345, 380, 384, 389, 391, 410, 412,
 414, 418, 420, 667-9
 Arabs 1, 130, 323
 Aramaic 4-6, 8, 78, 108, 285, 292, 316,
 323, 337, 410
 Aramites 133
 archaeology 4
 article, the 75-6, 125, 299, 349, 379
 Asia Minor 4, 7
 Assyria 131, 323
 atavisms 8, 301, 348, 412-13, 424-6
 Athens 20, 134
 augment 16

 Baal 123-6, 128, 304-12
 Babylon 300, 323
 Ben-Shlomo, Ze'ev 132
 Ben Yehuda Dictionary, the 329
 Bible, the xxv, xxxii, 1-2, 4-8, 11, 14,
 17-18, 26-7, 129-30, 300, 319-20,
 324-5, 332-3, 354, 379, 403, 405,
 427, 633, 646, 663, 667, 668, 670
 borrowing 6, 8, 11-12, 43, 94-8, 301, 413

 Canaan 2-4, 8, 134, 303, 379, 674
 Capernaum synagogue 10
 Caphthorim 3
 Captivities, the 131, 323
 Cecile Yahuda xxv
 Champollion 19
 cherubim 301-4
 China 14
 Christianity 5, 9, 670
 Cimmerians 8, 129, 670
 circumcision 666-7
 compounds 76-7, 122, 125-7, 129, 295,
 297, 311, 325, 335, 344, 347, 380,
 385, 390-1, 396, 406-7, 418-20, 633,
 639, 663
 construct, the xxix, 16, 82-3
 context 13, 15-16, 107, 112, 122, 127,
 133, 302, 303, 321, 324, 328-9, 332-
 6, 343-52, 354, 377, 380, 383, 385,
 390, 392, 396, 400, 406-9, 413, 418-
 19, 427, 636, 655, 659, 661
 corroboration 13, 106-7, 112, 117, 125,
 127, 637, 640, 644-5, 647, 661
 cryptograms 14, 17-18, 55, 112, 122-3,
 295, 328, 348, 669
 Cuny, A. 7
 customs 8, 17, 122, 329-31, 349, 415,
 666, 672-3, 675
 Cyprus 132

 dative case 16, 83
 Delos 131
 dialects 8, 11-13, 16, 18, 20-2, 25-7, 113,
 124, 126, 633, 643-4, 649-51, 663-4
 dilemmas 113, 326, 636
 diphthongs 12, 22, 112
 Duce, the 658

 economic organization 678-9
 Eden, the Garden of 303
 Egypt 2-4, 10, 118, 129, 132
 Emanuel, Gerald F. 11
 epenthesis 111, 424
 Ephraimites 14, 660
 etymology 111-12, 127, 288, 293, 317,
 319, 327-8, 332, 336, 340, 350-1,
 375, 385, 388, 390-2, 394, 407-8,

etymology (*cont.*):

- 410, 416, 418-20, 425, 427, 643-4,
655, 659, 661, 664, 667-8
exhaeresis 24, 26, 58-66, 109, 112, 114,
116, 124, 381, 385-6, 387, 390, 406,
408-9, 411, 416, 422-3, 425-7

future tense 16

Gandhi 295

- gender 14, 101, 108, 346, 349-50, 376,
387, 393, 407, 411, 654

Gergashites 3

Gibraltar 654

- Gordon, Professor Cyrus H. xxvi, 7,
115, 132, 326, 678

grammar 4-5, 8, 12-13, 16, 654

Greece 8-9, 131-2, 323, 678, 680

- Greek 4-14, 17-18, 24, 26, 43, 313-21,
324, 380-1, 388, 392-3, 405, 410,
418, 631-3, 635, 647-8, 654-5,
657, 666, 669-70

- Asiatic 7-8, 17, 132, 379, 389, 412-13,
424-5, 666

- Modern 16, 21, 115, 122

- Greeks xxv, 1-2, 5, 7-8, 10-11, 17-18,
129-32, 313-14, 316-17, 415, 666,
669-70, 672, 675

Ham 1

- Hebrew xxv, xxx, xxxii, 1, 4-6, 8,
10-12, 15-18, 21, 25-6, 43, 316-17,
324, 326, 345-6, 348, 380, 391, 410,
412, 415, 420, 631, 633, 635, 654, 657

- Hebrews 1-4, 7-8, 17, 317, 632, 654,
655, 670, 675, 680

Chosen People 670

- Israelites 3, 4, 8, 118, 132, 672, 675,
678, 680

- Jews xxv, 1-2, 6, 8, 11, 632, 673

Hellenism 2, 5

Helots 8, 131-2

Hepiru 7

Herodotus 680

Hiram 323

Hitler 658

Hittites 1, 3

Hivites 3, 131-2

- Homer xxv, xxix, 6, 11, 16, 333, 388,
662-3

- homologues xxvii, xxx, xxxii, 8, 13-14,
17, 24-6, 28, 106, 340, 343, 350-1
complete and incomplete 92-3, 644
concatenated 285-94, 660-1

equivalent and identical 91-2

- genitive 13, 114, 134, 285-7, 379,
400, 403, 663

Graeco-Arabic 99-101

hybrid 89-91, 327, 640-6

kindred 257-84

mixed 13, 327

multiple 93, 285

primary and secondary 327

- homonyms 8, 13-14, 93, 122, 124, 285,
290-2, 309-10, 328, 348, 350, 383,
385, 390, 394, 396, 403-4, 408-9, 412,
417-18, 420, 422, 424-7, 636, 641,
644, 646-7, 655

- homophones 13, 15, 122, 420, 641,
644, 646-7, 655, 661, 673

Hourmouzios, Christodoulos xxv

Ibn Ezra 353

imperfect tense 16

India 129, 669

- interchanges xxx, 12-13, 18, 24-7, 91,
94, 98, 100, 108-9, 112-15, 122,
124-6, 282, 289, 292, 298-9, 302,
308, 316, 322, 326, 330, 332, 335,
338, 340, 347, 349, 377, 380, 382-3,
385-6, 389-90, 392-3, 395, 399,
400-3, 408, 409-11, 417-18, 420,
422-4, 426-7, 631-4, 636-7, 639-
40, 643-4, 648-50, 657, 664

biblical 27-37, 41-2

dialectal 37-41

Graeco-Hebraic 45-53

other 42

Iraq 8, 341, 668

Mesopotamia 4, 8, 668

Islam 9, 307, 325, 423, 668

Japhet 1

Jebusites 3

Jerusalem 663, 680

Jesus 304, 432, 673

Job 325

Joseph 116, 132, 647

Josephus xxv, 1-2, 6, 680

justice 675-7

Khabiru 7

Koran, the 7, 322-5, 668-9

language 1, 3-4, 7, 18

Aramaic 4-5, 8, 21, 24, 407, 410

Aramite 3, 322

Aryan 6-7, 11, 23, 323

- Ashdodite 3, 8
 Assyrian 323
 Canaanite, Phoenician 3
 Chamito-Semitic 7
 Chinese 9
 English 5, 7, 313, 381, 611
 French 5, 348
 Gothic 343
 Judean 3, 8
 Latin xxviii, 5, 10, 341, 343, 348,
 381, 391, 399
lingua primaeva 6
 Semitic xxviii, xxx, 5-7, 11, 316, 391,
 416, 425
 Levin, Professor Saul 7
 Mahomet 130, 324-5, 668
 Mazhar, Sheikh Muhammad Ahmad 6
 Mecca 323, 668
 metathesis 20, 112, 126, 308, 326, 346,
 400, 406, 409, 412-13, 636, 645, 649,
 665
 Middle East 7, 129, 669
 MV 16, 115, 316, 425
 MV 2 xxviii, 10, 16, 92, 100-1, 118,
 135-67, 313, 327, 338, 341, 349, 393,
 402, 412, 423, 427, 639-40, 644-5,
 659, 664
 Midianites 322-3
 military matters 262-4
 Moabites 323, 325
 Moloch 304-13
 monotheism 313
 morphology 4, 14, 111, 326, 328-9,
 336-7, 347, 349, 631-2, 636-7, 654,
 667
 Moses 325, 671
 Muss-Arnolt, W. 6
 Nazarene 118-20
 New Testament 6, 10
 nouns 8, 75, 77-84, 168, 395
 proper 121-34
 Number 16, 75
 numerals 264-6
 Olympus 303
 On 312
 oxygen 15
 Pakistanis 341
 palimpsest 19, 43
 parallelism 13-14, 322, 352
 Parkhurst, Revd. John 6
 Patriarchs, the 3-4
 Paul 670
 Perizzites 3
 Pharaoh 132
 Philistines 3-4, 8, 18, 132, 134, 307, 379
 philology 4-5, 7, 18, 106, 115, 126-7,
 129, 132, 295, 317, 323, 326, 375, 385,
 398, 407, 424, 427, 631-2, 644, 653-
 4, 657-8, 668
 phlogiston 15
 Phoenicians 8, 18, 124, 131-2, 307, 388,
 393
 phoenix 303-4
 phonetics 4, 13-14, 43, 55, 111, 114,
 293, 309, 314, 316, 324, 328-9, 341,
 347-8, 376, 378, 380, 420, 631, 635,
 637, 641, 650, 654, 669
 politics 675
 prefix-suffix phenomenon xxviii, xxix,
 13, 16, 55, 70-3, 82, 84-5, 90, 92, 94,
 96, 100, 105-6, 125-6, 129, 289, 309,
 311, 316, 327, 338, 341, 346-7, 350,
 384, 392, 400-1, 415, 427, 634, 639-
 40, 645, 650, 659, 662, 666
 priests 118, 312
 pronoun 75-7
 pronunciation 8, 14, 16, 18-24, 43-4,
 109, 117-18, 123, 288-9, 302, 345,
 347, 352, 378-9, 385, 388-9, 395,
 411-15, 420-1, 423-5, 631-2, 635,
 641, 648, 654-5, 658, 660
 Ashkenazi 9, 13, 20-3, 108-9, 127,
 305, 320, 632, 651, 660
 Baghdadi 9, 20, 22-3
 Sephardi 9, 22-3, 322, 411
 Yemenite 9, 22-3, 632
 Propositions xxvii, xxviii, xxx-xxxii, 14,
 19, 26, 42-3, 55, 99, 286, 292-4, 328,
 420-1, 425, 632, 639-40, 644, 646,
 649
 prosthesis 66-7, 100, 113-14, 118, 398,
 403, 423, 640, 644
 relatives 261-2
 religion 1, 4-5, 8, 17, 122, 266-84, 313,
 662, 666-74
 Renaissance 6
 research xxv, xxvi, 4, 7, 11-15, 17-18,
 115-16, 122, 124, 127, 312, 335, 377,
 389, 391, 410, 415-16
 Romans 10
 Samaritans 301
 Sanskrit 7, 295

- Sassoon, Revd. Rabbi Solomon D.
xxvi, 304, 672
- Scales 14, 16, 102, 107-8, 112-13, 115-18, 168, 329, 345, 391, 419, 426, 640, 646
- scribes 114, 133, 309, 330, 384-5, 403, 406, 415-16, 419, 427
- Scythians 8, 129-30, 670
- semantics 4, 13, 97, 111-12, 115, 117, 124, 332, 337, 347-53, 376, 378, 391, 396, 407, 416, 420, 631-2, 635, 637, 642, 654-5, 659, 662, 668
- secondary meaning 396
- Septuagint xxv, xxviii, 5-7, 11, 13-15, 20, 24, 86-7, 115-18, 126-7, 304-5, 320-2, 325, 329, 332-3, 336, 350-4, 375, 384, 387-8, 391-4, 399, 404-5, 414, 416, 648, 664-6
- Sheba, the Queen of 323
- Shem 1
- Shepherds, the 2
- Shiloh 323
- Simon, Sir Leon xxvi, 315
- Solomon, King 323
- Solomon, Rabbi Dr. Norman 672
- Sparta 1-2, 5, 129, 131, 415
- speculation 122, 380, 405, 413, 415, 421
- Spirit, the 670, 673-4
- spirits 673
- syncope 56-7, 109, 636, 639
- synonyms 15, 124-5, 133, 413, 636
- Syria 7-8, 323
- Talmud, the 6, 8, 10, 324
- terminal letters 12, 16, 26, 67-9, 100, 112-13, 117-18, 124, 346-7, 386-7, 390, 399, 402-3, 411-12, 417, 421, 423, 632-3, 640, 644, 646, 649
- tests xxxii, 13, 25-6, 106, 122, 326-54, 636-7
- Trafalgar 654
- Troy 11, 412, 669
- verbs 84-8, 135-68, 240-56
- compound 16, 87-8, 107, 110, 113
- heteroclitc 92, 108, 111-12, 330, 615
- in -šw 16, 240-56
- vestiges 92, 114, 405
- vocalization 18-19, 22-4, 99, 122, 633, 653
- worship 4, 8, 266-84
- Yahuda, Cecile xxvi
- Isaac Benjamin Ezekiel 10
- Solomon 10

P. 12. Note the terminal מ' in $\mu\epsilon\mu$ $\mu\epsilon\mu$, and the terminal 1/2 in $\nu\epsilon$, $\nu\epsilon$.

P. 16. I have just been informed by my Greek Cypriot friend and colleague, Mr. George Adonis, that in South Cyprus $\mu\alpha\iota$ is pronounced $\mu\alpha\iota$ —the usual way—whereas in the North it is pronounced $\mu\alpha\iota$!

Pp. 27-37. Note that, with one or two exceptions, all the various words listed in support of Proposition IV—which were not selected for homology—have Greek homologues.

P. 60.

(4). 1

אֵל $\alpha\lambda\acute{o}s$

אֵלֶּיךָ $\alpha\lambda\acute{o}\upsilon\rho\eta\mu\epsilon$

עֵלֶיךָ $\gamma\alpha\lambda\eta\acute{o}s$

(5) N

סֹד $\sigma\acute{o}\delta\omicron\varsigma$

סֹדֶיךָ $\sigma\alpha\upsilon\delta\acute{o}\omega\nu, \sigma\omega-$

עֵלֶיךָ $\sigma\upsilon\gamma\kappa\alpha\lambda\acute{i}\tau\eta\varsigma$

P. 339. $\alpha\rho\iota\theta\mu\acute{\epsilon}\omega$: *number, count, reckon up* הָרָה Job 3. 6 חָסַב חָסַב Ps 55. 24 חָרַץ Job 14. 5 חָסַב Nu 31. 49; *reckon, account* חָסַב Job 19. 11 [cf. $\psi\acute{\epsilon}\phi\omega$] חָסַב Prv 12. 27 חָרַץ Job 28. 17; Pass., *to be reckoned* חָסַב Ps 88. 5.

P. 364. $\kappa\alpha\lambda\acute{\alpha}\iota\rho\omega$: *cleanse, purify* חָטַט Nu 31. 20 חָטַט ; *purify, refine* חָטַט Mal 3. 3; in religious sense, *purify* חָטַט Lev 14. 52 Nu 19. 19 חָטַט Lev 13. 34, 14. 48, 16. 19 Jer 33. 8 Ez 24. 13 Mal 3. 3 Ps 51. 4 Neh 13. 30 IIR 34. 8; by fumigating with sulphur חָטַט Jer 44. 3 חָטַט Ex 30. 7-8, 40. 27 Nu 17. 5 IS 2. 28 [cf. $\theta\upsilon\mu\iota\acute{\alpha}\zeta\omega$; Lev 16. 11-17]; *purify oneself from blood* חָטַט Nu 31. 19; *purify oneself* חָטַט Ib 19. 20, 31. 19 חָטַט Lev 14. 7; *get purified* חָטַט Nu 31. 23 חָטַט Lev 11. 32, 13. 34, 15. 28, 22. 4, 7 Nu 19. 19, 31. 23 IIR 5. 13 Ez 24.

13, 36. 25 Prv 20. 9; of menstruation טְהַרָה Lev 15. 28;
of the afterbirth טְהַרָה Ib 12. 7-8; cf. καθαρεύω: *to be clean or
pure* טְהַר; καθαρίζω: *cleanse*, of the menses; of persons, *purify*.

The penultimate paragraph of p. 635: Then consider 'a version
of the Lord's Prayer in the English of King Alfred's time,
which may serve as a kind of measure of the changes which
have taken place in the language . . .

Uren Fader dhic art in heofnas,
Sic gehalged dhin noma,
To cymedh dhin ric,
Sic dhin uuilla sue is in heofnas and in eardho,
Uren hlaf ofer uuirthe sel us to daeg,
And forgef us sculda urna,
Sue uue forgefan sculdgun urum,
And no inleadh uridk in costnung,
Ac gefrig urich from ifle.'

(transcribed from *The English Bible and its Story* (pp. 28-9) by
James Baikie)

